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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

VOLUME I.

LUNENBURG, N. S. THURSDAY, AUGUST 11, 1836.

NUMBER 19.

From the Christian Witness.

CHURCH PASTORAL-AID SOCIETY.

A new Society has been formed in England having for its object the promotion of the religious influence of the United Church, by such methods only as it may be competent to a voluntary Society to employ in entire consistency with her discipline and order.

Some of its features are peculiar and worthy of note, and its whole design, one among the many evidences existing of a healthy religious action in the great body of the Established Church. All its officers are laymen and must be members of the Established Church—in deed it seems to be a lay Home Missionary Society. All the provisions yet made says their Circular Address, for the religious instruction of the great mass of the people of the United Kingdom, whether by the Established Churches or by Dissenters leave a vast body of persons in the metropolis, and other parts of the kingdom, in a state of fearful destitution.

The population having increased with a rapidity far greater than the supply of places of worship and the means of religious instruction, it has come to pass that many of the clergy are utterly unable to pay due attention to the people under their charge: nor are any adequate means at their disposal for supplying the inevitable insufficiency of their personal labors.

The founders of the Society are well aware that there are circumstances in these times which may justly cause the authorities in the Church to hesitate in taking the lead in new plans, until their beneficial bearing and direction shall have been sufficiently ascertained. On this account, they do not ask for the present any avowed patronage of that description; fully satisfied that the Society will receive such countenance and support, when it shall be seen that the simple principle of supplying to the clergy greater means of usefulness in the discharge of their recognized duties opens a wide field of orderly and beneficial action.

It will be the constant care of the Society to obtain authentic details respecting parishes or districts, which, through over-population or distance from the church or chapel, are at present deprived of efficient pastoral care, and of the means of public worship and the administration of the Word, according to the doctrines and formularies of the United Church. In concert with the incumbents of such parishes or districts, the Society will, according to its means, assist in adapting or erecting suitable buildings in which divine service may be held, and sermons preached.

The increase of places of worship would require the increase of clergymen. To assist in providing faithful and devoted men, to aid the incumbents of parishes in their pastoral charge, will be the office of the Society. But after choice made and maintenance arranged, every such clergyman will be left, under the direction of the incumbent, to the full scope of his own judgment, and to the fulfilment of his solemn Ordination vows, which must ever teach him to look for the help of God the Holy Spirit, and in dependence on His grace, lead him to spend and be spent in the service of our Lord Jesus Christ—preaching the Gospel of His grace in season and out of season, teaching from house to house, and laboring as one having souls for his hire.

In the supply of personal labor, the Society propose one plan which possesses peculiar advantages—they intend, they say, to employ, when sufficient clerical assistance cannot be obtained, *duly-qualified laymen*, to act in subordination to the incumbent, and under his direction and control.

Candidates for orders are the first class of lay laborers they wish to employ, but they say that this resource is insufficient,—others must be sought. The circumstances of many districts and parishes may be such as to render it highly desirable to place there a pious and intelligent layman, who should devote himself under the clergyman, to the benefit of the peo-

ple; in some cases his time must be wholly engaged, and due maintenance afforded to him.

The employment of *lay agency* must be considered as affording, in many cases, the ground-work of any success commensurate to the hope and desire of true Christians. It is by such agency, in a great measure, that the mass of the people are to be brought, by the Divine blessing, to become willing and desirous to place themselves under the ministry of the Word.—The lay agent is to be considered as the visitor of families, and by no means as taking on himself the office of a public instructor or preacher—as, in subordination to the incumbent, leading the people to frequent the house of God, filling the churches already built, or creating a desire and necessity for others.

In the conclusion of their circular they say that the salvation of souls is the great object of the Society; and the *lengthening of the cords and strengthening of the stakes of our beloved Church*, is accounted by us a pre-eminent means to that end: the Society will, therefore, ever cherish and cultivate a deep attachment to her institutions, and an enlightened respect to her authorities.

The operations of the Society will be carried on, it is hoped, with a single eye to the glory, and in humble dependence on the blessing of Almighty God, in consonance with the spirit which breathes through the service of the united Church, and in furtherance of that great principle of her constitution—the providing of the means of grace for every member of the community.

From the Episcopal Recorder.

THE PRAYER-BOOK.

I was, not a long time ago, travelling in one of our public conveyances, and was carelessly looking about me, when I spied a neat little volume in a pocket-book form in the hands of a young gentleman. Prompted by curiosity I drew as nigh to him as the laws of decorum would permit, and endeavoured to ascertain what book he was reading. At first I thought it was a pocket Testament, but I saw the word *psalter* on the top of the page which convinced me it was a prayer-book. I could not help involuntarily feeling a glow of attachment towards a young man, who, in the bloom of health and the heyday of youth, and with an eye and a physiognomy which denoted intelligence, and with a mind that, no doubt, by nature was constituted with capacities of deriving pleasure from all that is fictitious or extraordinary in poetry or romance, could thus soberly and thoughtfully employ a quarter of an hour in perusing the pages of a prayer-book.

By this precious little volume, I recognised him as a fellow Episcopalian. It furnished an introduction to two travellers, who were sensible of the value of time, and grudged every hour that was devoted to any thing save the duties of religion or the improvement of our physical or moral condition.

This was not the first time that the writer had unexpectedly met with the prayer-book. Some years ago he was particularly impressed on meeting with the prayer-book in a situation where he least expected to find it. It was when the writer was a missionary and was travelling in Tennessee. On retiring to his chamber at a tavern, he looked about and took from the mantle a book which to his surprise he found a prayer-book. He had judged previously to this that there was not an Episcopalian within 200 miles.

Meeting with an object thus is like meeting with an old friend. The unexpectedness of the discovery induces us to prize the object or the friend more highly, and the Christian, who is ever disposed like his Master to indulge in charitable conceptions, endows it with the richest drapery that can be woven from the mind's own resources, and is attracted to it by the strongest cords of veneration and affection.

Parents and teachers and ministers should endeavour very early to infuse into the minds of the young an attachment to the prayer-book. Their attach-

ment should commence in the earliest infancy; it should "grow with their growth, and strengthen with their strength." It is remarked by writers on moral science, that whatever is accompanied by great pleasure or great pain, is longest remembered. In childhood we lay hold of every object with pleasure. Mankind are always prone to turn with delight to the scenes of their childhood. From the journals of Las Casas and other biographers, we learn that the Emperor Napoleon referred with much enthusiasm to his early days. We love to meditate on the scenes where our days of youth were spent, and to recollect the companions with whom we shared our early joys. We can readily sympathise with the philosophic Gray:

"Ah, happy hills, ah, pleasing shade,
Ah, fields below'd in vain,
Where once my careless childhood stray'd,
A stranger yet to pain!
I feel the gales, that from ye blow,
A momentary bliss bestow
As waving fresh their gladsome wing,
My weary soul they seem to soothe,
And, redolent of joy and youth,
To breathe a second Spring.

Gay Hope was ours, by Fancy fed,
Less pleasing, when possess'd;
The tear forgot as soon as shed,
The sunshine of the breast;
Our buxom health of rosy hue,
Wild wit, invention ever new,
And lively cheer of vigour born;
The thoughtless day, the easy night
The spirits pure, the slumbers light,
That fly the approach of morn."

Let then the attachment to the prayer-book and the Church be commenced in early life, when the capacity of deriving pleasure from surrounding objects is very great, if not greatest, and the attachment will be enduring. The prayer-book and every thing connected with it should be rendered agreeable to youth. Let mothers speak of it with veneration to their children. Let Sunday-school teachers recommend it *amore* to their pupils.

Various forms and sizes of the prayer-book should be published. It should be circulated like the evangelical tract, and be placed together with the Bible, in every Church, in every Sunday school, in every seminary. It should be placed in our steamboats, in our rail road cars, in our reading rooms and in our hotels. The people of this country are great travellers. At a distance from home, amid all the luxuries of the steam boat or the packet, or the most splendid accommodations afforded by the hotel, the mind of the traveller involuntarily flies towards home. We cast a longing, lingering look behind, and think of the parent, the child, or the brother that is far away. How consoling then to turn to the prayer-book, and find in the prayers, the psalms of faith and holy confidence, or the truly spiritual hymns, that which can "pluck from the memory a rooted sorrow, and raze out the written troubles of the brain."

But when the writer speaks thus highly of the prayer-book, can any suppose that he detracts from the Bible? God forbid! He trusts that no one will thus wilfully wrest his language. One, most certainly, may speak highly of the children of a family, without being suspected of derogating from the virtues of the parents. If he recommend the services and formularies of the Church, he wishes no man to build his salvation on the Church. This were to fall into the worst errors of that corrupt Church which pays adoration to the man of sin. "There is none other name under heaven given amongst men whereby we must be saved but the name of Jesus Christ." The writer may surely exalt the prayer-book without being suspected of being a bigot. He may love his Church without being stigmatized as a formalist. Amid the varied scenes of adversity and prosperity through which the Church has passed for the last sixteen or eighteen

years, the writer has, in the strength of the Lord, invariably adhered to the doctrines of vital and experimental religion. He desires to say, "for me to live is Christ, to die is gain." He would say to that Saviour in the language used by the Roman virgin, "Tecum vivere amem, tecum obeam libens."

For the Colonial Churchman.

DYING TESTIMONY OF

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| <p><i>Believers.</i> (No. 1.)</p> <p>"Hark! they whisper! angels say, 'Sister spirit, come away! The world recedes, it disappears! Heav'n opens on my eyes! my ears, With sounds seraphic ring."</p> | <p><i>Unbelievers.</i></p> <p>"Ah! wilt thou seek again Thy howling waste, thy charnel-house and chain, And with the demons be, Rather than clasp thine own Deliverer's knee? Dark frowns the future!"</p> |
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Pope.

