

it, for 'one not made with hands eternal in the heavens.' Mr. D. quitted this world of sin and misery, on Sunday 9th March 1834, about 8 o'clock in the evening—the time at which he had been accustomed to finish the holy work given him by his Master to perform every Sabbath in his church. In him the Church has lost a faithful shepherd; the poor a kind and devoted friend; his family their greatest earthly comfort. His mortal remains were deposited according to his desire, under the altar of his church, in the presence of many hundred parishioners and others—a weeping multitude. The ceremony was rendered still more imposing by the presence of his Venerable Bishop, who performed the funeral service, and delivered an address appropriate to the occasion.

J.

From the Gospel Messenger.

BISHOP BULL.

In the 'troublesome times' of the Church of England lived George Bull, one of the brightest ornaments of the Protestant cause, in those days of danger, intolerance and persecution. He died in February, 1709, at the age of 75 years, the last four of which he was bishop of St. David's. The greatness of his character was equalled only by his humility and his amiable temper and conduct; regarding with great care the rule always to respect the feelings of others and in the most cautious manner to aim at overturning their prejudices. There are many circumstances and anecdotes recorded of him, illustrative of his character, from which the following are selected. With great modesty and humility he combined great composure and self-possession, and his memory was remarkable, as this incident will prove:—

One Sunday when he had begun his sermon, as he was turning over his Bible to explain some texts of Scripture which he had quoted, his notes, containing several small pieces of paper, flew out of his Bible into the middle of the Church, to the great entertainment of many of the congregation, who concluded that their young minister would be completely at a non-plus for want of materials; but some who were more considerate, gathered up the notes, and carried them to him in the pulpit. Mr. Bull took them, but perceiving most of his hearers inclined to triumph over him in his confusion, and to insult his youth, immediately put the notes into his book, and having shut it, continued the subject *extempore* with the greatest coolness and order, without being once at a loss.

The manner in which this excellent man overcame the prevailing prejudices against the use of the Liturgy is worthy of particular notice. The result of his exertions in this respect, shows the slender foundation upon which objections against the Prayer-book are often based.

The iniquity of the times would not bear the regular use of the Liturgy: to supply which defect, Mr. Bull formed all the devotions he offered up in public, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words on all occasions. He did this with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were the most prejudiced against the Liturgy, did not scruple to commend Mr. Bull as a person that prayed by the spirit, though at the same time they railed at the Book of Common Prayer as a beggarly element, and as a carnal performance.

A remarkable instance of this happened while he was minister of St. George's, which, because it shows how valuable the liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, our readers will excuse us for mentioning it. He was sent for to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through with it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and, notwithstanding his using the sign of the cross, they were so ignorant of the Church offices, that they did not discover it was the Common Prayer. When the whole was over, the father of the child returned him many thanks, intimating at the same time with how much greater edification they prayed, who depended entirely on the Spirit of God for his assistance in their *extempore* effusions, than those did who tied

themselves up to premeditated forms; and that if he had not made the sign of the cross, which was, as he termed it, a badge of Popery, nobody could have formed an objection to his excellent prayers. Upon this, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the liturgy, wherein was contained every prayer which he had made use of on that occasion; and this, with other arguments that he then urged, wrought so effectually upon the good man and his family, that they always after that time frequented the Parish Church, and never absented themselves from Mr. Bull's communion.

BISHOP KEMPER.

The Church will ever have reason to bless the day when this active, distinguished, and devoted servant of her altars was sent forth to bear her standard over the vast regions of the Far West.

The following extract from his letter, dated St. Louis, Dec. 28, will no doubt be interesting to your readers. The incident occurred while he and his fellow laborer, the Rev Sam'l R. Johnson, were at a town in the western part of Indiana.

'For more than a day we enquired in vain for an Episcopalian. One faithful son of the Church we at last found, whose name, and appearance, and zeal, I can never forget. He heard, after dinner, on a bitter cold day, that I was to officiate that night in a presbyterian meeting-house. Although in his 78th year, and living eight miles from town, he mounted his horse and arrived in time to participate in the services. What loud and delightful responses! how distinct and fervent! and then, the amen—they were doubly emphatic, while his voice thrilled in a sonorous manner upon the last syllable. I all but laughed for joy; and now I would go miles to hear the good old man once more uniting audibly in the solemn services of the sanctuary. Need I say he was once a Connecticut Churchman, and has known Bps Seabury and Jarvis: And had you heard him as we did, on the following day, telling the story of his conversion through the gentle influence of his wife, how for four years he would not open her Prayer Book; and how on a rainy Sunday he at last ventured, with mingled emotion, of contempt and terror, to look into a volume which he had been accustomed from infancy to regard as unsound and papistical, and how the sublime simplicity and Evangelical spirit of the collects arrested his attention and overwhelmed him with astonishment, and how the fervent scripture language of the litany melted his heart and removed every prejudice; had you heard all this you would love him as we do.—While he spoke of his sainted wife, though she had been dead for 20 years, his voice faltered and his eye was moistened with tears.'

