

adoption of some general plan for improving the present system of management on such mournful occasions, which was accordingly held at the school house in this town, on Friday evening the 7th instant, when it was unanimously resolved, by the respectable number present:—

1. Every person who shall hereafter be requested to attend any funeral, either as a mourner or pall-bearer, shall provide himself at his own expense, with a crape, hat-band, and gloves. No other appendage shall be used on such occasions—it being the sense of the meeting that the use of scarfs for the mourners should hereafter be discontinued.

2. Any minister of the Gospel, or physician, required to attend any funeral in future, shall provide himself with hat-bands and scarfs, at his own expense.

3. The use of refreshment of any kind at funerals, shall, from henceforth, be discontinued, and the procession be required to return from the grave to the door of the late residence of the deceased, and there separate.

These resolutions are left at this office, for the signature of those who desire the change which they suggest.

**RELIGIOUS BOOKS.**—We call attention of our distant readers to the large collection of excellent books on sale at the National School at Halifax, by the Halifax Diocesan Committee of the Society for promoting Christian Knowledge; and to the inhabitants of Lunenburg and its vicinity, we recommend a call at Messrs. Gaetz & Zwicker's, where the books specified in the subjoined list may be had from the Lunenburg District Committee. Among those, let the mourner ask for "Cecil's friendly visit to the house mourning"—or the "Mourner comforted."—Let those who desire help in their closet devotional exercises, ask for that book of books, "Bishop Wilson's Sacra Privata." And they that would have a form of family prayer, may procure Bishop Blomfield's Manual.

Religious Books and Tracts on sale by the Lunenburg District Committee of the Society for Promoting Christian Knowledge, at the store of Messrs. Gaetz & Zwicker.

	Price to Members.
	£ s. d.
Adam's Pastoral Advice before Confirmation,	1 1/2
Daily Devotions,	1
Watt's Divine Songs,	5
Stanhope's Meditations,	5
Bishop Wilson, on the sacrament,	3
Burkett's Help and Guide to christian families,	1 0
Life of God in the soul of Man,	1 5
Jones' Book of Nature,	1 7
Faith and duty of a christian,	4
Pious Country Parishioner instructed,	2 6
Bishop Wilson's Sacra Privata, or Private Devotions,	2 0
Crossman's Introduction to the Christian Religion,	10
Bishop Blomfield's family Prayers,	3
Ostervald's Abridgement of the Bible,	1
Gibson's Advice,	1
Kil of Lukewarmness in Religion,	1 1/2
Peer's Companion for the aged,	1 3
Church Catechism,	1
Ditto broken,	2
Law's Serious call to a holy Life,	3
School Book, No. 2,	1
Christian Guide,	2
Calverton's Serious Address,	2
Sellon's Abridgement of the Scriptures,	1 0
Pastoral Advice,	1 1/2
Christian's Way to Heaven,	1
Uwin's Reproof to those who seldom attend public worship,	1
New Manual of Devotion,	5
Day of Adversity, by B. Woodl,	2
Cecil's Friendly Visit to the House of Mourning,	3
Lewis's Catechism,	6
Woodward's Dissuasive against Drunkenness,	1
Chief Truths of the Christian Religion,	1
Seaman's Monitor,	4
Address to Godfathers and Godmothers,	1
Hymns, on sheets,	3
Mourner comforted,	1 1/2
Village Conversations on the Liturgy,	4

Also,

Bibles, Prayer Books, Psalters, and Testaments.

To the Editors of the Colonial Churchman.

One who by repeated afflictive dispensations finds herself separated from the society of those she loved; and, by these bereavements, feels her affections greatly withdrawn from the unsatisfying joys of this world, and her hopes and desires drawn to that happy state prepared for those who through patience and faith inherit the promises—would inquire from some of the many pious men who serve at our Altars, how far a christian may permit the removal of beloved objects to another (and as she trusts a happier) sphere to influence her, in her endeavours to gain the prize of our high calling in Christ Jesus? How far the wish to be reunited to them in bliss may be indulged with safety to her own soul?—Whether any other motive than a desire to be present with the Lord, may be allowed as an incentive to our efforts to gain that blessed inheritance which fadeth not away? A candid and faithful reply to these queries will aid and comfort one who seeks for that rest and peace which can only be found in a right understanding and steadfast performance of the precepts of the blessed Gospel. MARA.