Dr. Dwight, President of Yale College, closed a useful history of modern Europe, and most christian life, by a will recognise Cardinal Ma-peaceful and happy death. As it approached, he desired administration of French af-his brother to read to him sairs, in the year 1643. The 17th John. While listening Queen Regent placed her to the latter verses of that whole confidence in him, and most comforting chapter, he after some reverses this ce-exclaimed "O what triumph-lebrated minister of state di-ant truths!" A friend hav-ed in 1661, aged 59 years. In ing read to him 23d Psalm, his last moments he cried out inquired, "Can you now say, in agonizing tears—"O! my though I walk through the poor soul, what is to become of valley of the shadow of death, thee! Whither wilt thou go? I will fear no evil, for thou "O! were I permitted again art with me!" His ready to live, I would sooner be reply was—"I hope so." He the humblest wretch in the was constantly engaged in ranks of mendicants than a prayer and devotion, and ex-courtier!" Sad reward this pired in peace, without a from the world to one of its struggle or a groan.

The pious Hervey thus. Thomas Scott, was one of poured out his soul in pray-the chief counsellors and er, just before his death— friends of James 5th of Scot-"How thankful am I for land, and a noted persecutor death! It is the passage to of the Reformers. He was the Lord and giver of eternal taken suddenly ill, and on life! O welcome—welcome the Romish priests seeking death! Thou mayest well be to comfort his tortured soul, reckoned among the *tree*- exclaimed—"Begone, you surs of the christian;—to and your trumpety, until this live, is Christ,—to die, is gain! moment I believed that there Lord, now lettest Thou thy was neither God, and a hell! servant depart in peace, for Now I know and feel that mine eyes have seen Thy sal- vation!"

That holy man, Hilary, Voltaire died in 1778, a-Bishop of Poitiers, A. D. mid the impious adulation of 355, was the fellow-labourer Frenchmen. He was one of of Athanasius, in defence of the most miserable of human the truth. In his last mo-beings;—smitten by the vi-ments he thus addressed his sible stroke of Almighty soul—"Soul thou hast serv- wrath; crying out in the hor-ed Christ these seventy years, rors of abject despair on the and art thou afraid to die? name of Christ, at one time, Go out, soul,—go out!" This and at another on the names affecting address may well re-of his associates and admimind us of good old Simeon rers. He execrated and curs- whose dying testimony our ed them, as the cause of his Church so frequently brings ruin, and of the abandonment to the devout attention of her of Heaven.—*Wilson's Evid.* worshippers. of Christianity.

For the Colonial Churchman.

A WORD TO THE LAITY.

This passage "the harvest truly is plenteous but the labourers are few" forces itself upon the mind of the Missionary as he travels from one district to another in the extensive field in which he is called to labour. In a tract of country embracing twenty or thirty square miles, and many of our mission grounds contain a much larger surface than that, with inhabi-tants scattered about in every part of it: (and in how many parts of the country has the Church no mission-aries at all!) it is next to impossible that the peo-ple should receive that oversight of the regular Pas-tor, which their situation loudly calls for. It inevit-ably happens that the words, "when shall we see you again," how long before you will pay us another vi-sit," fill the mind of the anxious clergyman with grief,

and laments that there is so little in his power. He looks upon the scattered sheep with poignant sorrow to think of their exposure to those ill qual-ified to feed them, or that they must in numberless cases be left to the thoughtlessness and wickedness of the natural heart, so prone to forget God and to disregard all holy commandments. For it is the melancholy condition of those who are living without the means of grace and the ordinances of religion, that though at first they mourned over their destitution, they for the most part at length become insensible to the wretchedness of their situation.

The cheering sounds of the Gospel seldom strike upon the ear, and the glad tidings of salvation, whilst they fill the hearts of their more favoured brethren with delight, come not with joy to them. If such persons are wholly neglected is it a matter of wonder that they should become a prey to infidelity or false opinions in religion? They will assuredly be lost to the Church.

How many places are there in these provinces, in which though there may not be enough members of our communion to claim the constant services of a Clergyman, or even if their claims are such as to entitle them to such services they cannot obtain them; but allowing that the number may be too small to be formed into a regular congregation, yet how melan-choly the thought that because of their being few in number, they must be left entirely destitute of the ordinances of Religion.

In more favoured times, they have enjoyed the reg-ular services of the sanctuary. Under a deep sense of their unworthiness, their hearts have melted in the confession of their sins, they have been transported with holy joy whilst the voice of praise has swelled in the repetition of our pious anthems, they have listened with delight to the word of God whilst read by his minister, and they have been warmed with fer-vent thankfulness, for the inestimable blessing of creation and redemption, for the means of grace and for the hope of glory.

But alas, for them! such favoured seasons have passed away. Circumstances over which they have had no controul have driven them from the vicinity of the house of God. They are now in remote and desolate places. The sound of the Church-going bell no more calls them on the morning of the Sabbath to the worship of the God of their fathers. They have been accustomed to look upon a divinely constituted ministry as indispensable to the valid administration of the sacraments which Christ hath appointed in his Church; and hence they can find no relish in the modes of worship practised around them. These seem to them to be of man's devising, and those who con-duct them to have received their authority from man. Of the Church of their earliest, warmest affections, they hear nothing except perhaps to be vilified and condemned. And are such conscientious christians and churchmen, who notwithstanding all the reproach-es which may be heaped upon them for their fixed adherence to their holy faith, to receive no sympathy from their fellow christians? Will they who are abun-dantly blessed with wealth not contribute of their ab-undance to furnish nourishment for those who are hungering for the bread of life?—The Church is sad-ly in want of a few active young men, devoted to their Master's work, who could be unceasingly em-ployed in carrying the glad tidings of salvation to such remote places. "But how shall they preach ex-cept they be sent?" And how shall they go on this warfare at their own cost? Surely it is time for the favoured and the wealthy (and who that has the will cannot give something?) in our large towns and coun-try villages, to contribute for the sending of the gos-pel and the missionary to preach its saving truths to those who would joyfully receive him as the messen-ger of glad tidings to their saddened hearts.

To those who read these remarks, the writer would say, is the Church the object of your warm af-fections do you venerate her pious, rational formu-lary of devotion, do you look upon her ministry as divinely constituted? Oh! then be not inattentive to the wants of those who entertain all these views in common with yourselves: but they have none to administer for them the ordinances of religion, none to break for them the bread of life, none to preach the word to be instant in season and out of season, to rebuke and exhort, and to direct them to that world beyond the skies.

If you had seen, as I have, the tears which have trickled down the cheek of the aged christian when after a long interval has elapsed, he has been enabled once more to commemorate a Saviour's death and re-ceive the emblems of his dying love, if you had heard the trembling voice of the younger as with mingled emotions of fear and joy he has embraced the oppor-tunity to present his little ones for Baptism to receive the covenanted mercies of God, if you had listened to the psalm of praise checked by the stifled feeling arising from the "joy of grief," you would know how to appreciate more highly than you have ever done the means of grace which you possess: you would gladly indulge in the luxury of doing good and con-tribute to cheer the drooping spirits of those deprived of the blessings which you enjoy. I persuade my-self that the time is rapidly approaching when the members of the Church in these provinces will arouse themselves to a sense of the responsibility which rests upon them to advance the interests of our venerable Church and to extend the means of grace to her des-titute children throughout the land. Nor can we doubt that those who give to the Lord, or rather return to Him a part of what He had given, shall be more abun-dantly blessed in all temporal and spiritual blessings. New Brunswick. A.

For the Colonial Churchman.

An esteemed correspondent has lately sent us the follow-ing, partly extracted and partly original remarks, on a sub-ject which has too often called forth the superlative ac-rimony of religious controversy, but which we desire never to touch except for the sake of truth, and of confirming the minds of the members of our own church, in contentment with the baptism which they have received in infancy, so far as concerns the outward ordinance. "We acknowledge one Baptism" and do most entirely believe that which is ad-ministered by the duly authorised minister of Christ, when after the example of that Divine Master, he takes little children into his arms, is a full, sufficient and valid Baptism. But we believe also that it sayeth not by the outward wash-ing but by the answer of a good conscience toward God—the death unto sin, and the new birth unto righteousness. Let all who have been baptized in infancy, seek no further washing by water, but O! let them ardently, constantly, anxiously, believingly, prayerfully, seek the inward purifi-cation of the soul by the spirit of God;—and Let them test their right to the privileges of the children of God, by their love to Him and their obedience to his holy laws.—*Ed C. C.*

BAPTISM.

Read Exodus ch. 4. v. 24—26.

"What Circumcision was of old, Baptism is now. Forasmuch therefore as our Lord Himself maketh Baptism necessary, whether we respect the good receiv-ed by it or the testimony yielded to God of our hu-mility and meek obedience; and though He by the secret ways of his own incomprehensible Mercy may be thought to save without Baptism, this doth not clear us from guilt, if through our superfluous scruples we cause a grace of so great moment to be withheld. By such scruples we may do an injury to ourselves, though not to our Infants;— we for the hardness of our hearts may perish, although they through God's unspeakable mercy may be saved. God who did not afflict the innocent Child, whose Circumcision Moses had too long deferred, took revenge upon Moses him-self for the injury which was done through so great neglect. We have no set day for Baptism as the Jews had for Circumcision, Infants therefore are ca-pable of receiving it from the very day of their birth; and if they have it not, whosoever is the occasion of that loss, doth as much as in him lieth, wilfully cast away their souls."—*Matt. c. 28. v. 19, 20.*

"These words contain that great commission granted by our Saviour to his apostles and their successors, by virtue of which all mankind have been called to the knowledge and practice of true religion. Here is no restriction or exception whatever as to the per-sons who were to be baptized. Nations consist of per-sons of all ages, therefore infants as well as adults must be included as objects of baptism; and this in-ference will be the more evident when we reflect that the command was given to Jews who were accus-tomed to see their infants received into covenant with God, by a sacred rite of his own appointment; and they would of course consider themselves authorized to receive converts to Christianity at as early an age as whensoever they were properly offered. Had our Saviour intended any alteration in the Jewish practice

of receiving Infants into covenant, or any limitation with respect to age, He would not have failed to specify it." Though I do not wish to trouble you with much reference to the original language, yet I must observe on this text, that the word *standing* for 'teach' all nations is different from that which is rendered 'teaching' in v. 20; and properly signifies "make all nations my disciples," and you will see the force of this observation when you consider that the becoming a disciple or scholar to any one, is the first step to being taught by him.

