

an opportunity for friendly admonition; search out the poor that you may administer to their necessities; in every way, and at all times, show yourselves ready to promote the moral, intellectual, and bodily comforts of your people.

Extract from a letter from the Archdeacon of Bermuda.

Mr. Todrig is an Englishman by birth, educated at the Roman Catholic Seminary at Hinckley, in Leicestershire, and received priest's orders from the Roman Catholic Bishop of Madeira in the year 1829. Four years after this event, seeing reason to abjure the errors of the Church of Rome, Mr. Todrig was admitted, upon due examination, into the Protestant Church by the American Bishop White; was employed during several years by Bishop Onderdonck, from whom he brings unequivocal testimonials, and was invited to Jamaica to an island curacy by the Bishop of that diocese. On his way to Jamaica he arrived, some months ago, in Bermuda, and, taking alarm at the climate of the West Indies, he is desirous of remaining here, if employment may be found. His preaching, both in this island and at Quebec, has been much admired: his character and conduct appear to be unexceptionable, and I can have no scruple in employing him for the present in the mission vacated by Mr. Gibbon, subject to the acquiescence of the Society.—*To be continued.*

For the Colonial Churchman.

PASSING THOUGHTS ON LOCAL MATTERS.—No. 1.

The Diocesan Church Society—Annual Meeting, &c.

This promises to become a most useful institution.—It has hitherto done but little, it is true; but when its views are properly understood by the great body of church-people—when its benefits are both seen and felt throughout the province—when the clergy come forward with zeal and activity to support its heavenly designs, and to represent its importance to their respective congregations—when the beautiful and eloquent speeches delivered at the general meeting have echoed from one end of the Diocese to the other, and the pure spirit which they breathed is kindled in every heart—when all the members of the church, from the youngest to the oldest, will consider it an honour to enroll their names on its list as annual subscribers, and when this bond of union shall operate, as it is earnestly hoped it will, in a closer connection and better understanding between the members of our beloved Zion, then we may indeed look for great things from the Protestant Episcopal Church in this country!

It was truly cheering to witness the excellent spirit of the last Anniversary Meeting of this really Catholic Society. Many things had led me to fear much for the welfare of this infant institution, but now I feel confident of its final prosperity and triumph over all difficulties. The respectability of the different speakers—the piety and eloquence, and pathos which ran through the whole of their speeches,—and the good attendance of the higher classes in Halifax—all this, it blessed from above, and made a proper use of, will eventually raise up our depressed Zion to that station of usefulness which, both from her antiquity and doctrines, she is so eminently calculated to fill. It is pleasing to see the laity coming forward with so noble a zeal to support the church which has "brought them up in the nurture and admonition of the Lord," and using all their endeavours to transmit the same high privileges to their latest posterity. The clergy especially ought to rejoice that such is the case—that notwithstanding the attacks of her foes, and the many dangers with which she is beset in these days of error, of confusion, and of insubordination, she is still favoured with the first men of the land to defend her cause—she still possesses in talent, learning, and wealth, the best resources in the country, which only need be well explored and worked upon to set in activity the whole strength of that denomination, which churchmen take peculiar pride in calling "the church of the living God, the pillar and ground of the truth."

Oh! may the blessed Spirit from above, without which all we do is corrupt and un sanctified, accompany all the members of the Diocesan Church Society with His heavenly and most needed influence! May both the clergy and laity be stirred up in their holy zeal and pious endeavours! May they not lose the opportunity offered them—the assistance which they may be sure to derive from the right working of this truly Gospel Institution.—We want strength, and where shall we find it better than in a well united body—united in the love of Christ—"nourished of one another by that which every joint supplieth"—and supporting one another by that "most excellent gift of charity, without which every man is counted dead before God," and without which the very "Church of the living God" itself must fall!

As members of the Church of God, we are members one of another. This is the view of Scripture and the spirit of Christianity. To act accordingly, then, is the bounden duty of Christians. But that they may do so with effect, they must possess the spirit of the Gospel.—They must have the same mind which was in Christ.—They must "mind the same thing," "speak all the same language," "be of one mind, live in peace, and then the God of peace shall be with them;" then, every one that was once "grafted into Christ" and "made the child of God" in Baptism, shall exert all the powers of his body and soul for the good of his fellow-creatures;—then, the Church—the Building containing the Ark of the covenant—the precious pledges of Christ's love—shall be supported and extended far and wide;—then, church-people shall live like brethren, act like brethren, love like brethren! Oh! thou blessed Jesus! look down upon Thy Church with mercy and compassion. Fill our hearts with thy love! Give us of Thy Charity: Teach us how to forbear—how to forgive—how to have patience with one another—how to help one another in the "narrow path," that we may never "grow weary in well doing;"—that neither our own faults or infirmities, nor the infirmities or mistakes of others, may keep us from a godly and zealous co-operation in the great and glorious work of the Gospel of Christ, which is "the power of God unto salvation."

