

of the endowments to the Law Officers of the Crown, in order that their former opinion might be reconsidered with relation to the additional facts submitted to them, and the Law Officers of the Crown advertent to these additional facts have given it as their opinion that the endowment of these Rectories by Sir John Colborne were valid and lawful acts."

The *Dublin Warder* of the 3d March informs us of the death of H. B. CODE Esq. for many years Editor of that valuable Journal. He expired on the 27th February last in the 68th year of his age, and for forty years had occupied a prominent position as a political writer. The conduct of the *Warder* proves that he was "an honest and able advocate of Protestantism," and he has left many friends to testify that he was an "amiable and estimable member of society." In the brief biographical notice which appears of him in that journal, it is stated that "he died a Christian—and in the Christian's hope, resting on the consolations of our divine religion, trusting to the merits and the sacrifice of our Redeemer for acceptance in that awful hour which every child of man must meet—and resting in the hopes with which Christianity illumines even the darkness of the grave."

To the Editor of the Church.

Toronto, 19th April, 1838.

REV. SIR,—The following is an extract from the Minutes of the last meeting of the Standing Committee on Missions, held on the 18th inst., for which a place is requested in your next publication.

Your obedient servant,

H. J. GRASETT,

Secretary.

Resolved, I.—That the valuable Reports from the Clergy of the two Archdeaconries received up to this period by the Secretary of the Committee on Missions be acknowledged in the Church newspaper, which are as follows:—

Rev. R. Flood,	Caradoc,	Feb. 6.
Rev. T. Greene,	London,	Feb. 8.
Rev. J. Clarke,	St. Catharines,	Feb. 10.
Rev. S. S. Strong,	Bytown,	Feb. 21.
Rev. J. Grier,	Carrying Place,	Mar. 1.
Rev. R. Blakey,	Prescott,	Mar. 3.
Rev. J. Padfield,	Franktown,	Mar. 16.
Rev. E. J. Boswell,	Carleton Place,	Mar. 28.
Rev. H. Patton,	Kemptville,	Mar. 30.
Rev. Dr. Phillips,	Etobicoke,	Apr. 10.
Rev. J. G. B. Lindsay,	Williamsburg,	Apr. 10.

Resolved, 2.—That the Clergymen who have not yet reported be at the same time requested to do so at their very earliest convenience, as it is desirable the Committee should be put into immediate possession of all the materials in order to the commencement of the General Report.

DEATH OF THE BISHOP OF SODOR AND MAN.

It is our painful duty to announce the death of the Right Rev. William Ward, the Lord Bishop of Sodor and Man. His Lordship died at the Rectory House of Great Horkesley, in this county, at twelve o'clock on Friday night, the 26th ult. The Bishop, who was in his 76th year, had been failing for some time in bodily strength, and about ten days previous to his death had been confined to his room; his weakness increased rapidly, but wholly unattended with pain. On the Monday he partook, with his family, of the Holy Eucharist, and from that hour seemed to forget all his worldly cares; even his Diocese, which was the last object of solicitude spoken of by him on that occasion, he seemed to have left in humble confidence to the protecting mercies of Almighty God, declaring his firm belief that those measures now taken for the preservation of that, the Church of his affections, would be prospered in the hands of those to whom he had entrusted the charge of advocating her rights in Parliament. Though conscious to the last, he remained in a state of perfect tranquillity both of body and mind; and this state was only exchanged for one expressive of greater and more lively happiness, which in his last moments was stamped upon his countenance in a most remarkable manner, so remarkable indeed that no one could look upon the dead body of that good man and pious Bishop, and not feel that "the seal of the living God" was set upon his forehead. The history of the late Bishop of Sodor and Man, is that of a man blessed with quiet but unvarying prosperity from first to last. His first step in his profession was under the patronage of Bishop Porteus, who ordained him Priest and who to the end of his own life, was his warm and attached friend. The Bishop appointed Mr. Ward Reader and alternate Preacher at Curzon Chapel, and soon afterwards he was appointed Chaplain to the Duke of St. Alban's. About this time Lord Grantham died and left Bishop Porteus the guardian of his three sons, two of whom, the Earl de Grey and the Earl of Ripon, are now living. The Bishop immediately appointed his young friend to be their tutor. After a few years of faithful discharge of this trust, the aunt of his pupil, Lord Grantham, the Countess de Grey, offered him the Rectory of Myland, near Colchester, and after a diligent ministry of twenty years in that parish, the more lucrative benefice of Great Horkesley. In the meanwhile, through the interest of other friends, he had obtained from the Lord Chancellor the Rectory of Alphamstone, in this county, and from his own friend, Bishop Fisher, of Salisbury, a stall in that Cathedral. In the year 1827, the Earl of Ripon (then Viscount Goderich) being first Lord of the Treasury, wished to recommend his old tutor to His Majesty to fill the vacant See of Sodor and Man; but at first he declined to undertake the charge, not desiring to leave his retirement of Horkesley for a distant island; till one day calling upon a friend, he told him of the offer he had received, upon hearing which his friend exclaimed, "I would rather be Bishop of Sodor and Man than of any Diocese in the Church, for I should there learn my duties at the very tomb of the sainted Wilson." These few words determined Dr. Ward not to shrink from the task, to which he seemed so especially called. How he learnt to perform his duty, and how his labours have been blessed, that island, formerly so miserably