God expressly ordered the children of the Jews to be admitted into covenant with Him at eight days old. Into the place of Circumcision, Baptism has succeeded, as the Gospel has into the place of the Law. There is therefore the same reason why our children should from the beginning be admitted into the christian, as the infants of the Jews should have been admitted into the legal covenant. God has made no exceptions in this particular. Infants with us are as capable of covenanting as they were with them; and if God did not think fit to consider the age of infants among the Jews to be a bar to their receiving circumcision we ought not to think the same defect to be any sufficient obstacle to the admission of our infants by Baptism into the covenant of the Gospel.

In Matt: xix. v 14. we read "of such is the kingdom of heaven;" the literal meaning of which must be, that "little children" may be admitted, into the dispensation of the Messiah, and by consequence that they may be baptized; and by turning to 1 Cor. c. vii. v. 14 we shall find St Paul declaring the children to be "unclean" but "holy" who had even one parent a believer. Such children as were born of one christian or believing parent, and for whose bringing up in the faith the church had good reason to depend, were esteemed 'holy' for the sake of that parent, and as having by birth a title to be admitted into covenant with God, and so to be admitted into the visible church on earth, that 'kingdom of heaven' which was proclaimed by John Baptist "to be at hand," that 'kingdom of God' which our Saviour asserted was come unto us—Matt. 12. v. 28.*

I now come to notice that passage in St Mark, ch. 19. v. 16. It cannot be doubted, that believing, repenting, and obeying the Gospel, are essentially necessary in all who would be "members of Christ, children of God, and inheritors of the kingdom of heaven." Without repentance, faith, and obedience, we cannot hope for salvation through Christ. But who are the persons that are to repent and believe? Surely such as are capable of so doing. Who are the persons to whom the Gospel was to be preached? such surely as could receive it—such as had understanding. This text therefore plainly refers to adults, and not to infants. When adults believe, they are to be baptized; such as did not believe on the preaching of the apostles, were to "be damned." Will it still be insisted on, that infants are to be included in this injunction? Will it be asserted that all infants must be damned, because they have not understanding to believe. It is a known rule that when an argument proves too much, it is good for nothing. Such appears to me to be the case with that drawn from this passage of St Mark against the Baptism of Infants. It has, in fact, no concern with them at all.

U. T.

YOUTH'S COMPANION.

For the Colonial Churchman.

TIME.

What is time? Time is a talent allotted to every man. The moment he is brought into existence it commences, and continues to run with its rapid though silent strides, until he sinks into the quiet slumber of

* If it be said that by the kingdom of Heaven is here meant that glorious kingdom where dwell the spirits of the just made perfect, in the full enjoyment of the Divine presence, companions of Cherubim and Seraphim, of angels and archangels, then surely the controversy must be at an end. For if our blessed Lord has thus pronounced little children to be fit for that pure and holy place, and to be numbered with His saints in glory everlasting, are they not worthy to be admitted into the visible church below by the ordinance of baptism? If they are capable of the greater are they not of the less.—Ed. C. C.

the grave, and his soul is summoned to appear before the God who gave it; and his body mingles with its native dust, yet how very few live as though they were aware of their being obliged to give an account hereafter at the judgment seat of God, for every moment of their time—their precious and most valuable time. Oh! what numbers go on from day to day, and from year to year, as though they were unaccountable to an all-seeing God, unmindful of him, and perhaps without one moment's reflection as to that great day when they will have to appear before Him, there to account for the use they have made of that talent. As every day wings its flight into eternity, thousands of our fellow-creatures are summoned away by the hand of death without being at all prepared to render a faithful account of their earthly pilgrimage, to Him who knows the secrets of every heart; and who will punish them for the improper use made of the time allowed them for preparing to meet Him in his heavenly kingdom. Thousands there are, who, during the week, allow their precious time to pass along the stream of life without turning one thought towards God, and who devote it wholly to the fleeting and transitory pleasures of this world; and when the Sabbath comes they hear not the sound of the bell calling them to attend the house of that God before whom they must appear at the day of judgment. Reader! there can be but little hope of the salvation of the soul of that man, who dares not only so to waste his time during the week, but as it were to place at defiance Him who is the God of the Sabbath, by turning his back upon His house, by devoting the hours of that holy day, that day appointed as a day of sacred rest, to a continuance of the sensual pleasures of this world. Let us for a moment imagine such a man suddenly interrupted in his worldly happiness by being laid down on the bed of sickness by the hand of his offended God. What then would be his feelings? Where would then be his pleasures? And the hour of sickness being the busy time with conscience, it is then, if ever, that the 'still small voice' of his own conscience will tell him, that he has wasted his time,—time in which he ought to have served his God and attended his holy house. Then is the time when all the sins of his past life will appear before him, and be as a heavy burden upon his soul; perhaps his dying soul. Can his worldly pleasures then divert him? Can his companions in sin then cheer his drooping spirits? When he was in full health they did perhaps serve to pass away the tediousness of time, but now that his heart is sick, they of course can afford him no enjoyment, and the thought of his past sinful life frequently has the same destroying effect upon his heart that the worm had upon Jonah's gourd, they cannot now assist him in passing away the thought of eternity. Then is the time that he will perhaps first think he must soon render up to his God a correct account of his time, and endeavour to implore his pardon and forgiveness for his misuse of that talent. And, consoling indeed is the thought for every penitent sinner, that there is still sufficient balm in Gilead,—and that there is still a physician there able to heal the wounds of his broken and sinful heart.—All the riches or pleasures of this world cannot serve to allay the envenomed sting of conscience, therefore do not allow your time to be too much occupied in them,—for recollect that "Life is the time to serve the Lord the time to ensure the great reward." There is no repentance in the silent grave, whither time is every moment conveying you,—then so prize that inestimable talent *Time* for which you are accountable, that you may at all times be prepared to go to your last long home, and to meet your God, "with joy and not with grief."

Reader! is your precious time passing on without prayer? Hesitate for a moment and wake up your mind to be prayerless no longer. Have you hitherto neglected the house of your all-seeing and heart-searching God? Has the bell summoned you thither in vain? If so, let such be the case no longer. And now that you have time "turn to the Lord your God," earnestly "seek Him now that he is to be found, and call upon him now that He is near." Your time of life is fast fading away, and which, if spent here in the service of God, you will hereafter spend eternally with Him in "that house not made with hands eternal in the heavens." And let us now say with the Psalmist "so teach us to number our days, that we may apply our hearts unto wisdom." D.

July 23, 1836.

King's College, Fredericton, July 4, 1836.

At an Examination for the degree of Bachelor of Arts, on Saturday, June 25th, the following Students received Certificates:

In Classical Literature.

- S. J. Scovil, }
 - G. Lee, }
 - W. Scovil, }
 - G. M. Odell, }
 - J. S. Shore, }
 - J. F. Berton, }
 - J. W. Disbrow.
 - E. B. Peters.

In Mathematics and Natural Philosophy.

- G. M. Odell,
- J. F. Berton,
- S. J. Scovil,
- G. Lee,
- W. Scovil,
- J. S. Shore,
- E. B. Peters,
- J. W. Disbrow.

On Sunday, June 26th, the Anniversary Sermon was preached before the University by the Rev. George M'Cauley, D.D.

On Monday, June 27th, the Scholarship proposed to General Competition was adjudged to Mr. W. H. Shore, a Student of the College, who had been educated in the Collegiate School under the instruction of the Rev. G. Cowell and Mr. Holbrook.

On Tuesday, June 28th, the Students, who had not been already examined for their Degree, underwent the usual Examination for the Term; which resulted in the following arrangement of their names.

In Classical Literature.

- E. H. Wilmot.
- G. M. Robinson,
- W. H. Shore,
- J. Bedell.
- G. S. Flood,
- C. J. Allan,
- W. M. Maclauchlan.

In Mathematics and Natural Philosophy.

CLASS I.

- E. H. Wilmot.

II.

- G. M. Robinson,
- W. H. Shore.
- G. S. Flood,
- J. Bedell.

III.

- C. J. Allan,
- M. H. Peters,
- H. Berton,
- J. H. Thorne,
- W. M. Maclauchlan,
- J. M. Bliss,
- T. W. Bliss.

On Wednesday, June 29th, the Collegiate School was examined, when the following Scholars were considered entitled to Rewards.

In the Classical and Mathematical Department.

- J. Odell,
- H. Robinson,
- C. Coster,
- G. Bliss,
- J. Wolhaupter.

In the English Department.

- J. Wolhaupter, (for ex-G. Fowler, cenance in R. Staples. writing.)

On Thursday, June 30th, the Public Academical Act was held, the Rev. James Somerville, L. L. D. pronouncing the Oration in praise of the Founders and Benefactors of the University.

In full Convocation Messrs. J. W. Disbrow, J. F. Berton, J. S. Shore, S. J. Scovil, and G. Lee, were admitted to the Degree of Bachelor of Arts.

A Subject was proposed for the Douglas Gold Medal of the ensuing year, viz. *The Discovery and First Settlement of New Brunswick.*

In order to the maintenance of a more complete uniformity of procedure and discipline in the College, the Vice President has thought it necessary to adopt the following Rules:

1. A certificate for Matriculation will not be given to any candidate under the full age of sixteen years, unless a strict Examination shall ascertain his extraordinary proficiency in learning, and he be furnished with satisfactory testimonies of a good disposition and steady habits.
2. The use of a private apartment will not be granted to any non-resident Student.
3. Every Student will be considered and treated as a delinquent, who shall absent himself from any College duty whatever, without express Permission; and in no case will such Permission be granted to a non-resident Student, without a previous application, personally or in writing, from his Parent or Guardian.
4. The Regulations of the College absolutely prohibited all smoking, drinking of Spirituous Liquors, and keeping of Irregular Hours, as well as all resort to Inns or Taverns. Students persisting in any such practices after Admonition and Imposition will invariably incur a disallowance of the Term.