The foregoing enquiries of our interesting correspondent, will probably elicit answers from some of our clerical friends, to whom they are addressed. We only add our conviction that the christian may safely cherish the hope of meeting his departed friends, in a better world, among the motives which should engage him to make his calling and election sure. The word of God presents a variety of arguments, to lead the mind of man to seek his everlasting good. His hopes and his fears are in turn addressed. He is besought by the mercies "and persuaded by the terrors of the Lord." He is urged by the prospect of joy, and by the fear of misery. The crown of glory which fadeth not away, is set before him in all its splendour, to induce him "so to run that he may obtain." And amongst the rest, we find St. Paul inciting us by the example of the "cloud of witnesses" who have gone before us, and through faith and patience inherited the promises; and in another place, stimulating us by recounting among our christian privileges, that we are come unto "the spirits of just men made perfect"—whom we are to strive to join. We think then that our afflicted friend need not be cast down, if, while trying to set her affections on things above, she sometimes feels a desire to meet those who have departed hence in the Lord. Let her not suppose that He will be displeased, if in her anxiety to be present with Him, who is the Head of the Body, she should entertain some wish to be reunited to those who are his members, with whom she held communion in life, and still may after death.

Since writing the preceding, we observed some remarks in point, by Legh Richmond, on pp. 260 and 261—of his memoirs (5th English Edition) to which we refer our enquirer.—*Ed. C. C.*

**VISITATION.**—The Lord Bishop of this Diocese has appointed a visitation of his Clergy to be held in St. Paul's Church, Halifax, on Thursday the 18th of may next.

**DIED.**

At Demerara, March 10, in the 26th year of his age, Captain George Tracy Collins, late master of the brig Herald, of Halifax.

At Quebec, on the 30th ultimo, Andrew, eldest surviving child of the Hon. A. W. Cochran, aged 11 years—a boy of much promise, and of a very amiable disposition.

Pure from all stain save that of human clay,  
Washed by the Atoner's cleansing blood away!

**READING WITHOUT REFLECTION.**

Nothing has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as the habit of extensive reading without reflection; mere reading loads, oppresses, enfeebles, and with many, is a mere substitute for thinking.—*Dugald Stewart.*

**Death of Bishop Burgess.**—Recent English papers notice the death of the Right Rev. Thomas Burgess, Bishop of Salisbury, on Sunday, February 26. Bishop Burgess was one of the most distinguished prelates of the Church of England, both in regard to piety and learning. The following notice of his death is from the Dorset Chronicle:

"His lordship's health had for a considerable time past been visibly declining, and it was evident to the anxious friends around him that he was gradually sinking under the weight of his advanced age. A few months since he went from Salisbury to the milder air of Southampton, and his bodily strength continued much as usual until Friday last, when it became too apparent that the hand of death was on him. He was himself fully aware of it, and in the full assurance of Christian faith patiently waited for his passage to eternity. He expired on Sunday, in the eighty-first year of his age. As a Christian Bishop, he has left behind him few equals, none superior. Meek and lowly, after the pattern of his blessed Master, in his ordinary intercourse with the world he was yet firm and decided where circumstances seemed to require it, and never more so than in defending the authenticity of the Holy Scriptures, or maintaining the authority of the pure and protestant part of Christ's church, as established in this kingdom. From this cradle he was a scholar, and a ripe and good one, as the immense number of his classical and theological works amply testify; whilst both public and private charities are sore proofs of the liberality and kindness of his disposition. The college which he built and founded, whilst Bishop of St. David's will be a lasting memorial of his public munificence; and of his private benevolence we cannot record a more touching instance than one that has this day come under our own cognizance. His last act of business was writing a check for 10l. on the Barrington fund for a clergyman's widow and her orphan children. 'Blessed are the dead that die in the Lord; even so, saith the Spirit for they rest from their labors and their works do follow.' Educated at Winchester, he proceeded thence to Oxford, where he was elected Fellow of Corpus Christi College; took his A. M. in 1782; B. D. 1791; D. D. 1803. In the same year he was consecrated bishop of St. David's, from which he was translated (it was understood at the time reluctantly but in compliance with the wishes of Lord Liverpool) to Salisbury upon the decease of Bishop Fisher in 1825. He was well known to all the best scholars, English or foreign, of the present day, as well as to those of the last generation. His earliest friends and correspondent, with only one or two exceptions, have gone before him."

**THE CONFESSION OF GROTIUS.**

Grotius was a great man. His natural powers were such, that at the age of 15, he had made a vast proficiency in polite literature; and he pleaded at the bar when only 17. At the age of 21, he was appointed attorney general. He became a public ambassador, and was the companion of kings.

Towards the close of his life, at the age of 62, reflecting on his various pursuits and engagements, he left this testimony for the admonition of the learned: *Al! ritum prorsus perdidit nihil agendo laboriose*; that is, "Alas! I have wasted my whole life in laboriously doing nothing!"

Lest the reader, at the end of his days, should be forced to make the same painful reflection, let him now remember what a greater than Grotius said—"One thing is needful," and let the securing of eternal life, according to the directions of the gospel, be his first, his chief concern.

**CONFIDENCE IN CHRIST.**

I know in whom I have believed; am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care, and full of power. unto him I commit myself; his own finger hath engraven this sentence on my heart: 'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not;' therefore, the assurance of my hope I will endeavour to keep, as a jewel unto the end; and by labor, through the gracious mediation of his prayer, I shall keep it.—*Richard Hooker.*