

THE RESPONSIBILITIES OF ENGLAND.—We select the following from a sermon by the Rev. Dr. PUSEY—(startle not, gentle reader, at the name)—in behalf of the Society for the Propagation of the Gospel. Let colonists also, to whom God has given the means of helping the cause of His Church, mark well the words of the preacher, and remember the account they are to give of their stewardship:—

Since the Church is the great instrument of God for conveying salvation to all mankind, what special responsibilities are those of this nation! To this petty island, once a nation of savages, separated from the whole world, and esteemed the extremity of the world, and scarce belonging to it, held in foreign dominion, He has given might and dominion and power and strength and glory, far beyond what once seemed the Empire of the World, the heathen Rome, whom we once served, far beyond any which were before us. He has 'set our hand in the sea, and our right hand in the rivers,' The sun (it was said some time past) never sets upon our dominions; He has given us possessions in every quarter of the globe, in America, Africa, Asia, as well as Europe; and, as though this had been too little for us, has in Australia discovered a new Continent, and given it into our hands. In Asia He has made us rulers over an empire of 100,000,000 of human beings. He has also increased our wealth like Tyre; He has made us 'a merchant of the nations for many isles;' He has 'replenished us and made us very glorious in the midst of the seas;' He has made our 'merchants princes, and our traffickers the honourable of the earth;' He has made us 'a mart of nations;' and even where He has not given us dominion, He has carried our name and our people, and filled the whole earth with our name. And to what end?—That we, like Tyre, should exult in our wisdom, that 'with our wisdom and our understanding we have gotten us riches,' and that 'our heart should be lifted up because of our riches,' and that we should say, 'we sit in the seat of God in the midst of the seas?' Oh no! the end of our wealth and of our empire, is pointed out by another prophet, who saith of Tyrus, 'her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord.' It shall be in vain, that to us, to whom He has given this power and influence, He has given a pure Church; He has freed us from Romish errors, and preserved our Church from falling into other errors, into which others fell, who set aside the wrongful authority of Rome. He has made us a pure branch of the Church Catholic. And surely thereby He points out to us a high destiny, that wherever His good Providence has, (not for our own righteousness, for we have therein often dealt very wickedly,) but wherever He in His mercy has prospered us, there we should plant branches of that Catholic Church, wherein He has grafted us, that as our 'dominion is from sea to sea,' so 'she should send out her boughs unto the sea, and her branches unto the river.

My brethren, every privilege is an awful gift; a blessing, if used; if neglected, a curse. Tyre of old abused hers; 'was lifted up in heart,' boasted herself of her 'wisdom,' trusted in herself, her arts, her inventions, her merchandise, and her wealth, and, in deed, forgot the God of Heaven who gave her all these. And where is she? The waves (as the prophet foretold her when in her glory) break over the place where she stood; He has 'made her like the top of a rock;' the 'crowning city' is 'a place to spread nets upon in the midst of the sea;' she, who before was 'very glorious in the midst of the sea,' now is 'broken in the midst of the sea,' and 'never,' is her threefold closing doom, 'shall she be any more.'

We as individuals, have larger resources bestowed upon us, than those in our several situations in other nations; the wealth, which God has given to the whole, He has diffused, though not equally, yet generally among us. And this He has entrusted us with, not that we may consume it upon our pleasures following every device of our own hearts, and gathering around us every thing which our eye desires, not for costly meats, or drinks, or equipages, or outward

adornings of gold and silver, or luxuries; still less for dissipation; nor, again, to 'lay it up where moth and rust corrupt, and where thieves break through and steal;' but He gave it us, that 'sowing bountifully' we might 'reap bountifully' a harvest of eternal joy; He gave it us, that 'with our sacrifices God might be well-pleased;' He gave it us, that we might 'lend it to him;' He gave it to us, that being 'skilled in giving, glad to distribute,' we might 'treasure up for ourselves a good foundation against the time to come, and attain eternal life;' He gave it us, that 'being merciful,' we might in that great and terrible day 'obtain mercy;' that 'giving of those things which we have,' 'all might become clean unto us,' and our past sins be blotted out by His mercy, Who accounts what we 'do to the least of His brethren as done to Him.' Whoso accounteth nothing of heavenly treasure, let him 'sow sparingly;' who so longs not to hear 'Well done, good and faithful servant,' let him not 'put out his money to usury' by lending to His Lord and Judge, through giving to the poor; who so needeth not a merciful judgment let him abstain from 'shewing mercy;' who so has no past sins, which grieve his inmost soul, let him not 'break off his sins by righteousness, and his iniquities by shewing mercy to the poor;' but who so looketh for pardon, glory, honour, immortality, let him, while he strives after a more inward holiness, give now and henceforth, more bountifully, with self-denial and humility, and God hath said, 'it shall be paid him again,' paid him in 'the joy of his Lord,' paid him in everlasting peace; and 'in the great day of trouble the Lord shall deliver him.'