For the Colonial Churchman.

THE RIGHT OF TENURE AND INVESTITURE OF CHURCH PROPERTY.

Essay 7.

The tenure, by which the property, made over to the Church, was anciently held, was extremely simple both in its nature and character. It was invested by the donor in the Bishop of the district for the time being, with an understanding that the yearly produce or interest of the gift or bequest should be applied to the support of the Church *in perpetuum*. This kind of tenure implied to all intents and purposes that the Bishop held the patronage or disposal of the property thus bestowed.

Patronage, or the right to bestow for a limited period, led of course to the institution of livings or benefices, which was held, except in particular cases, by the incumbents for the period of their natural life. When a vacancy occurred, the usufruct was transferable to whomsoever the Patron or Bishop might see fit to appoint. I do not mean to affirm that there were particular laws and regulations enacted, at the early period of which we are speaking, for the direction of Patrons and Incumbents, as there have afterwards been introduced. Church property had not then given rise to any legislation of a lay character. Its tenure, and disposal for its intended use may therefore be said to have been invested in the patron; and the usufruct or annual produce of it may, in the same way, be said to have been a life-lease to the incumbent.

An event however occurred not long after the days of Constantine, which changed the nature and character of the tenure, by which not only Church property, but all other properties were held. In the latter end of the fourth and in the beginning of the fifth century, the nations, who then inhabited the northern parts of Europe, and who were in a state bordering upon barbarism, came forth, in countless hordes, from their fastnesses, overrun the whole of Germany, Gaul, and Italy, carrying devastation and destruction before them. Their ravages went so far as to extirpate the ancient inhabitants, or to reduce them to slavery. Early in the year 409, Alaric the Goth took possession of Rome, destroyed its inhabitants, and raised the *eternal city* to the ground. His warlike followers were rewarded for the toils and hardships which they had endured as well as for the homes which they had left behind them, with the richest and most fertile parts of the conquered territories. Their tenure was absolute and permanent; and inalienable so long as a descendant of the first proprietor remained to claim his right. These Lords of the soil settled again of course a portion of the land thus obtained on those who were willing to serve them. And the service, which was almost universally claimed, consisted in the duty of being ready at any time to follow the first proprietor to the field, and to fight his battles for him. The tenure by which these vassals held their lands was extremely precarious; being only during the pleasure of the superior. This is by most learned men, considered to be the origin of what is called the feudal system; a system which universally prevailed in Europe during the middle ages and of which traces may still be discovered in the constitutions of some European kingdoms. See *Dr. Ridley's view of civ. and ecc. Law* pt. 1. cap. 4—also *Spelman's post. work* p. 5.

In the course of time the tenure of the vassal, which thus depended solely upon the pleasure of his superior, became by degrees to acquire a more permanent character. It was first extended to one year; and afterwards to the feudatory's life-time. And Hugh Capet, who usurped the French throne, in opposition to the race of Charlemagne, towards the latter end of the tenth century, and who founded the Royal House of Bourbon, made these tenures hereditary: because he was desirous of securing partisans among the rural population. The only return which he demanded consisted in the ceremony of homage and the oath of fealty. For his part he engaged to maintain them in these rights so long as they maintained him upon the throne. This took place in 988; and according to Sir Henry Spelman, afforded an example to William the Conqueror of the manner, in which he might most securely support and preserve his newly acquired kingdom of England.

However this may be, it is well known that he rendered the tenure of lands hereditary.

But to return. The Goths and vandals who were heathens did not of course understand the religion which had some time before been established in the empire. They therefore made no exception, from their general rule respecting tenures, in favour of Church property. And although they found it impossible to banish the knowledge of the Gospel from their new conquests; yet their proceedings and arbitrary enactments subjected its professors to great inconvenience and annoyance. For instance, the Bishop or Patron who had *ex officio* the management and disposal of Church property, was obliged to furnish his quota of men to fight his Master's battles; and it not unfrequently happened that he himself laid aside the mitre for a time and assumed the helmet and the lance. See *Calvin's Lexicon Juridicum* under the word *Feudum*.

Thus landed Church property continued after the Gothic invasion upon nearly the same footing on which the nature of the object in view, and of the means employed for its accomplishment, had originally placed it. We do not read any where that it was seized and misapplied. The only difference or change in its tenure consisted in the enactment which compelled the Ecclesiastical superior to contribute a share towards the exigencies of the State, as a proof of his fealty and obedience.

Now the law, by which Hugh Capet and William the Conqueror, rendered landed tenures hereditary, does not appear to have extended to church property. The Ecclesiastical tenure continued still to be held only for the life-time of the incumbent. The Bishop and the priest alike had only the usufruct of the benefice during their life-time. At their demise the living passed into other hands at the pleasure of the king or Emperor, who gave it conditionally to the next incumbent.

This was more particularly the case in regard to Bishops.—a circumstance which caused a long and bitter controversy between the Bishop of Rome and the temporal Head of the Empire, about investitures.

The Emperor or Lay-superior, upon the demise of an Ecclesiastical Dignitary, laid claim to the right of disposing of the usufruct of the church property, thus become vacant, to whomsoever he pleased. This claim was sustained on the ground, that no individual who did not owe allegiance and render homage to the supreme sovereignty of the empire, could, with any shew of Justice, assume the control and disposal of extensive lands, within its boundaries;—a tenet of state policy, which is acknowledged in the constitution of every civilized kingdom at the present day. The temporal Ruler for the time being urged his right to this privilege on another ground. He maintained that the property, originally bestowed for the service of the Church, had either been given, or confirmed by his Predecessors, for that purpose; and that therefore he had a hereditary right to dispose of the yearly revenue to whomsoever he pleased.

The right of nomination thus maintained and the custom, which naturally resulted from it, seem to have prevailed universally in the Church, for upwards of 600 years after the days of Constantine the great. It will be obvious however, that there were many circumstances, connected with this mode of disposing of Ecclesiastical dignities, which rendered it particularly liable to objection. The Emperors being for the most part engaged in wars, and matters of state, could not have been, in every respect, qualified to select, from among their subjects, the persons who were fitted to supply the vacant dignities of the Church. Accordingly in numberless instances their choice appears to have been singularly unfortunate. They often collated to Benefices and stations of trust in the Sanctuary, individuals who had nothing to recommend them but their Master's will: without learning, without parts, and not unfrequently stained with gross moral pollutions.

This source of abuse, more than once, called forth the censure of the Roman Pontiff, who had begun to assume great authority in the christian Church. Pope Hadrian I. admonished Charlemagne on this subject, as Gratian informs us:—*Dist: lxxiii. c. 22*. And Pope Leo VIII. about the year 942 sent a remonstrance of a like character, to the Emperor Otto the Great, notwithstanding these efforts of the Roman Bishops, the right of presentation by the temporal

Head of the empire continued still to be a source of much abuse. Hence arose a fierce controversy on the subject, about the middle of the eleventh century, between Hildebrand, then Archdeacon of Rome, and Henry IV. Emperor of Germany. Hildebrand subsequently ascended the Papal chair, under the name of Gregory VII, and followed up the investiture contest with much acrimony of spirit. He laid claim to the right of Investiture or presentation himself, and supported this claim by such arguments as the following:

1. The Church being redeemed by the blood of Jesus Christ is free, and therefore ought not to be put in bondage.

2. By lay-patronage the church becomes a vassal to the Empire,—which is a usurpation upon the prerogative of God himself.

3. It is moreover unbecoming, and beneath the sacerdotal order and unction that Lands consecrated to the service of Christ, should be put into, and received from, hands stained with blood. For this, see Dupin's larger work, vol: x. p 25.

Upon these grounds a severe Canon was passed at a council held in Rome, of which Gregory VII. was President, in the year 1078, enacting that—"No Ecclesiastics shall receive investiture of any Bishoprick, Abby, or Church from the hands of Emperor, King, or any other Laic whatsoever: and that if he shall receive it, his investiture shall be null and void, and he shall be excommunicated till such time as he has given satisfaction for his offence."—*Can: 21. of said Council.*

Gregory VII. died without accomplishing his object. He was succeeded by Urban II. who continued the contest, and who deposed many Dignitaries on the ground, that their investiture proceeded from a lay-source. This contest was finally settled between Pope Calixtus II. and the emperor Henry V. about the year 1121. It was agreed:

1. That the election of the Bishops and abbots should be made in the presence of the Emperor and Princes of the Empire, and consequently by their consent.

2. That the Bishop elect should be invested with the Royalties—that is all the estates laden of the crown—by the Sceptre before his consecration.

3. That all the dues and services to which Bishops were obliged, by virtue of their feuds should still be preserved to the Empire.

4. That the Roman Pontiff should have a *veto* upon these proceedings by withholding consecration.

These articles are understood to prescribe the mode of election to vacant Benefices in Roman Catholic countries, at the present day: but they never gained any footing in England, notwithstanding the earnest endeavours of two successive Archbishops of Canterbury, Anselm and Becket, to introduce them.

The reader who may be desirous of obtaining more information upon this subject, is referred to *Dr. Brett's Treatise on Church Government*, p. 391 &c. and to *Dupin's abridgment of Church Hist: vol: iii. p. 99* 1c.

In my next I will endeavour to give some account of the additional sources of Church property, which were developed during the middle ages.

CRITO.

From "LITURGICA," by the Rev. John Ayre.

CONFESSION OF SINS IN THE LITURGY.

The minister is instructed to commence with one or more, according to his judgment, of those prefatory sentences of Scripture, which, though all tending to the same great end, have yet an observable difference of character, according with the various classes of persons presumed to be present. Thus, in the words of my text, and in the passage from Ezekiel, "When the wicked man turneth away from the wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive;" The ignorant are instructed in the merciful nature of Him who showeth compassion to the penitent transgressor. In other sentences, such as "Repent, for the kingdom of heaven is at hand;" the careless are warned that God will not be trifled with, and therefore that it is not safe to delay the humbling of ourselves before him. In a third class, models of supplicatory address are presented to the penitent: "Hide thy face from my sins, and blot out all mine iniquities."

"Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified." There are some to cheer the heart of the contrite, of which the exclamation of the Psalmist, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," is a specimen; and lastly, there is a solemn warning to the formal, not to imagine the insincere expression of external sorrow acceptable to the Lord—"Rend your heart and not your garments, and turn unto the Lord your God."

An affectionate address succeeds, pressing on the congregation the importance of confession of sin, putting it on scripture grounds, and urging, that though "at all times" we should "humbly acknowledge" our transgressions, yet surely that it is especially incumbent on us "so to do," when gathered to the public service of the Lord, whom we thank for his mercies, magnify for his glory, petition for his gifts, and listen to in his word. Thus you see, brethren, the church treats you as sinners; she does not except any of her sons from the obligation of continual confession, or admit any excuse of worthiness. And therefore, if there be one of you who, in the pride of his heart, esteems himself righteous, that man does virtually unchurch himself, and burst from the pale of those whom Christ washes and sanctifies, inasmuch as he "came to call not the righteous, but sinners to repentance." The exhortation further describes the kind of confession with which we should approach the mercy-seat: it is not the mere repetition of the purport words that is accepted; it is not even sorrow for past transgressions, if we are careless of running into fresh ones: it is with a "lowly, penitent, and obedient heart," we must draw near, if we desire the favour of that "high and lofty One," who dwelleth "with him that is of a contrite and humble spirit." Let this rebuke those of you, who regard the confession as a thing of course, and who rush into the presence of the Lord with a proud unsoftened heart. Take the publican for your model, who, trembling at his own vileness, and with a heavy sense of guilt in his transgressions, uttered the affecting cry, "God be merciful to me, a sinner." "I tell you," (says our Saviour, contrasting his behaviour with that of the formal Pharisee) this man went down to his house, justified rather than the other." The minister, having thus urged the necessity, and described the nature of confession, invites the congregation to attend him to the throne of him who despises not a broken heart.

And while making our confession, the Church admonishes us to kneel; not as though she imagines there is any merit in one particular posture, but because that is the gesture and befitting token of humility, and because we find that eminent saints have generally used it. Thus Solomon, at the consecration of the temple, "kneeling down upon his knees." When Paul bade farewell to the Ephesian Church, "he kneeled down and prayed." And, to refer to but one more example, when our Saviour in his agony, withdrew from his disciples, "he kneeled down, and prayed." Let no man therefore accuse us of superstition in our gestures. We stand, during the sentences and exhortation, because we then listen to God's voice pointedly and personally addressing us; we kneel, when we ask mercy at his hands, because we are guilty suppliants, not worthy of the least of all his mercies.

The confession is an affecting acknowledgement of our demerits. I know not what words could express in stronger language, the sinfulness and misery of man. "We have left undone those things which we ought to have done; we have done those things which we ought not to have done; and there is no health in us." Is it not precisely the acknowledgement of the prophet, "the whole head is sick, and the whole heart faint: from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores?" I am amazed, that any one, after uttering such words, can dare to justify himself, or to extenuate his guilt. Brethren, the Church brings you into this dilemma—either you are the "miserable sinners" you profess to be, or you have now come before God with a lie in your right hand, and have insulted the Highest with an awful mockery. O if there be a self-righteous man before me, a man that would excuse his sins, a man that would persuade himself there is much that is good

and virtuous in him, I do most earnestly entreat that man to beware, lest out of his own mouth he be condemned. The concluding part of the general confession is a deprecation of punishment, and supplication for forgiveness. And it is observable, that here there is no claim advanced, but simply God's promise in Jesus Christ; that is all the plea which a sinner can employ, and, blessed be the kindness of our heavenly Father, it is a plea that shall not fail.

At the close of this prayer, as of all others, the congregation are instructed to respond Amen, signifying their hearty concurrence in what has been uttered, and their earnest desire that God would hear their cry. From St. Paul we learn, that, in the apostolic age, the people "said Amen at the giving of thanks," and the fathers testify, that the practice was continued in succeeding ages. And such was the earnestness with which the people set their seal on the prayers recited by the minister, that, as St. Jerome informs us, the voice of the congregation thus responding, in his time, was loud as a peal of thunder. If we do not desire that this practice should be revived in its full extent, we cannot but wish that each individual would, by the solemn pronouncement of this word, shew that he does not conceive himself an unconcerned auditor.

I will not dwell longer on this division of my subject, than just to ask you, as candid and reflecting persons, whether the view I endeavoured at the outset to give you of human corruption, be not fully borne out by our authorised formularies? Let no man go about to brand this doctrine with the name of novelty: it is that for which our fathers struggled, and which they have embalmed to future ages. So long as the Church of England stands, she will raise her warning voice, that man is fallen, lost, destitute of righteousness: "Thou hast destroyed thyself; in God alone is thine help."

II. Let us turn our attention, in the next place, to the assurance of pardon: "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We are not to imagine that confession or repentance, be it never so genuine, has any power to sheathe the sword of justice: but "God," in mercy to our race, "was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The Son of God undertook to offer a sacrifice, full, perfect, and sufficient, for the sins of the world; and the Father covenanted with him, to reward him for this his meritorious humiliation, by delivering from death and condemnation those that should believe in him. When two persons enter into a contract, and one hath performed his part, the other is bound, in all justice and equity, to fulfil his stipulated conditions too; and thus it is that God is "just" in our forgiveness. Christ hath a claim upon him, he has paid the price, and therefore has a right to the inheritance. Let us, however, bear in mind the important distinction, that our pardon, though justice to Christ, is mere sovereign mercy to us. We have no claim but what Christ makes for us, no hope but that which is revealed in Christ, no promise but those which "in him are yea, and in him amen." And therefore we are not to bring money in our hand for the blessing of the gospel, indeed, we have none to bring,—but freely, "without money and without price," they are bestowed on sinners. Not that every man, be his life, and conduct, and affections, what they may, will be saved by Christ; he only, that "with the heart believeth unto righteousness, and with the mouth maketh confession unto salvation." He only hath part and lot in the gospel covenant. It is faith, his gift, that unites us to Christ, that faith which worketh by love, the evidence and fruit of which are good works and a holy conversation.

This faith, God generates and strengthens by means of his revealed word: "faith cometh by hearing, and hearing by the word of God." The gospel is calculated to dispel all doubt and despondency, to "bind up the broken-hearted, and to proclaim liberty to the captive." Its constant message is—"if thou canst believe, all things are possible to him that believeth." The law was made to wound, and the gospel to heal: the law, by its terrors, urges men to flee to gospel grace, and the gospel willingly receives them, and shews them that in Christ there is glorious salvation. This is what our Saviour himself declared, "him that cometh to me, I will in no wise

cast out:" this is what he commanded his disciples to proclaim,— "Go ye into all the world, and preach the gospel to every creature,"—"repentance and remission of sins," in my name;—and yet more solemnly, "whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

This "power of the keys," as it has been termed, has given rise to numberless controversies, chiefly on account of the unwarrantable pretensions therefrom advanced by the Romish church, as though the priest were exalted into the place of God and might forgive or not, at his pleasure. The truth is very simple: the power of the keys (that, at least, we are now referring to, for there is another, relating to church censures,) is exercised in the ministry of the word; we bind, when we declare God's vengeance against sin,—we loose, when we proclaim the full and free forgiveness that is in Jesus Christ. And therefore, no absolution that we are authorized to pronounce, hath power as the Papists say, "really to take away sin," but, as our church has ever held, it is only declaratory, intended to "ascertain us of God's most gracious and merciful pardon." He that hears the minister proclaim salvation, ought to believe his message; but it is not the minister, but God, who for Christ's sake, forgives.

This is what is designed to be conveyed by the absolution, which the priest alone is to pronounce, standing, as the ambassador of God, representing his person: while the people are to listen to it kneeling, as it is fitting that in the same suppliant posture in which they asked forgiveness, they should hear, as it were from the mouth of God, "transgression forgiven, sin covered." The kindness of him who "Willeth not the death of a sinner," is here strikingly depicted: for the joyful annunciation is made, that "he pardoneth all them that truly repent, and unfeignedly believe his holy gospel."—Brethren, when you hear this happy news, receive it: "Be not faithless, but believing."—To this declaration there is properly appended an exhortation to ask for "true repentance and his Holy Spirit," that being bought with a precious price, we may glorify him with our bodies and in our spirits which are his. Let no one who desires not, whatsoever he does, to do all to the glory of God, imagine that the mere repetition of this form has put away his sins. It is to the penitent, that the message comes, it is the heart-broken transgressor, it is intended to comfort—"Son, be of good cheer; thy sins be forgiven thee:" and he "to whom much is forgiven," will certainly give evidence in his conduct, that "he loveth much."

We then approach our heavenly Father in the words of that most divine prayer which Christ has committed, as a precious legacy, to his church. Concise, yet comprehensive, it includes petitions for all that we can need. Four verses succeed, in which we ask God to quicken our devotions and to raise our hearts to him, while with joyful lips we speak his praises: we are thus prepared to magnify him in "psalms and hymns, and spiritual songs;" but the consideration of these must be reserved for another discourse.

I make two very brief observations in conclusion.

1. There is no man so righteous, but that he is a miserable sinner. "If we say we have not sinned," (says the apostle) we make God a liar, and his word is not in us." * * * Strive to attain a clear view of this first great principle of the oracles of God; and rest assured that you have not a clear and proper view of it, till you are roused, individually and personally, to ask the anxious question, "What shall I do to be saved?"

2. Lastly, There is no man so sinful, but that Christ can pardon him. For this very purpose he suffered, that he might make atonement for transgression: for this very purpose he was exalted, that he might be "a merciful High Priest, able to have compassion." In the visions of the ancient seers, it was foretold that help should be laid on "One mighty" to save even to the uttermost; and he has abundantly already given proof of this power. Can you fix your eyes on the assemblage of "just men made perfect?" The nearest to the throne, are Saul the persecutor and blasphemer, and Peter the apostate: the blood that washed them clean, can now cleanse you. Then, I say, make trial of his love: make instant trial; tempt him no longer by unbelief. He invites you to draw near; the same voice proclaim his church, "the pillar of the

truth," confirms the testimony, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

B E R M U D A .