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 7, 1836.

KING'S COLLEGE, WINDSOR.—It gives us pleasure to learn from a paragraph in the Times, as well as from other sources, that there does not appear any disposition in the House of Assembly to force the strange amalgamation of this Institution with the one intended to be established in Dalhousie College, as suggested by Lord Glenelg in his dispatch to the Lieutenant Governor, and by him submitted to the Legislature.

The question has been deferred to another Session—before which time we trust the impracticability of such a scheme without gross injustice, and utter dereliction of the principles upon which King's College has been founded and hitherto supported, will be so evident to all as to cause the unsavory plan to be abandoned.

Against such unhallowed invasion of their Academic shades, and such a disruption of the most engaging associations, we are sure the many hundred alumni now dispersed in various lands, would cry out with one voice.—We speak for ourselves and if we had strength of lungs we would raise such a cry against the scheme of spoliation as would be heard in the office of Lord Glenelg.—We should have before offered some observations on this subject (on many accounts most interesting to us,) but it

was considered premature to do so, by those whose opinions we are bound to respect, and indeed we were not fully informed as to the precise nature of the precious plan.—We are now in possession however of the 'Memoranda respecting King's College,' drawn up by our Bishop, than whom no one is better able to give information in every point of its history—His Lordship's name having stood first on the list of Students at Windsor in 1788, and having been intimately connected with the Institution ever since.

These memoranda are very valuable, embracing a period from 1783, (when the first suggestion was offered by five Clergymen of New-York, of whom the late Bishop Inglis was one, for the founding of a College in Nova-Scotia,) to the present time. And they most clearly establish the fact that the main design, "in founding and supporting the King's College at Windsor, was to uphold and extend the Established Church; that all the property, owned by the College, was acquired for this object, and from members of the Church who would not otherwise have contributed to it. One inference from these facts, is plain, namely, that any separation of the College from the Church, and any transfer of its property to another institution unconnected with the Church, would be acts of violence wholly unjustifiable."

We trust that no honest man, whether churchman or not, will be found to resist the force of this inference.—And yet such acts of violence have been meditated. When the annual grant of £1000 from parliament to the College was withdrawn, 'the measure might truly have been said to be severe, if not unjust'—and we might have been at least left to enjoy peace with our consequent poverty. It appears, however, that this was not enough; but the Governors of the College have been called upon to surrender the Charter obtained from King George the Third in 1802,—but by what colour of law or equity such a demand can be justified, we are at a loss to know.—The terms of the Royal Charter are, "that upon the said land and in the building, or buildings so erected or to be erected thereon at our TOWN OF WINDSOR, there shall be established from this time one College, the mother of an University, for the education and instruction of youth and students, in arts and faculties, TO CONTINUE FOR EVER, AND TO BE CALLED KING'S COLLEGE.—We rejoice to say that the Governors have declined to comply with such a call, to abandon their trust. The effect of their compliance would be as stated in the preface, that

'The Buildings, and other property of King's College, would be united with those of Dalhousie College, and handed over for the support of one general Seminary, for which the Assembly would be called upon to frame a popular constitution, and determine upon a site.—But this effect could not be produced without total disregard of the Constitution of King's College; of the intention of its Royal Founder, and its numerous benefactors; and of the feelings of those who are most intimately connected with the Institution.—There are now between two and three hundred of its Alumni, (including those who received their education at King's College, before the Royal Charter was obtained) who, with one voice, would call out against the violence of such proceeding. It must be obvious also, that no measure of such importance, ought to be attempted, without a reference to the Patron, who has the power of a negative, upon every Statute or By-law of the College, and ought certainly to be consulted in a matter affecting its existence.

'If His Majesty's Secretary of State, under the pressure of the present times, does not think it expedient to apply to Parliament for a renewal of the Grant, which was formerly voted, it is difficult to imagine why the Institution, which his Lordship cannot assist, should therefore be destroyed. Although its present Funds will hardly enable its Governors to make it as useful as they would desire it to be; those funds, while assisted as they have hitherto been assisted, by the benevolent Society for the Propagation of the Gospel, will be sufficient for the support of the present Establishment at Windsor, and for the continuance of those benefits, which it has happily dispensed for nearly half a century.—It will not, therefore, be thought unreasonable to hope, that, if the College can not be rendered more efficient, by assistance from the