

RULES

OF THE

LUNENBURG COMMITTEE OF THE DIOCESAN CHURCH SOCIETY.

I. The name of this Society shall be the "Lunenburg Committee of the Diocesan Church Society of Nova Scotia."

II. The Bishop of the Diocese shall be requested to be the Patron of this Committee, and the Rector of the Parish its President. And besides, there shall be two or more Vice Presidents, a Secretary and a Treasurer.

III. There shall be a Standing Committee, consisting of the Officers, and as many lay-members as it shall be thought expedient at each Annual Meeting to choose. Five of the Committee to be a quorum.

IV. Every member of the Church contributing annually any sum in advance, however small, shall be a member of this Committee; and the payment of Ten pounds at one time shall constitute a person member for life, without further charge.

V. The funds that may be raised shall be remitted to the Diocesan Society at Halifax, and their appropriation designated by the Standing Committee of this Parish.

VI. There shall be an Annual Meeting of this Committee on the first Wednesday in July, and another meeting on the first Wednesday in January in each year.

VII. The objects of this Committee shall be the same with those of the Diocesan Church Society, and every contributor shall have the privilege of confining his contribution to such of those objects as he pleases.

1. Supplies of Religious Books and Tracts from the stores of the Diocesan Society.
2. Missionary visits to neglected and destitute places under the direction of the Bishop
3. Upholding in every proper way, the COLLEGIATE ESTABLISHMENTS AT WINDSOR.
4. Aid to poor and deserving young men designated for the Ministry of the Church, and prosecuting their studies at the above named Institutions.
5. Aid to Sunday and other Schools conducted on the principles of the Established Church.
6. Encouragement to the instruction and training of respectable Teachers for Sunday and daily Schools.
7. Assistance to the erection or enlargement of Churches and Chapels, belonging to the Church of England, in particular and extreme cases.
8. Conversion or instruction of the heathen: contributions for which object will be forwarded through the Diocesan Society, to the Society for the propagation of the Gospel in Foreign Parts, which will strictly

appropriate the amount according to the purpose of the donor.

VIII. The meetings of this Committee shall be opened and closed with the prayers used by the Diocesan Church Society.

The following persons were elected Officers of this Society, for the year ending on the first Wednesday in July, 1838:—

PATRON.

Right Rev. and Hon. the Lord Bishop of Nova Scotia.

PRESIDENT.

Rev. James C. Cochran, A.M. Rector of the Parish.

VICE PRESIDENTS.

John Heckman, Esq.

Dr. Jacobs.

Mr. Michael Rudolf.

SECRETARY.

C. B. Owen, Esq.

TREASURER.

John Creighton, Esq.

STANDING COMMITTEE.

J. H. Kaulback, Esq.

J. C. Rudolf, Esq.

W. Rudolf, Esq.

D. Owen, Esq.

Mr. H. S. Jost,

„ Peter Mason,

Mr. Geo. Walker,

„ Geo. Anderson,

„ W. B. Lawson,

„ Edmund Zwickler,

„ A. Gaetz,

„ Benjamin Harley.

Subscriptions will be received in aid of this Committee from those whom God may dispose to help the cause of "CHRIST AND THE CHURCH;" by any of the Officers, or by the members of the Standing Committee.

"FREELY YE HAVE RECEIVED; FREELY GIVE."

VENN'S CORRESPONDENCE.—1778.

It is a great comfort to us that Christ orders and commands us to bring our children to Him, and dedicate them to the Father, Son, and Holy Ghost—the God whom we adore. That we are commanded to bring them to Him, not by the painful rite of circumcision, which under the law, signified the putting away the filth of the flesh, but by the rite of baptism, pouring water upon them, to signify their natural pollution, and the washing of regeneration, and renewing of the Holy Ghost which all need.

Our God declares, that He will be the God of our seed, and our own children. I doubt not therefore, that you will be particular in observing, as I always did, the Christening Day, not as a day of Feasting, but of Dedication, with two or three friends, who would join in prayer on the solemn occasion, and in singing suitable praises.

I am the more particular on the point of Baptism because I find your servant belongs to the Anabaptists, and has given our servant one of their books,—and I know they are a restless set of people, unbinging and disturbing the minds of unlearned persons, by continually stunning them with the sound "If thou believest, thou mayest be baptized." Yet after much study, for many years, on that particular point, I can assure you, that there is not one single instance, in the word of God, of any person born of christian parents, ever being baptized when grown up.

All the instances in the Acts of the Apostles are of persons who were Jews or Gentiles. I can also assure you that there never was any Society of christians that forbade children to be baptized till 1500 years after Christ.

Nor is there any mention of the persons by whom Infant Baptism was first brought in, or when, or of the least dispute about it in the history of the Church. So that the Anabaptists are injurious to children, without authority from God's word, and in direct contradiction to all the churches of Christ, for 1500 years. Yet are they so fierce and bigotted, that in their writings they deny we are christians, or have any right to the Lord's Supper. Nor would they give it to any of us, any more than to a pagan.

I should not have said so much, but I very well know the spirit of the Anabaptists, and therefore guard you. * * *

Awful! more than ever are the signs of wrath "gone out from the presence of the Lord against us." Should it come, there is "a friend" indeed born for adversity, who will be better to us than money, when we have neither silver nor gold: better than a house, when we have no certain habitation: better than national peace and quietness, when the sword drinks up the blood of the slain: better than life itself, when we shall lay down this earthly tabernacle. In him may we all be found!

P. S. We have had among our visitors, a serious young man from Cambridge (who was a month with us two summers ago.) He is now quarrelling with our Liturgy and Articles, and going over to the Dissenters, Alas! how subtle are the devices of the enemy. Such instances as these make men of sense and learning dread religion: they say it oversets young minds, who never know where to stop.—He has been two days with me; and I have since written him a long letter. The success is such as you may suppose;—for I scarcely ever knew an instance, when young people begin to cavil and find fault with every thing but sinful courses and a sinful heart, that they ever stop, but get into a spirit of debate and contention, hurtful to themselves and all about them: I trust my son has error, and will pray to be kept from it.

From the Christian Remembrancer.

CONSEQUENCE OF THE ABOLITION OF THE TEST AND CORPORATION ACT.

At the late Berkshire Assizes, the judges, as usual, attended Divine Service, on the commission being opened. The High Sheriff being a Romanist, no Sheriff's Chaplain was appointed; and the assize sermon was preached by the Vicar of St. Lawrence, Reading. The High Sheriff having conducted the Judges to their seat, proceeded to the Roman Catholic chapel, where mass was celebrated.—The Reading paper observes:—"We believe this to be the first instance in this country where the Sheriff has declined to attend the service of the Church of England. Mr. Eyston, who was High Sheriff three years ago, and who is a Roman Catholic gentleman of ancient family, appointed a Chaplain, and went to church, if we recollect rightly.

PREBENDAL-STALLS IN LINCOLN CATHEDRAL.

Of 52 Prebendal-stalls in Lincoln Cathedral, during last 400 years, 51 have produced Bishops, and every Diocese in England has, within the same period, had Bishops who have been Prebends of Lincoln.—*Ibid.*

GIVING NOTICE IN CHURCH.

In the House of Lords, a short time since, Lord Godolphin introduced a bill to prevent the reading of parish notices in churches during the hours of divine service. The Archbishop of Canterbury expressed himself favourable to the measure, and stated that he had himself drawn up a bill to effect the same object.—*Ibid.*

The age of the church which was most fertile in nice questions, was most barren in religion; for it makes people think religion to be only a matter of wit in tying and untying of knots.