The following letter from Archdeacon SPENCER of Bermuda to the Governor of that Island, is published as throwing some light on the state of the Church there, especially as regards the negro population. We remark with pleasure the evidence it affords of prosperity in that portion of our Zion.—

Woodstock, 4th June, 1836.

Sir,—I have had the honor of receiving your Excellency's letter of the 31st ultimo, together with the several documents to which it refers, and in obedience to your commands, I proceed to offer such remarks as occur to me on the important subject of an amended Marriage Act, to which it is your Excellency's design to direct the attention of the Colonial Legislature.

The obligation imposed by the common Law of England on persons dissenting from the doctrines and discipline of the established Church to have their respective Marriages solemnized exclusively by the ministers and forms of the church from which they dissent, has always appeared to me inexpedient and unjust, and I sincerely rejoice that the measure contemplated by his Majesty's Government will have the effect of removing a grievance which has been the topic of well grounded remonstrance. To a local law of similar spirit and tendency I cannot perceive in the social or political circumstances of this colony any valid objection. But acknowledging as I do to the fullest extent the justice and sanity of the principles on which the proposed alterations of the Marriage-Law are founded, I must yet venture to suggest to your Excellency that, the circumstances indicated by Lord Glenelg, as creating a distinction between the state of society and ecclesiastical polity in England and that of the West India Colonies, do not exist in Bermuda. At no period of the history of this country were the slaves equal in number to the free inhabitants, nor were persons in that degraded and distressful condition, so utterly destitute of religious instruction, as their unhappy brethren of Jamaica and the Antilles.

In the task of converting those who may be said to have been in a state of heathenism to christianity, the parochial ministers have taken the lead. Happily for a christian community who think it desirable "to keep the faith in unity of spirit, and in the bond of peace," the still established church of the empire is not only the established Religion of Bermuda, but it is bona fide the Religion of the great majority of its inhabitants, of every class and complexion. Among the members of the church are numbered at least three fourths of our population. On every occasion of Divine worship our parish churches are attended by large and increasing congregations. Sunday and week day schools founded and maintained by the church are continually adding to the number of emancipated slaves admitted to her communion, and the call for enlarged churches or additional chapels for the accommodation of willing worshippers obtains in every parish.

The complaint noticed by His Lordship as urged by the Wesleyan Committee respecting the difficulty and expense incident to marriages solemnized by clergymen of the Church of England, can have no possible application to this colony. With the exception of the marriage fee, and that seldom given but by the more opulent, surplice dues are undemanded and unpaid in Bermuda. Contrary to the custom and the law of the mother country and of other colonies, the clergy here receive no fees for burials, for baptisms, for registers, for the erection of monuments. During several years preceding the great event of emancipation, it was made "lawful for ministers of any congregation to unite slaves in matrimony with the consent of their respective owners," and the statute which legalized these marriages prohibited the officiating ministers from accepting any fees for such services. Before the passing of this act, though the legality of the marriage tie with regard to persons in a state of slavery might be denied, the sanctity of the obligation was frequently impressed on the minds of the slaves by the clergy, and the ceremony occasionally performed. But when this permissive act was passed, the parochial ministers gladly availed themselves of its authority to oppose with better effect a system of profaneness and immorality. In cases of illicit intercourse

they solicited the owners of offending parties for the necessary consent to render the connection durable by the performance of the marriage ceremony. In this path of duty they had bad custom and inveterate prejudice to encounter, and they had no emoluments to receive. It is an historical fact, that they exerted themselves as fearlessly, as zealously, and as disinterestedly, to discountenance and abolish the odious system of concubinage, as any of the missionaries in the employment of the complaining committee could have done; and when, with the existence of slavery the law which gave validity to missionary marriages expired, they continued their services to all the poorer portion of their colored charge, who were willing to change a state of concubinage for a state of matrimony, without any pecuniary reward. To vindicate the purity of church-communion it is necessary to observe; that it has been my earnest charge to the clergy to prohibit from the participation of the sacrament all persons living in an irreligious and immoral connection, for which, with the present facilities for marriage there is not the slightest excuse. Your Excellency will, I trust, forgive me for trespassing so long on your attention with an apology for the clergy of this Archdeaconry, which seemed to be rendered necessary by one part of the remonstrance addressed by the secretary of the Wesleyan Committee to His Majesty's Secretary of State.

With respect to the new Marriage Bill to be proposed to the Legislature of Bermuda, I would humbly submit to your Excellency the propriety of its embodying the following provisions:—

I. That all Marriages already solemnized by any minister in holy orders or in pretended holy orders, be declared to all intents and purposed valid and binding on the parties concerned.

II. That no clergyman of the Church of England shall solemnize any marriage without a license from the Governor or officer administering the government of the colony, addressed to the Rector or officiating minister of the parish in which one of the parties to be married, resides, and that a copy of the Register of all marriages so solemnized, be annually on the 31st of December transmitted to the Archdeacon of the colony or his official.

III. That every place of worship belonging to a dissenting congregation shall be registered in the office of the Colonial Secretary, and that it shall be lawful for any minister of such congregation, to solemnize the marriage ceremony between parties professing to belong to his congregation, in such registered chapel or place of worship, and in no other, under the following restriction:—

1. That a license be obtained by the parties proposing to be married from one of the magistrates of the parish in which the chapel is situated, or in which one of the parties resides, and that for this license the magistrate shall require the same security as is usually taken by ordinaries granting marriage licenses, that the parties be of age, and that there exist no legal impediment to the marriage.

2. That the dissenting minister who shall solemnize on the said license, shall return the license with a certificate of the marriage upon it, to the magistrate who granted it, and that the magistrate shall annually on the 31st December return to the office of the colonial secretary, a true register of all marriages solemnized within the year, on his license.

These appear to me the only provisions of essential importance to the safe operation of the proposed act, though the Legislature may in the exercise of its wisdom devise some other modifications of the English statute that may make it more salutary and better adapted to the exigencies of the Colony.

I have the honor to be, Sir, your Excellency's most obedient, and humble Servant,

AUBREY G. SPENCER,
Archdeacon of Bermuda.

His Excellency Sir Stephen R. Chapman, &c. &c. &c.

NOTICES CONCERNING THE LATE CONSECRATION.

The consecration of the Bishop of Michigan being now happily consummated, it may be useful to record the following facts and documents. On the 25th of November, 1835, the Convention of that diocese passed a resolution requesting the Bishops to elect a suitable person to be their Bishop; which was duly communicated to the presiding Bishop. On the 30th of December, the presiding Bishop informed the other

Bishops of this request. On the 19th of April, 1836, the presiding Bishop notified the Standing Committees of the several dioceses that nine episcopal votes, being a majority of the whole number, had been received, in favour of the Rev. Samuel A. McCoskry, Rector of St. Paul's Church, Philadelphia, and requested the action of the Committees in the case, "with all convenient despatch." On the 25th of June, the presiding Bishop had received the consent to consecrate from twelve standing committees, being a majority of the whole number. At that date, the other Bishops who could most conveniently assist at the consecration were attending in New-York the Board of Missions and that of the general Theological Seminary; and the earliest day on which the act could be performed, in company with the presiding Bishop, was Tuesday, July 5th, which was accordingly appointed for the purpose. On however the 3d of the month, that venerable man of God was most seriously indisposed; and it was determined to postpone the consecration to Thursday, July 7th, in the hope, though but feebly entertained, that he might then be brought to the Church, at the moment of the imposition of bands; but with the understanding, on this part, as well as of the others principally concerned, grounded on obvious considerations that the act ought on that day to be performed, whether he could attend or not. To provide for the latter contingency, the following letter was furnished by him, as presiding Bishop, in conformity with the canon regulating the proceedings in the case.—*Episcopal Recorder.*

Letter of Bishop White to the consecrating Bishops.
"To the Right Rev. Henry Ustick Onderdonk, D. D., the Right Rev. George W. Doane, D. D., and the Right Rev. Jackson Kemper, D. D.

"Brethren;—Being provisionally unable to attend and conduct the consecration of the Rev. Samuel A. McCoskry, Bishop-elect of the diocese of Michigan, I hereby communicate to you the testimonials of his election by a majority of the Bishops, at the request of the Convention of the diocese of Michigan, and the consent to his consecration of a majority of the standing committees, in ordinance with the provisions of Canon 1st, Section 2nd, of 1835: and I request you to proceed to the consecration on Thursday, the seventh of the present month, or any other day that may to you be convenient.

(Signed,)

WM. WHITE,

Philadelphia, July 4th, 1836. Presiding Bishop.

EDUCATION WITHOUT RELIGION.

The following passage from the charge of Lord Abinger, to the grand jury, at the Leicester Assizes, well deserves attention:—"In looking at the calendar, he witnessed the proper descriptions of the education of the prisoners, viz: those who could read and write well, read and write imperfectly, and those who could not read at all. In the list there were only three persons who could not read and write, out of a calendar of twenty persons, and the doctrine which had been lately promulgated was, that give the poor education and you destroy crime. This had not turned out to be the case with the calendar before the Court, for he found that most of the desperate robberies were committed by persons who are described in the calendar as reading and writing well. He certainly never would discourage educating the poorer classes of society, but he would boldly affirm, that if the education was not founded on a moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse. To give a sound education to the poor, moral and religious instruction must accompany it—the receiver must be well made know, not only the moral duties he had to perform, but also the religious ones; and, however a number of conscientious men may talk and advocate the one without the other, still he would maintain, the design and the effect intended by education would be lost if not adhered to. Education, without religious instruction, could not control the strong passions of the human race, and he had only again to repeat that the various calendars throughout the circuit, had plainly convinced him, that it would be far better to leave the poorer classes of the community in ignorance, than to educate them without having for the ground-work our blessed revealed religion. Teach men their religious and moral duties in this world, and he had no hesitation in saying, that crime would not, in the end, appear so monstrous as he had witnessed in this circuit."—*London Record.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 11, 1836.

