

The Weekly

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Poetry.

LADY MARY. (By the Rev. Henry A. Ford.)

There shall be a resurrection of the dead.—Acts xxix. 15. Thou wert fair, Lady Mary, As the lily in the sun; And fairer yet than mightiest rose...

the Rev. Dr. Byles, who, after having been driven from the United States, had officiated for some years as chaplain to the garrison at Halifax, arrived at St. John's in May 1789. He was reputed to be an able and well-read man, and had some talent for poetry.

field:—"The church is a remarkably neat and well finished building, highly creditable to the people and to Mr. Scovil, who has given much benevolent attention to this place. The church (Trinity) and its burial-ground were consecrated. I preached to a crowded audience, who seemed very attentive, and I confirmed seventy-five persons.

It would be both wearisome and unprofitable to enter into the detail of every missionary's labours; and it may be enough to state briefly, that the Rev. Frederick Dibblee entered first into the service of the Church as Superintendent of the Indian School at Woodstock in 1791, and was afterwards appointed to the charge of that mission.

The Rev. James Scovil had already laboured for twenty-seven years in the colony of Connecticut, where he won for himself the character of a faithful and diligent missionary, when the revolution in that State compelled him to leave his native land, and to begin life again in the recently settled province of New Brunswick.

Having been employed for half a century as a missionary, whether in Connecticut or New Brunswick, he was fairly worn out in the service of the Church. His course was now finished, and his reward, we may humbly trust, laid up in store; and after a lapse of forty years, the present Bishop of Nova Scotia bears this honourable testimony to his character:—"Mr. Scovil, at Kingston, planted the Church north and south in all the surrounding country; and the blessing which rested on his labours is manifest at this day."

At this time, 1815, there were but ten missionaries in the whole province, and it is therefore no wonder that Mr. Scovil complained of the insufficiency of the number. In his own country there were seven large parishes, only two of which were supplied with missionaries; and the wants of the other counties were equally great.

CHURCH ARRANGEMENTS EMBLEMATIC. (From Bishop Doane's Address at the laying of the Corner-Stone of St. Mary's Church, Burlington.) We may premise, that a Church is not to be built to show how rich we are, or how liberal we can be; how little we think of wealth, and how much we think of God; it is not to be an expiatory offering; a lure, as it were, to Divine Justice; a kind of Babel, upon which we are to climb to heaven.

neglected and destitute Colony. In that field of labour his exertions were signally blessed. Chiefly by his means, many pious and devoted young men were stationed in obscure remote settlements of that land, who, in the twofold office of schoolmaster and catechist, instructed the young daily, and in public worship, and to hear the message of Gospel love.

Then, there is the subordinate doctrine, involving the object of the great mystery, that God became united to us, that we might be united to Him; became partaker of our nature, that we, in some sort, might become partakers of His; share His likeness, and be admitted to His fellowship.

And then further, the still more awful lesson, in this same truth, of our being one with Christ, to be nourished to the fulness of His stature, should be represented to our minds. The lesson, not only that we, at baptism, become 'partakers of Christ's death'; but also, that if we would live by faith upon Him, we must have Him with us, as our constant 'spiritual food and sustenance.'

It is indeed impossible to express this truth in all its divine reality and significance; to give an adequate conception of it, by any arrangements of the material edifice, the temple made with hands. But, something may be done. To the faithful, much, if anything, palpable can be exhibited, the senses may be overawed; the imagination restrained; the eye of faith made to look in the right direction; the pure in heart to feel the invisible presence of the great High Priest, the incarnate God, made, by His own hand, a sacrifice for guilty men.

But age had already begun to produce its natural effects, and Mr. Scovil was no longer equal to the more laborious duties of his mission. He had long anxiously desired some assistance: at last his prayers were heard, and it must have been a proud and happy day for him when his son, who had been educated at Trinity College, was on the 2d of August, 1834, admitted to the order of priests, at Trinity Church, Kingston, in the presence of not fewer than 500 persons who had assembled to witness the solemn rite.

Nothing, for the reasons so well explained by himself, remains to be told of the last few years of Mr. Scovil's life; but it would be unjust to omit the following well deserved tribute to his memory, by his Diocesan. Writing, March 2, 1841, the Bishop of Nova Scotia says, "I am grieved to communicate the intelligence of the death of the Rev. Elias Scovil, one of the oldest and most valuable of the Society's missionaries. He died at Kingston, on the 10th of February, after nearly forty years of faithful missionary labour. The Church was admirably planted there by the first settlement of New Brunswick, and by the blessing of God upon due culture by two able and excellent men, father and son, its roots have penetrated deeply, and its branches have spread widely, and its blossom has been beautiful, and its fruit rich and abundant. We can ill afford to lose such men; but instead of lamenting that they have gone to their reward, we should be full of gratitude for the great blessings which have been imparted through them. His end was peace! He made a great effort on the first Sunday in the month to partake, with his affectionate flock, of the Lord's Supper; and when this his last meal with his affectionate flock, three days after his last meeting with his affectionate flock."