A CHURCHMAN.

March, 1840.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 19, 1840.

ST. JAMES' CHAPEL SUNDAY SCHOOL.—We are happy to notice the revival of this Sunday School at Mahone Bay. It was commenced several years ago, during the sojourn of the Rev. Mr. Leaver as assistant missionary, and was some time carried on afterwards under the superintendence of Mr. John A. Jost, but it was discontinued for a season, for want of teachers. It has recently been reopened under the inspection of the Rev. J. W. Disbrow, the present assistant, aided by several kind and zealous teachers, and is rapidly increasing in numbers and usefulness. It already contains between 80 and 90 scholars, some of whom travel a distance of 11 or 12 miles in going and returning, and we hope to see a still greater increase as the season advances.

Another Sunday School has also been recommenced at the new chapel at Upper Lahaye, which we likewise expect to see well filled ere long. It is cheering to record such additions to these nurseries of the Church and of godliness; and we shall be happy to give the like report from other parts of the land. It would be satisfactory to receive from our Brethren some account of their respective schools for publication.

THE GRASPING CLERGY.—Our columns generally afford abundant evidence of the groundless nature of the charge of a worldly and covetous spirit, which is among the barefaced calumnies of the day, so profusely heaped upon the Clergy of the Establishment. Let these calumniators look at the munificent donation of the Bishop of Calcutta of £20,000 recorded in our paper this day, and also at the charities of the Bishop of St. Asaph—let them read the splendid acts of disinterested liberality on the part of other Bishops and inferior clergymen, which are daily set forth in the English papers, evincing a spirit far above the world and all its riches,—and then let them blush (if they can) at their own utter destitution of truth and charity.

BISHOP OF NOVA SCOTIA.—Several portions of his Lordship's charge to his Clergy in 1829 have recently met our eyes as reprinted in the Utica Gospel Messenger, and we are sure that many of our readers will thank us for giving them a place in our columns. On the necessity of personal holiness in the minister of the Church, he thus speaks—

"Personal holiness, and a godly example to others, are among the primary requisites in the character of the Christian minister. Where these are wanting, even the solemnity of our office, and the authority with which it invests us, however great in themselves, will seldom be regarded by others. Nor can we be surprised at this, although we must lament the disrespect that is thus improperly excited towards the commission we hold, which is not annulled, nor inherently weakened; by unworthiness in the officer, who bears it. But the general proneness to this disrespect, however erroneous, should be used as an additional incentive to the acquisition of that soundness of faith, that purity of heart, and that exemplary holiness, which ought, at all times, to distinguish the immediate servants of an unerring, and infinitely pure and holy God. These can never be maintained if we cease to look up with humble hope and confidence to His pattern of all righteousness; and we may assure ourselves, that unless such hope and confidence be continually cherished and upheld, the most diligent shepherd in our fold must encounter difficulties that will discourage his exertions, and diminish his usefulness. There are peculiarities in our situation which indispensably require the constant exercise of a most discreet and active zeal, with unceasing care to adorn our profession by the innocency of our lives. They require us to be well grounded ourselves, and to labour diligently that those who are committed to our care should be firmly established in the faith, and in the sound principles of that apostolic branch of the Church of Christ, which we have received our commission. To unite, with other considerations of universal importance, in exhibiting the necessity likewise of guarding most scrupulously against those partial views of the Gospel and its doctrines, which lead to dangerous error; and for discouraging that proneness to depart from established truth, and to unrestrained diversity of opinion, which have been fruitful sources of party-spirit, and eat, like a canker, into Christian love and unity."

On the private and devotional exercises of the pastor, the Bishop adds—

"From the public prayers of the Church naturally turn to the family and private devotion which the faithful shepherd in the Lord's fold should be continually exercised. All his engagements are calculated to make him feel the value of appearing before heaven, and to fill him with the spirit of prayer. Every employment of his profession brings him in immediate connection with the things of God; the Christian minister, above all persons, should use in every hour of his life, the extreme need for the guidance and assistance of the Holy Spirit. He should never enter upon any act of private duty to his flock, or to any individual member