poor in its consecrated buildings, but now studded with beautiful and even stately Churches, can best tell. By an Act of last Session, the Diocese of Sodor and Man is to be now merged in that of Carlisle, should the Bishop of Carlisle accept the charge; but there is a bill at the present moment before the House of Lords, brought in by the Earl of Ripon, to repeal that Act of the British Parliament, which Bill, to use the lamented Bishop's own words, frequently repeated within the last month of his life, "it will be impossible for Parliament to reject."

For the Ecclesiastical Commissioners at least it will be impossible to forget the warning which (again to use his own words at the close of his memorial to them) the whole Church is now witness to him, he did not "cease to repeat with the greater earnestness as the approach of his death hastened the accomplishment of this measure." His death has hastened the accomplishment of this measure; and by an Order in Council the Commissioners may now wipe out from among the Churches of Christendom, the time-hallowed and independent Bishopric of Man; but will they, while these words of the last Bishop, with the seal of his death upon them, are present to their consciences?—"I believe most solemnly, that in a very few years after the removal of the Bishop, the name only of a Church will be left to her, and her empty walls will stand as sad memorials of an arrangement, needless and uncalled for in itself, burdensome to Carlisle, and destructive to her own best interests. But it shall never be said that the last of this long line of Bishops stood by with folded arms, without an effort, in the name of God, to arrest the stroke before it fell. While then my many years give serious warning that I must speak as a dying man, and when I tell you that, after all other earthly cares are forgotten, my fears for this the Church of my affections will add a pang to my dying hour, I have good hope that my words will not pass unheeded, but that the Church of Man may even yet be spared, as a memorial of happier days that are past, and as an earnest of brighter days to come."—*Essex Standard*.

THE CHURCH IN BARBADOES.

(From Sir Andrew Halliday's work on the West Indies.)

Of the excellent and pious Bishop of Barbadoes and the Islands, I know not well how to write,—for whether we regard him as a man, a minister of the Gospel, or as the guide and guardian of a Christian Church, he is in all respects above praise. With patience, and much forbearance, but at the same time with firmness, he has overcome many difficulties. He has nearly succeeded in removing from the Churches every minister of the old leaven, and has filled up their places with men of sound learning and sound doctrine, men of whom it may truly be said, that they are well calculated to adorn the doctrine of Christ our Saviour, and well qualified to minister in holy things.

Churches and chapels are now arising in every Colony, and from the attention which the Bishop has given to the characters and qualifications of the candidates for livings, such only have been selected as are distinguished for zeal in the good cause, and whose learning and sound piety are certain of securing to them that respect and consideration which their sacred character so necessarily demands. Already the pastors of the Barbadoes bishopric will bear a comparison with those of England itself, and more able or pious labourers are not to be found in any corner of the Christian world.