Ye are called upon to assist in the salvation of men's souls; ye are called upon in their behalf for whom with you Christ died; all, and more than all that you can give is fearfully needed by those who with you have been made members of Christ, or who have been subjected to this christian empire, that by you they might be gathered into one fold; and what you give, you give unto your Lord and Judge, who hath told you this day, "Whoso shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward,"—to Him you give it, from Him again to receive it.

GRAND MANAN.—We regret to hear that the Church on this island, of which the Rev. Mr. DUNN is Rector, has been destroyed by fire, and that it is supposed to be the work of an incendiary. Ought not our Churches to be insured?

THE REV. FRANCIS T. TODRIG—late a presbyter of this diocese—having removed to the island of Bermuda, and produced to the Bishop of this diocese satisfactory evidence of his having been received into the jurisdiction of the Bishop of Nova Scotia, (Bermuda being a part of his diocese) has changed accordingly his ecclesiastical residence and responsibility.—N. Y. Churchman.

INTERESTING EXTRACT—from a charge delivered to the Clergy of the Diocese of Calcutta at the Visitation, on Friday, July 6th, 1833, by Daniel Wilson, D. D. Bishop of Calcutta and Metropolitan:—

"It is a further proof of the Christian feeling which is diffusing itself throughout India, that our various religious and benevolent societies are flourishing, and new ones formed in almost every station. The venerable Societies for Propagating the Gospel in Foreign Parts and for Promoting Christian Knowledge, take the lead. The Church Missionary Society, the British and Foreign Bible Society, the Tract, the Infants' School, the Temperance Societies, and others follow, according to the judgment of the chaplains and gentry of different places. Amongst institutions, I cannot omit to observe that the Infants' School and Temperance Societies (although of very different characters and designs) have made prodigious advances since the last Visitation, and seem to be commending themselves more and more to thoughtful persons, as amongst those

happy subdivisions of the moral culture of man, by which one main principle only is seized on at a time, and thoroughly worked out. The buoyant spirits and love of change in childhood being in one case actually turned into an instrument of instruction, whilst in the other a simple abstinence from a poisonous and degrading beverage arrests the whole current of vice, and renders even the drunkard a recipient of divine doctrine."

KING'S COLLEGE, FREDERICTON, SEPT. 26.—At a Convocation, held this day, the Rev. James William Disbrow, A.B. was admitted to the Degree of Master of Arts.

It is pleasing to observe the increasing interest that is evinced in behalf of Sabbath School institutions. An appropriate sermon was preached in St. Luke's Church, Portland Village, last Sabbath evening, by the Rev. Mr. Harrison, from Ecclesiastes, chap. xi. verse 1,—"Cast thy bread upon the waters; for thou shalt find it after many days"—and a collection (including a gold ring which was redeemed for £1 5s.) amounting to £22 5s. 6d. was taken up, in aid of the funds of the Episcopal Sunday school in that place.—City Gazette.

DIED.

At Halifax, on Tuesday the 22d instant, MARY ELLIOT, eldest daughter of the Honourable H. H. Cogswell, aged 22 years.

SCRAPS.

PUBLIC PRAYER.

With respect to the weekly prayers on Wednesdays and Fridays, I would not willingly, in any case, sanction their discontinuance, thinly as they are now attended: but it may be doubted, whether it might not in some cases be worth trying the experiment of substituting for them early prayers or matins, which some classes of tradesmen, mechanics, and servants might attend, before they commence the business of the day. This practice, which was once general, is still retained in some of our cathedral churches where these early services are attended by a considerable number of persons. For my own part, I should be glad to see the experiment tried, not on Wednesdays and Fridays only, (upon which days the Litany might still be used at eleven o'clock,) but on every day except Sunday, agreeably to the practice of the early church, and of our own in its better ages.—Ep. Blomfield.

'In the history of mankind there is recorded but one attempt, seriously made, to establish a free government without religion.—During its continuance it became the greatest scourge to those upon whom it was to bestow a millenium of happiness, in anarchy and atheism, and to the rest of mankind, that had ever improvidently wasted guilty lands for their iniquities. Those who lived under it, and either originated or executed its measures, were the authors of more crimes than any collection of men since the termination of that gigantic wickedness, from which nothing but the universal deluge could cleanse this polluted world.'—Dr. Doughty's Travels.

'To the argument in favour of a national religious establishment, drawn from that of the Jews, no solid answer ever has been or ever can be given.'—Letters to a Dissenting Minister.

'The ministrations of our church once done away, would never be replaced, to within a tenth of their efficacy, in all the zeal of private adventure.'—Dr. Chalmers.

*In the time Charles I. the first service was at six o'clock the second at nine.