

The Rev. F. B. Gourrier, B.C.L., has been raising subscriptions in Cheltenham for the purpose of building an Episcopal Protestant Church in Paris, where the government does not uphold religion, and where the Sabbath is universally desecrated. A considerable number of gentlemen have subscribed to the fund.

The Bishop of Winchester is paying an official visit to the Channel Islands; his lordship arrived at Guernsey on the 14th.—*Shelbourne Journal*.

HOUSE OF LORDS.

The Church in the Colonies.—The Archbishop of Canterbury presented two petitions on the state of the Established Church in the British Colonies.—One was from the Society for Promoting Christian Knowledge, and the other from the Bishop of Australia; and both of them stated facts, which, with the admirable commentary of the Lord Primate, tended in the strongest manner to show the religious destitution that exists, and the inadequate provision that is made for the maintenance of the Clergy in some of the most valuable dominions of the Crown. The Bishop of Montreal stated that a hundred additional Clergymen were required for each of the provinces of Canada; the Bishop of Nova Scotia stated that 12 additional clergymen were required for Newfoundland, 20 for Nova Scotia, and 20 for New Brunswick; the Bishop of Australia stated that twenty were required for New South Wales, and the Archdeacon of Van Dieman's Land stated that twelve additional Clergymen were required there, making a total number of about 300. At present a great number of Clergymen were employed in those colonies, and the Society from which he was now presenting a petition contributed £10,000 a-year for their support. In fact, the Colonial Church was in a great measure supported by the charitable contributions from this country, aided by the voluntary contributions in the colonies, and occasional grants, which it was desirable to replace by some permanent provision. With regard to Australia, the petition from the Bishop of that colony stated that in Australia, New South Wales, and Van Dieman's Land, the same wise proceedings had been adopted of providing for the Clergy by the distribution of land, in 1824; that instructions under the Royal sign-manual, in July, 1825, were directed to the Governor of New South Wales, authorising him to set aside a portion of the lands in Australia for the future maintenance of the Clergy; and that such lands were accordingly assigned to them by the Government, and vested in a corporation which had the management of the church and schools; and that now, having been resumed, it was proposed to alienate them. Great apprehensions were entertained that it was intended to apply the fund raised to the support of religion in that colony, not only according to the doctrines of the Church of England, but according to those of the Presbyterian and Romish Churches. The most Rev. Prelate concluded with moving for copies or extracts of any correspondence received by the Government relating to the affairs of the corporation of Clergy and school lands in the colony of New South Wales; and the proposed sale of lands, including the opinion of the supreme Judges, delivered in 1831; and also for copies or extracts of correspondence relating to the appropriation of lands for the maintenance of the Clergy in Van Dieman's Land, and the proposed sale thereof.

The Marquis of Normanby stated that the principle of the present state of things in New South Wales had been settled by Sir George Murray; that that principle was to provide instruction for persons of all religious persuasions, in the proportion of one-half by the State, and one-half by the contributions of private individuals. The total amount of money provided for the purposes of instruction in Australia, since the dissolution of the Church corporation, was £35,793, of which sum £17,943 had been appropriated to the Church of England, £5,400 to that of Scotland, and £5,600 to that of Rome. That was the statement with regard to that particular colony; see with joy the increasing exertions which the means of religious instruction in all the colonies had been afforded to the different churches in

the following proportion:—£134,000 to the Church of England; £9,967 to the Church of Scotland; £6,686 to the Dutch Church; £14,763 to the Romish Church; and that large amount was principally divided between the Mauritius, Trinidad, and Lower Canada. He would not then enter upon so important a question as that of the Clergy Reserves, upon which, perhaps, he had the misfortune to differ from most of the Right Rev. Prelates in that House.—The Archbishop of Canterbury had not complained of any want of liberality on the part of Government with respect to Australia: his objection remained the same to the principle of putting all religious denominations on the same footing.—The returns were agreed to.

ILLUSTRATION OF SCRIPTURE.

PROTESTANT CONSISTENCY.

ST. MATTHEW XXIV 35.—“Though I should die with thee, yet will I not deny thee.”

In the thirteenth century, a woman, resident at Leige, either pretended or imagined that she had received a Divine revelation, enjoining the institution of an annual service, in honour of the change wrought, according to popish authority, of the sacramental elements into the corporeal substance of Christ. This fraud or folly being well adapted to keep alive a superstitious reverence for the mass, did not long want for ecclesiastical patronage; and upon the strength of it, in the year 1261, Urban IV. instituted the festival known as that of Corpus Christi; upon which the members of his church exhibit one of their most elaborate displays of ritual pageantry. Amidst these ceremonies, usually deemed so imposing, Charles V. determined to make his appearance in Augsburg. But in forming this resolution he grievously miscalculated. The Protestants utterly refused the sanction of their presence to the splendid procession. “I will instantly offer my head to the executioner,” said the Margrave of Brandenburg, rather than renounce the Gospel, and approve idolatry. When attempts were made to shake this embarrassing determination, the conscientious prince told Charles publicly, “Christ did not institute the holy supper with any view to furnish materials for a holyday show, and for popular adoration. When he delivered the bread to his disciples, he said, ‘Take, eat;’ but he did not add, Put these sacramental elements into a magnificent vase, which bear aloft in triumph through the streets, and let every man fall prostrate on its approach.”

