

ten years the property of the church will be mortgaged irremediably to the state. The church, as a corporation, will be powerless. The government need but demand the repayment of the debt, upon any resistance to their measures by the Church, and, as this will be impossible, sequester and sell the property at their pleasure.

"The measure is, in truth, a cunningly devised plan to separate the church from the state. The dissenters are too eagle-eyed not to see this, and hence their exultation. They see that this must effect the ruin of this establishment, and with it will perish the social order, the liberty and the moral glory of England. The best affections of man are linked with the permanence of associations beneath which his principles have been formed. The unfortunate who has no family or connexions, whose respectability and characters may be affected by his misconduct is left without those checks that powerfully direct others to industry and sobriety. So also the mind, unfettered by the early associations which the parish church and its regularly summoning bell to invite sinners to bend in humble acknowledgment to the King of kings never fail to excite, is more at liberty to adopt new-fangled notions in religion, and new theories, however wild, for the alteration or management of the state. Every thing else, save the parish church and its ritual, is perpetually changing. Houses, palaces, farms, towns, retain their appearance but a short time; and were not the subject too serious for badinage, we would say, that were some Rip Van Winkle of the last century to awaken from his sleep, it would be as difficult for him to find his abode as his namesake in America. The parish church is the only tie which links us with our fathers. Within its inclosure repose the dead we have honoured and loved, and whose memory we regard with fondest veneration. That church is united with the state; it is the memorial that our fathers lived under the same monarchy and constitution with ourselves; it is the evidence that the accumulated glory of our country has descended, as it were, by hereditary right to our own times. And perish the man who could craftily, and for any party purpose, aim at its destruction! Shame on the political religionists who can cry down with that which has been cemented by the blood of our martyred reformers! that Popery and Infidelity may shout *Io triumphe* on its ruins."

ST. MARY'S HALL, BURLINGTON, N. J.—This is the name of an institution for the education of young ladies, lately opened at Burlington, under the auspices of Bishop Doane, which promises to be eminently useful to the individuals who may be admitted within its walls, as well as of great importance to the interests of the church and of religion at large, which must so much depend on the character given to the future mothers and daughters in Israel. We most cordially wish success to this new plan for the good of his people, devised by this accomplished and zealous prelate in the sister church; and if daughters must leave the parental roof for education, we know of no other under which they can be more confidently placed, than that of St. Mary's Hall. We subjoin a few extracts from the Prospectus of the institution.

"The education of females should be, as nearly as possible, domestic. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and better than all teachers for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influence—to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been the formation of the domestic establishment of the Institution." * * * "And the great end desired for each of them will be, her fitness to adorn and bless, as daughter, sister, wife, or mother, that one sweet, sheltered spot, the native resting-place of woman, and her own peculiar home."

* * * "It will enjoy the benefit of constant and immediate Episcopal supervision. Its worship, whether in the Chapel or in the parish Church, will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the church," will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation as indeed for the due reception of both the sacraments will be kept constantly in view." * * * "Provision is made, and will be continued, for the entire gratuitous support and instruction of one scholar in every ten, making application as the daughter of a Clergyman of the Church deceased; or, if living, in necessary circumstances."

The following Address was presented to his Excellency Sir Colin Campbell, K. C. B. on the 19th ultimo, by the Lord Bishop of the Diocese and the Clergy of the Archdeaconry of Nova Scotia, then assembled in Halifax:—

May it please your Excellency,—

We, the Bishop and Clergy of Nova Scotia, avail ourselves of the occasion of the first Visitation since your Excellency's appointment to this Government, respectfully to approach your Excellency, as the Representative of his most gracious Majesty, who is under God, the supreme Head of the Church, by law established in this province.

Alive to the great and permanent advantages which result both to the Church and State, from their connexion, under the constitution of the British empire, to which it is our happiness to belong,—we rely on the wisdom and the justice of your Excellency, for maintaining those advantages to the inhabitants of this Province, in their utmost possible extent. And we, at the same time, gratefully acknowledge the kind and ready attention, which your Excellency has ever been pleased to afford to the interests of the Church in which we minister, and the important patronage which the various institutions connected with it have received at your hands, during your Excellency's administration.

We beg to assure your Excellency, that, in obedience to the inspired injunction, no less than to the requirements of our Church, we continually put up our prayers and supplications to the great Ruler of the Universe, that your Excellency may be enabled to discharge the important duties of your exalted station, to the glory of God, and the welfare of this people;—and that you may be "enlightened by God's grace, preserved by his Providence, and encompassed with his favor."