The hurricane of 1831 destroyed and levelled almost every Church and Chapel in Barbadoes; but such have been the indefatigable exertions of the Bishop and his excellent clergy, that not only all that previously existed have been rebuilt, but several new churches have been established. The want of church accommodation has been long felt, and loudly complained of, in Great Britain and Ireland; but it was nothing in comparison with what the colonies suffered, when Dr. Coleridge was appointed to the See; in fact, it had never entered into the imagination of those who first planted the churches in our colonies, and divided these colonies into parishes, that the black population were of any account in such an arrangement. They were looked upon as altogether without the pale of the Church; consequently, provision was only made for the few planters and their families that resided in the district, together with their white overseers and servants.

No black or coloured persons were allowed to enter the consecrated temples of the Living God. The good Bishop, however, soon made it known, that he should consider every class, and all colours, of professing Christians (equal as they were in the sight of God,) equally entitled to share in the blessings and benefits of Christ's Holy Gospel;—that the house of God was open to all, and that every one was invited, nay, commanded, to come and hear that gospel preached. The Clergy throughout the diocese were peremptorily commanded to make these sentiments fully known to all classes of their communities, and to take care that no authority whatever might contravene them without its being reported. A few, and I believe but a very few, felt alarmed at what they considered worse than high treason itself, or even a hurricane; but after a very short time, when they found that the canes still continued to grow, and that sugar and rum might still be made from them, their terrors seemed to subside, and even some of these alarmists are not ashamed now to occupy a pew with their black servants.

More crowded or more devout congregations I never witnessed in any country than in Barbadoes and in others of the colonies; and it is gratifying to observe the progress which many grown-up people have made in the knowledge of the great truths of religion. As to the rising generation, they will be as well, if not better, educated than the children of the lower classes in England. The ministers of all denominations of Christians are not less improved in their manners and conduct, than are the members of the Establishment; and indiscreet zeal, and inflammatory mysticism, have given place to a pure devotion, and the steady inculcation and plain explanation of the great and practical truths of Christianity. There is a rivalry, no doubt, kept up, but it is a rivalry of love; and that mutual harmony, that peace and good-will, which now exist, amongst all the Christian Ministers of the West Indies, clearly indicate that the Spirit of all grace is with them, and that their labours are blessed.

FACTS ABOUT IRELAND.

I. *Increased demand for Church room.*—By returns lately made by ecclesiastical commissioners for Ireland, it appears 1st, that there are sixty places in which public worship is celebrated in unconsecrated buildings for want of Churches; 2dly, that there are 120 churches known to the commissioners as standing in urgent need of enlargement.

II. Since the Union in 1801, no less than 700 new churches have been built in Ireland.

III. *Increase of Protestantism.*—In the year 1792, the number of Protestants in Ireland was (according to Wakefield) 522,023; of Roman Catholics, 3,211,097. In 1835, the numbers are returned, Roman Catholics 6,427,712; Protestants, 1,516,238, the latter being known to be considerably below the truth. Thus while the Romanists have doubled since 1792, the Protestants have become, at least, three times as numerous.

IV. The following nine priests have lately renounced the errors of the Romish Church:—1. Mr. Nolan. 2. Mr. Croly. 3. and 4. Michael and William Croty. 5. Mr. Delany. 6. Mr. Godkin of Armagh. 7. Mr. Burke of Westport. 8. Mr. Tankard. 9. Mr. Malvanny.—*Cambridge Chronicle*. 1837.

CHARITABLE INSTITUTIONS IN LONDON.

Within the London Bills of mortality there are 502 places of public worship; 4050 seminaries of education, including 237 parish charity schools; eight societies for the express purpose of promoting the learned, the useful, and polite arts; 122 asylums and alms-houses for the helpless and indigent; 30 hospitals and dispensaries for sick and lame, and for the lying-in of poor women; 704 friendly or benefit societies, and institutions for charitable and humane purposes; which several institutions are supported at the almost incredible sum of £750,000 per annum.