CHURCH IN LUNENBURG.—In our last we proceeded with our memoranda, as far down as the year 1757. In the Missionary's reports for two or three following years, there does not occur much worthy of note. The affairs of the mission appear to have gone on harmoniously, there being but one flock and one shepherd.

On the 5th January 1760, the General Assembly addressed the Governor (Lawrence) requesting him to use his influence with the Lords of Trade and the Society, that a missionary of the Church of England who understood the German and English languages if possible, and if not an English clergyman, and schoolmaster, be sent out with proper maintenance. The Governor, who died in this year and is described as "a man of great acquirements, sincerely religious, and having a zealous regard for the established church"—recommended to the Society the appointment of an *itinerant* missionary whose headquarters should be at Lunenburg. This does not seem to have been acted upon until 1762, when the Board of Trade represented to the Society the necessity of a new mission among the German settlers at Lunenburg, &c. "who understand English well and are desirous of uniting themselves and children into one congregation under the church of England government."

The Rev. JOSEPH BENNETT was accordingly appointed itinerant missionary, and directed to officiate chiefly at Lunenburg, but occasionally at such other townships as the Governor should direct. He was in his 34th year, recommended as a "man of good temper, prudence, and learning, of a sober and pious conversation, zealous for the christian religion, and thoroughly well affected to the present government." This gentleman was but a short time employed here, having been removed in the next year to the charge of the settlements in Hants' and King's Counties. While we have to lament the scanty materials that remain for a record of the labours here and elsewhere of these early missionaries, it is yet very satisfactory to observe the decided testimony to their worth which was borne by the public authorities of the day. Governor Belcher, who took a warm interest in the affairs of the Society, and in the welfare of the Church, and must have been eminently useful while as yet it did not enjoy the advantages of episcopal care,—acknowledges in this year the advantages derived to the province from the pious labours and prudence of the Society's missionaries, and takes notice that the church of England is so much respected, that persons of all denominations generally attend the public worship of the church, when destitute of congregational services. Also, that the General Assembly had passed a law not only for establishing the church of England, but for finishing the parish church of St. Paul in Halifax at an expense of £12,000 sterling, and have also joined in a subscription for an organ.—At this time most of the new townships were without ministers of any description; and St. Paul's at Halifax was frequented by persons of all denominations, among whom great harmony prevailed. But to return to Lunenburg—it is stated that there were at this period 596 children in the place under the age of 12 years.—Governor Belcher mentions that for the better instruction of these, and the more effectual supply of the spiritual wants of the mission, he had engaged the Rev. Mr. VINCENT, as a second missionary, and likewise as schoolmaster at Lunenburg, with such allowances as the government could make, though that "would be by no means equal to his labours." Testimony is borne by Governor Belcher to the known abilities, exemplary life, and unwearied application of Mr. Vincent. A convenient school-house was fitted up and a Mr. Newman appointed school-master. The population of the mission is represented at 300 families, or 1500 souls, of whom about 250 were French, and English was universally spoken by the young.—The attendance upon Divine service was encour-

aging, and their behaviour proper. The yearly baptisms were about 89—communicants on Whit Sunday 150.—Mr. Vincent continued to minister here until his death which happened in 1765. Shortly before that period he stated that a desire had arisen among the Germans to introduce a German minister, and that timber was prepared for the erection of a meeting house, but that the younger part of the congregation were averse to the measure.

It will be new to some of our readers to be informed that at this period the Indians formed part of the spiritual charge of our clergy in this province. Mr. Moreau at Lunenburg reports his having met with great success among them, that he had baptized several of their children, and united some in matrimony—that they "behaved with great decency in religious ceremonies"—and that he expected they would soon become a part of his regular congregation, almost all understanding the French language.

It may not be amiss here, although not strictly pertaining to the parochial history of Lunenburg, to relate an interesting celebration of Indian worship which occurred in St. Paul's Church, Halifax, in July 1767.

Mr. Wood the missionary there informed the Society, that having studied the Micmac language closely for several years, he now found himself able to read the prayers (which he had previously translated) to the Indians in their own tongue. This he appears to have done for the first time at the above mentioned date, in the presence of the Hon. Lord W. Campbell, Col. Dalrymple, and most of the officers of the Navy and Army, and the inhabitants of the town.—An anthem was sung by the Indians before and after Divine service—and an Indian chief came forward from the rest, and, kneeling down, prayed the Almighty to bless his Majesty George III.—their lawful king and governor, and all the royal family. He prayed also for the Governor, and for the prosperity of the Province at large. He then rose up and Mr. Wood, at his desire, explained the prayer to the whole congregation. At the conclusion of the service, it is stated that they all fervently thanked God, and his instrument the Governor, and Mr. Wood, for the gratifying privilege they had just enjoyed, of hearing the prayers of the church in their own tongue in which they were born. On the 12th August in the same year, Mr. Wood married Pierre Jacques, an Indian, to Marie Joseph, eldest daughter of old king Thomas, who looks upon himself as hereditary king of the Micmacs, in the presence of Sir Thomas Rich, Baronet, and many other gentlemen. These facts are given as shewing the connexion then subsisting in this province between the Indians and the church of England, but which unhappily seems now to have entirely ceased,—why or how, it is not easy to tell.

After the death of Mr. Vincent, the Society made exertions to send to Lunenburg a clergyman understanding the German language, as well on account of the inhabitants already there, who desired it as for the benefit of the numbers of Germans expected from Philadelphia and Germany. All were disposed to join the church if such a one was sent. Mr. Moreau speaks in very pleasing terms of the state of the congregation at Lunenburg at this period.—He describes it as "decent and devout, and increasing so fast that he hopes soon to see it one of the most flourishing on the continent, as well as remarkably distinguished by attachment to principles of the church of England, and by genuine holiness."

LIVERPOOL.—The memoir of this Parish in our 7th number will perhaps be in the recollection of our readers. Though of so late an origin as 1820, it may be considered as one of the most flourishing in Nova-Scotia. In none within our knowledge is attendance upon the public services of the church more exemplary or more general, and the congregation is distinguished by a steadfast, and, at the same time, a liberal attachment to the church of their choice. We were delighted by the evidence of this which the late clerical meeting there called forth, on which occasion the congregations were good, and upwards of forty communicants were gathered around the Altar; which latter circumstance, when the writer recollects that ten years ago not one fourth of the number were to be found

there even on the Sabbath day, is a gratifying proof of the advancement of the Church. One of these communicants lacking two months only of fourscore, walked in ten miles before morning service.—There were present four of the clergy, and Divine service was performed three times in the town, and once at the chapel at Eagle head.

BISHOP'S VISITATION.—We received a memorandum of his Lordship's appointments too late for insertion in our last paper. It was his intention after leaving Windsor on the 22d July, to spend Sunday 24th at Truro; Monday 25th, Pictou Mines; 26th to 28th, at Antigonish and its neighbourhood; 29th to 31st, at Guysborough, Canso, &c. To be at Pictou, Aug. 3; P. E. Island, 4th; Miramichi, Bathurst, Chatham, Baie de Vin, &c. from 5th to 14th; Charlotte Town, St. Eleanor's, New London, &c. in P. E. Island from the 15th to 22d; and to cross to Pictou on the 23d inst. We hope to be favoured with some notice from each place of the services performed in this extensive route.

DARTMOUTH.—We find from Halifax papers that the Bishop held a confirmation in Christ's Church, Dartmouth, on Wednesday 20th ult. when upwards of 30 persons were admitted to that holy rite. At the conclusion of the service, his Lordship delivered an impressive address from the Altar, in which he explained with great earnestness the nature and importance of the ordinances, and the solemn obligations contracted by those who thus publicly dedicated themselves to the service of their God.

BISHOP WHITE.—We deeply regret to have to record the death of this venerated patriarch of the American Episcopal Church, at Philadelphia on the 17th July, in the 90th year of his age, and 50th of his episcopate. He had presided at the consecration of thirty-one Bishops, and is believed to have been the oldest Protestant Bishop in the world. Few have gone down to the grave more honoured of men, of every denomination; and we trust he receives from the great Shepherd of all, that crown of glory which 'fadeth not away.'

NEW BRUNSWICK.—We hear that the Archdeacon of this province has received the Bishop's instructions to call its Clergy together in the course of the summer.

To our Canada Correspondents.

To save the expense of postage and the trouble of sending hither small sums, we request our friends in Canada to pay their subscriptions to the Hon. A. W. COCHRAN, Quebec, and if possible in money current in Nova-Scotia. Terms 11s.3d. per annum, including postage—payable in advance.

MARRIED.

In this town, on Thursday evening the 28th ult. by the Rev. J. C. Cochran, Mr. Robert Scott, merchant, to Eliza, eldest daughter of John Heckman, Esq.

DIED.

At Halifax, on 2d inst. in the 11th year of his age, William James, eldest child of Mr. M. B. Almon.

CONSECRATION OF THE BISHOP OF MICHIGAN.

I had the pleasure, yesterday, of witnessing, in St. Paul's Church, the high solemnity of the consecration of Mr. McCoskry to the Episcopate of Michigan. Bishop White has been very sick for several days; and, though the duty was postponed from Tuesday to Thursday, in the hope that he might be brought to the Church, he was unable to attend; and the consecration was performed by Bishops H. U. Onderdonk, Doane, and Kemper. A number of the clergy were present; two of whom were in attendance on the bishop elect, two conducted the morning service, and two read the documents. Bishop Kemper preached. After the sermon, and immediately before the two junior bishops presented the bishop elect, a letter was read from Bishop White to the three officiating bishops, "communicating" to them the testimonials, agreeably to the canon, and requesting them to hold the consecration on that day. After this the interesting services proceeded as usual on such occasions. There was a crowded congregation, and a large number of communicants. And I have no doubt that my own feeling was the general one—that of sincere regret that our venerable man of God was unable to confer the high commission on our thirty-second bishop, as he did on all the others, except one, who were consecrated in this country. The three bishops, however, fulfilled their duty with great accuracy; and the whole solemnity was imposing, and of deep interest. Michigan may now rejoice, and so may our whole Church, in the acquisition of so excellent a bishop.—N. P. Churchman.