To which his Excellency was pleased to make the following

REPLY.

My Lord Bishop and Reverend Gentlemen—

It affords me much gratification to receive this Address from so highly respectable and devout a body, and to have it in my power to become personally acquainted with you on the present occasion.

I have frequently been informed by the Right Reverend Prelate of your unremitting zeal and attention to your respective flocks; and that no relaxation has taken place, was evident from the Charge which was addressed to you yesterday by your respected Bishop. I am persuaded that his activity, example, and devotion to the holy calling in which you are all engaged, will insure a continuance.

Deeply sensible of the trust which my gracious Sovereign has confided to me, I cannot discharge that trust in a more acceptable manner than by using my best endeavours to uphold those sacred Institutions which have so long been connected with the happy constitution under which we live.

To you, my Lord Bishop, and Reverend Gentlemen, I must express my most sincere and best acknowledgments, for the kind terms in which you have expressed yourselves towards me, and my desire for a continuance of your prayers and supplications, that I may be enabled to discharge the duties of my situation in a satisfactory manner to my Sovereign, and for the benefit of the inhabitants of this province.

EPISCOPAL MEETING.—Under this head we have seen several columns in the Christian Messenger of 26th ultimo, filled with remarks on the late visitation at Halifax. For any friendly notice of our proceedings and any cordial wishes for success to the measures which have been adopted, we should have been bound to be thankful. But for the gratuitous strictures on the institutions and rites of the Church, which are interspersed throughout these remarks, we are under no such obligation. In glancing over them, we find the editor branching off from the immediate subject to sneer at "old church canons and dreams of apostolic succession," &c.—In one place he wantonly attacks the Venerable Society for promoting Christian Knowledge, whose praise is in every land, and whose missionaries were at work among the heathen before Dr. Carey was born. In another he deals out his censures on the other Venerable Society for propagating the Gospel in Foreign Parts and its missionaries, whom he more than insinuates to be without the "only real qualifications required for a minister of the Gospel."—We will not trust ourselves with a formal reply to this extraordinary effusion, and perhaps our readers will thank us for the omission.—indeed, want of room prevents our doing more than expressing our surprise that a journal avowedly the organ of Dissenters, will not be so kind as to let Episcopalians manage their own affairs in their own way, and refrain from observations, which, if effectual at all, must be offensive, and injurious to the cause of unity and peace. We should consider ourselves as quite beside our proper sphere, if we devoted the Colonial Churchman to similar obtrusions of our opinions upon the measures adopted by Baptists for the internal management of their own institutions; and we think it will save our Dissenting contemporary and ourselves some trouble, besides having other good results, if in future a system of non-intervention be pursued, in conformity with a favourite though homely saying of a late worthy Methodist minister in this province, that "*good fences make good neighbourhood.*"

"THE CHURCH."—We received last week the first number of a religious paper under this title, in connexion with the Church of England, published at Cobourg, U. C. on the 6th of May.—It is announced as coming forth under the management of the Archdeacon of York, Rev. Dr. Harris, Principal of the U. C. University, Rev. A. N. Bethune, Rector of Cobourg, and Rev. J. Grassett, assistant minister of St. James' church, Toronto.

We hail with pleasure this new, and we believe, only fellow-labourer in the Colonial Church; and cannot doubt, that if properly conducted, it will meet with general support.

We hope to receive this publication regularly in exchange, and shall look to it for much interesting matter connected with the Canadian Church.

KEEP TO YOUR CHURCH.—We call special attention to the excellent remarks on this subject on our 119th page, which form the conclusion of Rev. W. Gray's work on Baptism.

In reply to inquiries from the west respecting the reason of the non-arrival of our last number in due course, we have only to state, that the fault is not with us. We lodged our papers in the Post Office here the day before the departure of the mail, but they were left behind.

MARRIED.

At Aylesford, on the 2d ult. by the Rev. H. L. Owen, J. W. Ruggles, Esquire, to Mary Esther, daughter of the late John Owen, Esq.

DIED.

At Shelburne, on the 27th May, Mrs. Elizabeth Roche, aged 72 years.
At Granville, on the 8th ult. Edward Thorne, Esq. in the 57th year of his age.
At Rome, on the 10th April, Cardinal WELB, in the 64th year of his age.