

good reason to hope, that their former inconvenience will be no longer remembered to the prejudice of the Institution. But if the large and respectable bodies of christians in Nova-Scotia, who do not belong to the Established Church shall still be unwilling to send their children for the instruction and the honors which are now open to them at Windsor, the Council are unanimously of opinion, that it will be much more expedient, as well as more just, to attempt the Establishment of another Seminary, than to interfere with the Provincial Statute, by which King's College has been established nearly half a century, with the Royal Charter, which enlarged its sphere of usefulness in 1802, and with the property of that College, which was chiefly contributed by members of the Established Church, and contributed in consequence of the connection which was originally intended, and has subsisted from its first establishment to the present day.

If it should hereafter be thought desirable to attempt the establishment of another Seminary, the Council will be ready to give their concurrence to any judicious plan which may be suggested for that object; and, in the mean time, they hope that this candid expression of their unanimous opinion, will be favourably received by your Excellency, and by his Majesty's Government, and will relieve the King's College from that abridgment of its usefulness, which some supposed uncertainty, respecting the continuance of the Institution, has already created.

Resolved, That the said Address be presented to his Excellency by the whole House.

We return our thanks to our friendly correspondent at Liverpool, for sending us the following obituary notice, extracted from the Aberdeen Journal.—He states that it is probable the Reverend Gentleman has acquaintances in this province.

DIED.

At Aberdeen, N.B. on the 13th January last, in the 61st year of his age, and 37th of his ministry, the Rev. James Cordiner, A.M. Senior Minister of St. Paul's Chapel in that City.

Mr. Cordiner whose death is so generally, deeply and justly regretted, was the third son of the late Rev. Charles Cordiner, Episcopal minister of Banff, and born in the year 1775. Here he received the first rudiments of education; and after completing his studies in King's College, Old Aberdeen, was appointed, in 1797, to a charge in the Military Male Orphan Asylum at Madras; and acting Chaplain to H. M. 80th Regiment, then stationed at Trincomalee, where he remained nearly twelve months. He afterwards proceeded to Colombo, at the request of the Hon. Frederick North, Governor of Ceylon, (subsequently Earl of Guilford) who procured him the situation of Chaplain to H. M. 61st Regiment then under orders to embark for that place.—He resided in Ceylon 5 years (from 1799 to 1804) as chaplain to the Garrison of Colombo, and Principal of all the Schools in the Island; during which time he was the only clergyman of the Church of England in any of its settlements.—He performed divine Service in the Governor's House every Sabbath day during that period, and superintended the formation of three schools at Colombo for the education of the Malabar, Cingalese, and European children. In 1800, he made a tour round the Island along with the Governor; after which he sent an official report to the Governor respecting the state of the schools.—Mr. C. met with the highest encouragement from the Governor, who afforded him every assistance in promoting the extension of the christian religion. The civil and military servants of Government stationed at Colombo, unanimously presented him with a piece of plate, of the value of two hundred guineas, as a mark of their attachment and esteem, and of the deep sense they entertain of the zeal, attention, and humanity with which he performed the duties of his holy profession, for upwards of 5 years; during which time, both by example and precept, he animated them to the practice, and instructed them in the principles of religion and virtue. In 1807 two years after his arrival in this country, he was appointed one of the ministers of St. Paul's in that city the duties of which office he discharged, with unremitting ardour and faithfulness, till about two years

ago, when the effects of decay appeared on a constitution naturally robust. The complaint of which he died was a severe catarrh, affecting the substance of the lungs, which he bore with great christian fortitude; and conceiving that his recovery was very doubtful, he was not remiss in giving religious advice to those whom he held dear on earth, repeating frequently that he was himself perfectly resigned to the will of God.—In private life he was of a social and cheerful disposition. He was peculiarly tender and affectionate as a husband and a father. The spiritual welfare of his people was the constant subject of his private prayers.

As a preacher, he was ever mild, persuasive and affectionate and his reading was peculiarly solemn, distinct, and impressive. As an ambassador of the Prince of Peace, proclaiming peace and good will towards men, he was studious to avoid giving offence to any man, and was desirous of living peaceably with all men. If we are to estimate his value as a pastor by the place which he held in the affections of his numerous congregation, his services were indeed inestimable. He was always ready to visit the poor, sick, and dying and administered both to their temporal and spiritual wants. Humility was a grace in which he most particularly abounded. His flock found in him a faithful pastor as well as a steady private friend. In secular difficulties, his counsel was always at their command, and his benevolent exertions in their behalf were not confined to mere advice. He was known to the public as the Author of a description of Ceylon, published in 1807, embellished with numerous engravings from original drawings, taken by himself; also a voyage to India, published in 1820.

The following is, we believe, the arrangement which is to take place with respect to the translations of existing Bishops, and the filling up of the vacant bishopric:—Dr. Maltby is to go to Durham, but with an income of £8000 per annum, the residue of the income of that see, except, as hereafter stated being to be paid over to the Commissioners of Queen Anne's Bounty for the improvement of the poorer sees; Dr. Allen, the lately-made Bishop of Bristol, succeeds to Dr. Maltby in the see of Chichester; and by this translation another stall at Westminster, now held by Dr. Allen in commendam with his see of Bristol, becomes vacant. On the translation of Dr. Allen, the see of Bristol expires, or merges in the contiguous sees; and Mr. Longley, the present Head Master of Harrow School, will be the first Bishop of Ripon, with a revenue supplied from Durham, before the excess be paid over to Queen Anne's Bounty.