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 31, 1839.

CONSECRATION SERMON.—We take from the ‘Church’ the following extract from the sermon preached at the recent consecration of the new colonial Bishops Spencer and Strachan. The preacher was the Rev. Edward Scobell—the text from Isaiah xi. 1–3; and the sermon has been published by the desire of the Archbishop of Canterbury:—

“And now, my Right Rev. Superiors,—you, to whom this especial occasion is more peculiarly personal, suffer for a moment the word of exhortation. I am sensible that I can inform you in nothing;—I can instruct you in nothing. I can only stir up your pure minds by way of remembrance: even which I would not presume to do, but for the ministerial position I am here permitted to present to occupy. It has pleased Providence to summon you to a high station in this visible Church. Hasten, we pray thee, O Lord, thy kingdom! And we should humbly hope, that we perceive the arm of the Lord, awakening for his people. He turneth the hearts of rulers and nations, as seemeth best to his godly wisdom, sometimes as the heart of one man. We Church is now making, both in its ministry and laity, (for the Church is of the two,) to the glory of

God. The root of Jesse seems more manifest as an ensign among the people. The sound is going out more into all lands: and going out more loudly, more clearly more efficiently. The Church seems moving again in her native strength. She sends out her boughs to the sea, and her branches to the river.—And this appears in no way more gratifying than in the appointing of bishops to the churches of our colonies in foreign lands. Without a bishop, a church's arm, if church it can be called, is cramped and shortened. Without a bishop, a church has no power, present and at hand, of ordination, in most, if not in all cases, a vital requisite; it has no controlling power, no adjusting, concentrating, uniting energy. It is virtually divided and individualized: a body without its guiding eye: a pillar truly, but a pillar of cloud, and not of fire! not a burning and a shining light, as it should be.

“But then, a bishop, to be effective, should be over a diocese within his episcopal grasp, and within his bodily powers: a diocese that he can visit without risk of health and life;—which he can view; which he can be acquainted with,—and personally influence and manage.

“To a diocese thus improved, as I understand, and thus more rightly divided, the Lord has called you, Right Rev. Fathers.

“And yet is probable, that with a christian diffidence of your own powers, your minds may shrink from the arduous eminence. When you contemplate, with the seraphim, the divine holiness, that perfect holiness, which, while it is the security of the church, and the love of the Church,—should also be the cause of its fearful apprehension! when you reflect upon the liabilities, the burdens, the difficulties of your prominent post,—you may be tempted to say, “Who is sufficient for these things?” And well we may say so, high or low in the Church: and he will say it most sincerely, who has examined most seriously his own weak and imperfect nature.

“Go forth, then, Right Reverend Fathers, in this divine, this evangelical, this invincible resolution of the great apostle of the Gentiles, to the churches to which you are appointed. “The lot is cast into the lap, but the whole disposing thereof is of the Lord.” Go forth,—and let that spirit also be in you which was in Christ Jesus: meek, patient, charitable, bold, persevering; full of christian love, full of holy consolation; and, then, like him, ye shall assuredly go forth conquering and to conquer. Be ye holy, for holy is our God. Grave upon a plate of pure gold—“HOLINESS TO THE LORD! That it may be upon the mitre: upon the fore front of the mitre it shall be.” For “without holiness, no man,” either of ministers, or of congregations, “shall see the Lord!” Go forth, leaning only on the bosom of your Lord, and trusting alone to the power of his grace. His grace shall give you boldness, with fervent zeal, constantly to preach the gospel; and to speak the truth, the whole truth; and nothing but “the truth, as it is in Jesus.” We preach not ourselves, but Christ crucified.

“Lift up your voice with strength; lift it up; be not afraid. Set up the standard towards Zion, viz; justification by faith, sanctification of life; freedom from the law, as a covenant of works—inviolable obligation to it as a rule of life: pardon and grace for every sinner that repenteth; the free gift of salvation upon all men (since Christ gave himself a ransom for all) unto justification of life. For the Spirit and the Bride say, Come, and let him that heareth, say, Come; and let him that is athirst, Come.—And, whosoever will, let him take the water of life freely; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but Christ is all in all.

“And although a vast and trackless ocean shall roll between us, yet the Church of Christ is never divided in spirit. The Church here shall have saintly communion with the Churches of your distant dominion. The mother in her mansion will not forget her daughter in the wilderness. Prayer shall be made unceasingly in the Church for you. And, if we never meet again in this world—if that be the counsel which God will bring to pass—may we assemble at last around the great white throne, and our names be found written in the Lamb's book of life.”