CHURCH PASTORAL-AID SOCIETY.

From an occasional paper just published by this society, we have much pleasure in publishing the following extract, which shows that it is rapidly progressing in the good work, and wants only the active co-operation of members of the establishment throughout the kingdom to make it still more signally successful:—"The number of grants at the date of this paper, in aid of a hundred incumbents, is 110, viz., 92 for curates, and 18 for lay-assistants. The aggregate population under charge of these clergymen is 869,977, giving an average of 8,699 souls each.—The incomes of these incumbents only average £157 each, and 46 of them are unprovided with a Glebe House or Parsonage.—Let the wealthier members of the church think on these things, and may love to Christ and His people teach them what to do."

The Rev. Richard Scott, who most munificently enlarged five new churches at Shrewsbury in order to afford greater public accommodation to the inhabitants, has again laid the town under an obligation to him by fitting up, at his own expense, an altar-piece at St. Giles' and St. George's, and has presented to the parishes of St. Chad and the Holy Trinity magnificent silver communion services. The stained glass window in the venerable Abbey Church has just been restored at Mr. Scott's expense, who is about to crown his liberality by replacing the windows of the other churches with magnificent designs in stained glass, which is now preparing by Mr. D. Evans. The above-named Rev. Gentleman has annually expended thousands on the town of Shrewsbury.—*Salopian Journal*.

THE LORD'S DAY IN A FAR OFF LAND.

The following day happened to be Sunday, and we went to join a family party at morning prayers, in the Hotel Britannique. We assembled in a plainly furnished room; there was neither picture, nor statue, nor marble ornament of other days to excite the feelings; and the only music to be heard was the simple song of praise and thanksgiving, breathed forth from true hearts. But we looked around on countenances beaming with devotion; on fellow worshippers of the God, whose chosen temple is in the hearts of his children; on members of the same visible Church, who, scattered abroad, in a foreign land, far from the altars at which their kindred were kneeling, had met on this day, the universal Sabbath, as brethren, to join hand, and lip, and heart, in praise and prayer, and to exchange words and looks of kindness and good will with each other. We listened to the touching and simple language of our beautiful liturgy, and gave utterance to the same prayers which our forefathers uttered before us, and which our children will breathe forth when we are at rest. I have heard—can it be true?—that some people complain of the tediousness of repeating the same form of prayers Sunday after Sunday, and wish even to abolish the use of our liturgy. Is it nothing for the wanderer in far off lands to know, when the holy day arises, that his kindred and friends, wherever they may be, some tossing on the rough ocean—others quietly assembling in the haunts of his childhood,—shall on that morning breathe forth the same praises and thanksgivings as himself? Will it nothing tend to keep the heart of the exile free from the vanity, the frivolity, perchance from the idolatry, with which he is surrounded, to picture to himself, when the Sabbath sun streams in at the casement, the far-off nook in green England, wherein the grey-headed old father and the gentle mother who bore him, and the innocent fair-haired sisters have met together to pray for the well-being of the absent one? O, yes; he will take up his Prayer-book, his mother's birth day gift; wherein her own dear hand has traced his name; and though he be absent in body, yet he will be present in spirit, and while he breathes forth the same words that ascend from the village Church at home, he will be grateful that he too is a child of the Church of England.—*Evenings Abroad*.

LETTERS received to Friday 27th April:—

Rev. H. J. Grasett, rem: including rem. in full for vol. I from Rev. W. Johnson;—J. Kent Esq. with enclosures;—Rev. R. Blakey, (per A. Jones Esq.) rem. in full for vol. I;—Rev. E. Denroche, rem. in full for vol. I; Rev. R. D. Cartwright; Rev. E. J. Boswell, (the missing package was duly sent from this office);—Rev. G. Hallen, rem. in full for two copies of vol. II.