P O E T R Y.

From the London Christian Observer.

"LEARN OF ME."—Matt. xi. 29.

LEARN of me, the Saviour said;
 "I am meek in mind and heart,
 Like a lamb to slaughter led.—
 Peace and blessing I impart
 Oh, ye weary, ye shall rest,
 And from bondage shall be free,
 When, with mild, submissive breast,
 Ye will come, and learn of me.

Learn of me, when foes conspire,
 And oppression's hand is strong:
 When thy soul may be on fire
 To avenge the threaten'd wrong.
 I have borne the rage of men;
 Guiltless, I was bruised for thee;
 I returned not wrath again,
 I was lowly; learn of me.

Learn of me, when doubts intrude
 In thy breast, and murmur there;
 When thou seek'st to shun the food
 Which my Father may prepare.
 I have drunk a cup of woe,
 That his will, not mine, might be;
 Ye must thus each wish forego,
 And obedience learn of me.

Learn of me on earth to dwell
 With thy hopes and home on high;
 Every earthly treasure sell,
 And the pearl of promise buy.
 Then the crown thou shalt attain;
 Where I am, thou too shalt be;
 King and priest in heaven shalt reign,
 Endless praises learn of me.

From the Fredericton Royal Gazette, July 20.

We have authority to state that replies have been received from the Rev. Dr. Buckland, Professor of Geology in the University of Oxford, and from Dr. Thompson, Professor of Chemistry at Glasgow, to the letters of enquiry some time since addressed to those distinguished gentlemen, respecting a Lecturer in Natural and Experimental Philosophy for King's College, Fredericton.

In consequence of an expected vacancy in the Professorship of Mathematics and Natural Philosophy, a resolution was lately adopted by the College Council, requiring in the gentleman who might be appointed to fill such vacancy a thorough competency to give instruction in Experimental Philosophy: a resolution was at the same time passed, requiring any gentleman who might be appointed to the Lectureship to be equally well versed in Mineralogy and Geology.

On Saturday a deputation from the Students of our College, waited upon the Rev. Dr. M'Cawley, and requested his acceptance of a Silver Cup, as a mark of well merited esteem, on his removal to the Sister University. The Cup is of very beautiful workmanship; within a wreath of flowers is placed an appropriate Latin inscription, and over this the College Arms in relieve. We understand it had been the intention of the Students to have presented it publicly on the Encœnia, but in consequence of some delay the order was not executed before the commencement of the Vacation, when they had all returned to their respective homes. We have been favored with a copy of their address, as also of the Rev. Dr's. reply, which we here subjoin.

King's College, Fredericton, July 16, 1836.

Reverend Sir,

In the name of the Alumni of this University, we beg leave to present you with a Silver Cup, on your retiring from the Chair of the Mathematical Professor.

Gratitude for the kind services which you have always been disposed to render us, and an exalted respect for the consistency of conduct which you have invariably displayed in the discharge of your duties as a Professor, demand on this occasion something more than a mere complimentary address.

Accept our best congratulations on your advancement to the high situation of President of the University at Windsor; and, be assured, that with our Alma Mater your name will ever be gratefully associated.

We have the honor to subscribe ourselves with the greatest respect

JOHN S. SHORE, A. B.

GEORGE LEE, JUN. A. B.

On behalf of the other Alumni.

Rev. George M'Cawley, D. D.

King's College, Fredericton, July 16, 1836.

Gentlemen,

The very gratifying tribute of regard which you have presented to me, in the name of the Alumni of King's College on my retiring from my Professorships has been much enhanced by your affectionate address.

The gratitude and respect which you express for the manner in which I have discharged the duties of my office cannot but afford me much satisfaction; while the congratulations which you offer on my removal to the Sister University engage my best thanks.

Be assured that I shall never forget the kindly emotions of this day; and in withdrawing from you to another Province I shall not fail to entertain the confident hope that you will advance through life adorning your several professions with the fruits of cultivated minds, matured talents, and all the virtues of the Christian character.

Believe me to be, with cordial regard, your sincere friend,

GEORGE M'CRAWLEY.

MESSRS. JOHN S. SHORE, and

GEORGE LEE, JUN. A. B.

Committee of the Alumni.

MISTAKES IN THE RELIGIOUS WORLD.

There is too much bustle and noise in our religious enterprises. Too much challenging and provoking and fighting the world. The greater union and co-operation manifest now among the enemies of religion is, I believe, to a considerable extent, owing to this very cause. And I do expect that they will be goaded on, until they find that in every trial of strength they have an overwhelming majority. Perhaps the discovery is already made, and the enemies of righteousness are willing enough to come out to the encounter. If so we may live to see bad days for the Church. It will require no cunning, no effort, to divide the Christian host. That work is done already. And there is nothing now to be done, but to conquer the sections in detail.

The great fault, it seems to me, in this day is, that Christians instead of going steadily and zealously forward to promote true religion, and then relying on its influences to make every thing work well, are endeavouring to conquer the men of the world by force. The effort is not so much to convert them by the means prescribed in the Gospel, as to overpower them. The weapons of their warfare are often carnal.

I must believe that, in many cases, there has been a provoking of opposition where there was no necessity for it. I fear that this is very often done by ministers of the Gospel. They often act as though they thought, that it was a part of ministerial honesty to speak the truth in the most offensive form. And hence, many are thrown off from religion to a returnless distance. For my own part, I am more and more convinced, that in building up the Church, more is to be accomplished by the gentleness of Christ, than by all other methods. If you beat even a Christian in argument, unless at the same time you win him by love, he will be more apt to go farther from you, than to come over to your side. I have lately thought that in all our seminaries, we wanted special instructions for students on the duties of Christian prudence.—Dr. Rice.

LORD'S DAY SOCIETY.

This Society is of recent origin, and was formed for the purpose of promoting a better observance of the Lord's day. Its annual meeting was held on Friday, April 29, at Exeter Hall. The Bishop of London presided, and in an address at the opening of the meeting, stated that it was one of the peculiar honors of Protestantism that it led to the promotion of the observance of the Sabbath; while all systems of error led to its neglect; and there was no true religion without the observance of that day, or at any rate that true religion did not flourish, but on the contrary soon disappeared from any community in which the Sabbath is neglected. The Bishop repelled with becoming indignation the charge brought a-

gainst the Bishops of the Established Church,—if I mistake not in the house of Commons,—of travelling about, on the Sabbath, in their coaches, and of thus preventing their servants and coachmen from attending Church, or having necessary cessation from labor. He declared that he did not believe there is a Prelate in England who uses his carriage on the Sabbath except to go to a considerable distance to preach, and that he himself never rode to Church except when the distance was too great to allow him to walk.

Addresses were made at this meeting by Sir Oswald Mosley, M. P., Rev. Dr. Dealtry, Wm. Roberts, Esq., Rev. Geo. Cubitt, the Bishop of Chester, Rev. C. Benson, John Hardy, Esq. M. P., Rev. Mr. Stewart, and Sir Andrew Agnew, M. P. This Society has been the means of awakening many Christians to efforts in behalf of the Lord's day. It has published and circulated several small works, which treat of the importance, divine appointment and proper observance of the Sabbath.—*Christian Witness*.

SUNDAY SCHOOL SOCIETY.

The first annual meeting which occurred was that of the Sunday School Society, which was held on Wednesday evening, April 27th. It was of the nature of a jubilee celebration, this being the 50th year since its organization. The meeting took place in Exeter Hall. Thomas Wilson president. Addresses were made by the Rev. Messrs. Haselgrane, Harry, Thompson, Professor Hoppus of the London University, W. T. Lloyd, Mr. Wilson, J. Thompson, &c. Mr. Gutteridge, an old man, the only survivor of those who had assisted 50 years ago, at the formation of the Society, was present, and also addressed the meeting. Mr. Lloyd stated that during the existence of the pay-system the number of scholars in Sunday schools did not rise to more than 250,000; now it exceeds a million and a half in England and Wales, who are instructed by 150,000 teachers, whose combined salaries, at the rate of one shilling each per Sabbath, would amount to 390,000 pounds sterling every year. This sum may, in a sense, be said to be contributed by the teachers of England and Wales to promote the best interests of the rising generation. Besides this, they also contribute most liberally of their substance to advance the same noble cause. One of the speakers stated that a lecturer on infidelity had lately attempted to hold meetings in Manchester, but had found few persons who were willing to attend. He was therefore compelled to abandon the undertaking, and started to his infidel friends, that "he could do nothing in Manchester because of those cursed Sunday Schools."—*Ibid*.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The General Meeting of this society was held on the 17th of May, the Bishop of Chester in the chair. He stated to the meeting, on taking the chair, that from his own official situation he had had opportunities of knowing that the success which had attended the operations of the society, was of a most cheering description. In large manufacturing towns, instead of places of worship deserted, and the haunts of dissipation and vice crowded, those haunts were neglected and the places of worship had become too small, thus proving the truth of what some had dared to affirm, that those habitations of vice and dissipation were a great cause of separating men from their God, and if those barriers could but be broken down, it would greatly assist in turning a moral into a spiritual change. And not only had that spiritual change been effected to a far greater degree than could have been hoped, but habits of morality, of decency, of frugality, of industry, had been induced. If it was not true that temperance was religion, it certainly was true that intemperance was irreligion.—*Ibid*.

If you are disposed to sit down at Christ's feet, He will teach you by his word and spirit.—*Doddridge*.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
 E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received.

Terms—10s. per annum:—when sent to the country by post, 11s. 3d.—Half to be paid in advance.

No subscriptions received for less than six months. Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S. General Agent—C. H. Belcher, Esq. Halifax.