THE LATE REV. MARK WILLOUGHBY. (From the Montreal Courier.) The interment of the Rev. Mark Willoughby, whose lamented decease has been announced, took place on Friday, the 16th instant, in the Old Burying Ground. The funeral of this much esteemed clergyman was attended by a large number of the most respectable inhabitants of Montreal, including the whole of the clergy of the city, excepting those who were prevented by illness from being present. The Revs. W. Bond and W. Davies officiated. There were also present many of the poor of the district attached to Trinity Chapel, who had been relieved by the bounty, and aided by the spiritual labours of their deceased friend and pastor, and for whose loss many among them exhibited tokens of sincere sorrow and regret; and not a few of the Sunday scholars attended, who have long benefited by the admirable Sunday-school connected with the chapel, established and constantly superintended by the late incumbent; an institution which he ever regarded with the most watchful care, earnest prayer, and fondest hopes, justly considering it, under the Divine blessing, which was manifestly vouchsafed and ever gratefully acknowledged by him, as the nursery of his congregation.

MANCHESTER BISHOP.—The principle of this Bill has been affirmed by the House of Commons, and will be made immediately into law. The appointment will be made immediately after the passing of the Bill, the endowment at present to be £3,000, but which is shortly to be advanced to £4,000 per annum. The population within the new See was, according to the last census (now, of course, daily increased), 1,125,000, and the area comprised 1,220 square miles. The Bishop appointed is not to have a seat in the House of Lords, neither is any future junior Bishop, unless his appointment should be made to Canterbury, York, London, Durham, or Winchester, which sees are always to be represented in the Lords. The Bill also contemplates the erection of a new Archbishopric of Liverpool to be annexed to the See of Chester.

ing gradually along through the meanderings of the Arkansas, while all except the acting crew were asleep in their berths. These affectionate brothers, aroused by the noise, the vessel as she passed amidst some brush that obstructed itself into the stream, had gone on deck, and were standing together in conversation. At length William, turning round, walked along abaft; at which juncture a deafening report was heard, and the air simultaneously filled with human bodies and fragments of the wreck. All was confusion and dismay. "Where, where is George?" exclaims William, running back to the position he had a moment before left, greatly excited. "He is safe," replies a voice amidst the tumult. "Thank God! Then bring round the yawl quick, and take in the passengers from the cabin—the women and children." No time was lost in obeying this order, and scarcely were those who were rescued landed, when the cabin, parting from the hull, floated down the stream, and the latter, reeling to and fro from the concussion, turned bottom upwards and sunk. Alas! all the work of a few minutes. And then came the sad office of ascertaining the extent of the disaster; some fifteen persons had been hurried into eternity. "But where is George?" who said he was here? anxiously cries William, as after having superintended the saving of the passengers, he rushed up the bank; "oh! tell me, is George alive?" Poor fellow, his brother had been drowned in the sea, high over the vessel's side, near the stern in the sand; and had he retained his place on the deck a few seconds longer, he would himself have shared a similar fate. The scene of distress which followed is indescribable; 'twas enough to make the chorals of sympathy vibrate in the most obdurate bosom. His reason seemed to reel, and lying down by his deceased relative on the beach, he refused to be separated, desiring to die there.

The body of George A. was brought to the city for interment. As the Missionary performed the rites of Christian sepulture, he reflected on the strange providences of God, and beholding this disconsolate survivor standing at the foot of the grave, supported by a friend, he remembered the Scripture declaration that "the one shall be taken, the other left."

On the following Sunday, also, the sweet simplicity and genuine devotional spirit of the latter part of the Prayer for all Conditions of men.—"Finally, we commend to Thy Fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions."—struck him as a balm to the lacerated feelings of one, at least, in the assemblage, whom God had sorely afflicted by this dispensation, yet spared in mercy from a horrid death, that he might in future serve Him.

God's Providence As Seen in Missionary Life. (From the Banner of the Cross.) "The one shall be taken, the other left." He is gone to his rest, and his works do follow him. May it be found at the last, that he fully inherits the promise of Holy Writ, "they that be wise shall shine as the brightness of the firmament, and they that turn to the right shall be as stubble."

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DIocese of Fredericton.

(From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B. D.)

[Continued from "The Church," of June 18.]