To the honor of the late venerable incumbent of Durham, be it told, that with all his princely revenue, he died comparatively poor; he annually gave in charity about two-thirds of his income, and last year, his charities amounted to thirteen thousand pounds! What an illustrious example of christian benevolence!—*Ab. Jour.*

NEW CHURCH IN BARBADOS.

The Bishop's Address on laying the corner-stone of St. Stephen's Church.—My Christian brethren! The increasing provision which is making throughout this island for the public worship of ALMIGHTY God, must be a subject of heartfelt congratulation to every sincere Christian.

The change which has publicly taken place in our civil and domestic relations has called for, and been promptly and judiciously met, by new laws and a more extended and efficient police. Need I remind a Christian assemblage that laws, however wise and measures, however prompt and judicious, are yet alike fruitless, without the sanctions of religion? Religion carries onward our fears from this world to the next, and threatens the offender with yet severer punishments in the endless ages of eternity. Where religion, however, is happily the case in these lands, goes hand in hand with the law, imparting weight and permanency to that from which, under God, it is itself receiving an honorable protection, what blessings, from such a union, may not the Christian patriot anticipate?

Refreshing is the thought, that the first object which welcome the stranger to our shores, are the edifices of the living God! Churches and Chapels follow one another in cheering succession, as the vessel carried onward by the ever-blowing breeze, glides along our coasts. No discredit in after times, should it please

the Almighty to preserve these buildings from the fury of the desolating blast, will they bring on the piety, and taste, and munificence of the country within which they have been raised. The man of science, and the man of piety, and yet more he, in whose well-principled and duly informed mind, are united the refinements of education with the hallowed feelings of the Christian, will find in the Gothic elegance of St. John's, in the graver simplicity of St. Philip's, and in the more massive and turreted outline of Christ Church, an abundant source of architectural gratification and holy thankfulness. I mention these three only, as the spectator is unable, as yet, to judge of the proportions and outward effect of the more recently commenced churches of St. Thomas, St. Peter, and St. Lucy. Are the pious feelings of the community, however, awakened only to the restoration of that which the storm had laid low? Are the inhabitants of this island contenting themselves with re-erecting only their former edifices on a scale more commensurate with the increasing wants of their respective parishes? Yet more considerable is their zeal, as the present occasion so amply testifies, yet more extended, and abundant in their liberality. Numerous are the spots in this populous island, whereon hundreds and tens of hundreds of our fellow-creatures might be assembled, and would piously and gladly embrace the opportunity of assembling for the purpose of public worship, according to the scriptural services of our pure and apostolic Church, could I will not say, their convenience only, but the very necessities of the young and the aged, the infirm and the poorer portion of our brethren be compassed by the erection of additional houses of prayer and praise. To many families, the distance of the parochial church acts as an effectual bar to the regular performance of their public duties as Christians; sabbath after sabbath passes over their heads, but rarely are they seen, rarely are they able to present themselves, within the walls of the one God, their Creator, Redeemer, and Sanctifier. Can we wonder that so many are Christians only in name? Can we wonder that in so many instances, God should be altogether forgotten; that every virtuous restraint should be removed; and that the child, which was born unto God in his infancy, should, in his manhood, so often exhibit a mournful picture of mental and moral degradation? Yet further, my brethren, consider the numbers which are every day passing from the condition of servitude into an equality of civil privileges. Can it be of little importance to the peace of this country, whether so large a portion of the community be, or be not, instructed in the moral and religious responsibilities of their newly acquired freedom? Can it be a matter of indifference to fathers of families, to landed proprietors, to the merchant, or to the tradesman, whether the rising generation, under circumstances so new and peculiar, shall or shall not, be duly imbued with the pure and peaceful, and honorable principles of the Gospel of Christ; principles which, if acted upon generally, would turn earth into heaven, and constrain mankind, by the most powerful motives, to "love without dissimulation," to "abhor that which is evil," to "cleave to that which is good," to "be kindly-affectioned one to another with brotherly love," to "provide things honest in the sight of all men," to be active in "business," "servant in spirit," for as much as, whilst discharging by God's grace the relative duties of life, they would, in an especial manner, be "serving the Lord." An unprincipled community can never be respected abroad, nor be prosperous at home; or, if for a time it seems to prosper, there is still a hollowness in the foundation of its new structure, which will sooner or later cause its downfall. The subject of religion is at once the highest and most blessed, which can occupy the mind of man; for it treats of God and his laws, and provides for man's present and everlasting happiness.

Grateful, then, my brethren, are occasions such as these, when the influential and the richer classes come forward with their lands, their wealth, and their time, to add yet other edifices to the number of our religious and scholastic buildings! when the poorest are eager to throw in their mite, and to give, what for them is no small offering, their labor to so hallowed a purpose: when the wise and good lend the sanction of their presence, and many a heart is ascending up in prayer to God for his accompanying blessing! May the Lord hear the prayer which we shall now offer; and may the work this day commenced by us be prospered of him in our hands!—*Barbadian.*