The mission of St. John seemed, upon the whole, a promising one, although at that time the people were divided in sentiments and interests, and therefore split into parties. A house, convertible into a small church, had already been purchased, but remained unfinished. Mr. Cooke, therefore, zealously entered upon this incomplete work, and persuaded the inhabitants to set on foot a subscription, which in three days amounted to £90. Early in the ensuing year, a respectable invitation of some of the principal inhabitants of St. Andrew's, Mr. Cooke visited that settlement. He was the first clergyman who had been there since the foundation of the settlement. In consequence of adverse winds, the voyage took him ten days. He stopped a Sunday on his way, at Campo Bello, a small island in the Bay of Fundy, a few miles distant from the coast, and performed divine service. There he baptized a woman of forty, and seven children. The following Sunday he performed the offices of the Church and preached to a respectable congregation at St. Andrew's, and during the week administered the Sacrament of Baptism to seventy-one, including two adults. He desisted from his labours, and returned to the capital of the colony, as the town regularly laid out, and consisting of about 200 houses, with a good harbour and a fine surrounding country. The larger part of the settlers were of the Kirk of Scotland, but Mr. Cooke was of opinion that, if an efficient clergyman were sent to reside amongst them, they would conform to the Church of England.

In 1786, in pursuance of an arrangement with the Governor, Mr. Cooke removed to Fredericton, at that time an inconsiderable settlement, but important as the seat of government. There was no church; but divine service was performed in the king's provision store. The congregation did not exceed 100, and the whole number of communicants on Christmas Day was fourteen.

Soon after this the government made a grant of £500 for building a church and parsonage-house; but the trustees, to whom the management of the fund was committed, determined to appropriate the entire sum towards the erection of the church, and to allot £30 a-year for house rent out of a rate to be levied on the pews. The sum of £150 was afterwards added to the building fund by Governor Carleton.

In 1789 Mr. Cooke was appointed Ecclesiastical Commissary by the Bishop of Nova Scotia. The total population of Fredericton at this time amounted to about 400.

The next year, in virtue of his office, he summoned a congregation of the clergy; all of whom, with the exception of Dr. Byles, who was kept at home by sickness, attended; and the report of the commissary was as follows:—"They are all diligent in their missions, and their Churches increase and flourish." Subsequent visitations of the clergy were held by him, in successive years at St. John's, Margerville, Gagetown and Kingston.

The life of this exemplary clergyman was brought to a melancholy and unexpected termination by an accident. As his residence was on the side of the river opposite to that on which the town stands, he was of course obliged to cross it whenever duty called him there. On one of these occasions, May 23, 1795, after having fulfilled a particular engagement, he embarked, with his only son, in a birch canoe, to return a sudden squall arose, the boat was overset, and both father and son perished—the son, though a remarkably expert swimmer himself, being lost in attempting to save his father's life. The Bishop gives his testimony to the regard and esteem in which Mr. Cooke was held by all who knew him, and adds that his death has made a vacancy which it will by no means be easy to supply. And in token of their sincere sorrow at his loss, all the people of the more respectable class, not only of the parish, but also of the surrounding country, went into deep mourning.

In a record, however brief, of the first missionaries of New Brunswick, it would be unjust to omit the name of George Bisset. At his own request he was transferred to this province from Rhode Island, where he had been labouring since the year 1771. As his attainments were of a kind to fit him for a town parish, he was put in charge of St. John's; where, on his arrival in July 1786, he found a large congregation, many of them Scotch Presbyterians, who liberally contributed to the repairs of the church, and continued to attend its services till a minister of their own communion came out. How entirely Mr. Bisset succeeded in acquiring the love and esteem of his parishioners, and of the town generally, may be inferred from the sincere grief which his death, after a ministry of less than two years among them, occasioned.—The churchwardens, in communicating the sad event to the bishop, say that, "with the keenest sensations of heartfelt grief they undertake the melancholy office of announcing the death of their late rector, the beloved Mr. Bisset; and they are persuaded that no church or community ever suffered a severer misfortune, in the death of an individual, than they experienced from the loss of this eminent servant of Christ—this best and most amiable of men."

1. Vol. xvii. p. 399. 2. Journal, xv. p. 22. 3. Ibid. xv. p. 357. 4. Journal, xv. p. 364. 5. Journal, xv. p. 8. 6. Ibid. p. 78.

1. Report for 1808. 2. Letter dated June 2, 1846. 3. Journal, xxi. p. 401. 4. Journal xxxii. p. 159.

1. Report for 1827, p. 91. 2. Report for 1828, p. 147. 3. Ibid. 1835, p. 144. 4. Ibid. 1836, p. 60.

1. Ibid. 1836, p. 60.

1. Ibid. 1836, p. 60.