

at home are called upon, and readily contribute their weekly pence, that they may have a part in sending forth the Gospel of the Son of God, and all the blessings of the Church, as He founded it, to every portion of the British Empire. Make known these noble efforts and these pure and holy desires. Stir up an holy zeal among all the members of your flock; and be encouraged, amid the many difficulties which surround you, to increased faith and hope and confidence and to unwearied faithful labour in your sacred calling; and the blessing of our God, and of His Christ and of the Holy Spirit, will surely rest upon yourself and upon your work.

As opportunities have been afforded to me, I have not neglected to request the attention of several of Her Majesty's Secretaries of State for the Colonies, to the present circumstances of the Colonial Church. It has not been easy, among the changes which have occurred, to obtain as much of their attention as was desirable. But I trust it has been clearly shown, that the lands allotted in Prince Edward's Island for the glebe were the exclusive property of the Established Church, and consequently that their alienation is to be regarded as a great and undeserved injury; nor can I doubt that compensation ought to be made and probably would be, if there were lands on the Island at the disposal of the Crown. This object must still be kept in view; and it may at least be hoped that some security has been obtained for glebes in other portions of the Diocese, by proving that wrong has been done to the Church in that Island. I have devoted much time and labour to endeavours for making plain the original intention of the Government to assist in the support of the Schoolmasters of the Society for the Propagation of the Gospel, by the grants and reservations of school-lands, which have heretofore been made. This intention has been shown by reference to an early agreement between the Society and the Lords of Trade,—to instructions from the Crown,—to the grants which have been made in pursuance of those instructions,—to the usual occupation of the lands for the benefit of the Society's Schoolmasters, often under express authority from the Governor,—and to the opinion of distinguished and learned Counsel. The result, I hope, though not yet fully settled, will establish the equitable claim of the Society on behalf of their Schoolmasters.

We may hope for benefit to the Church from the additions which have been made to the number of Colonial Bishops, and you will join with me in thankfulness for the division of the extensive diocese of Nova Scotia, by which the arduous duties of the Bishop are so far diminished, that some hope of their more satisfactory performance may be entertained. You will not be surprised that this has been a source of much comfort to me.

You are probably aware that during the last Session of Parliament petitions were presented from many parishes in England, on behalf of the Colonial Church. The feeling which prompted these will probably produce many more petitions in the next Session.—Having had an opportunity of communicating with several of the Colonial Bishops, I am glad to inform you we entirely concur in the opinion, that it is the duty of every one of our congregations, in every settlement, whether large or small, to prepare and send forward similar petitions. They should, however, be grounded upon a sincere concern for the spiritual destitution in the Colonies, and encouraged by an humble hope that they will be made useful in keeping alive and extending the benevolent feeling which has been manifested here, and finally if God should graciously bestow His blessing on our faithful endeavours, in the attainment of such support to the Colonial Church as will promote His glory and the eternal welfare of many thousands, who are now in suffering and sorrow from the want of spiritual instruction.

The terms, of the petitions must be especially marked by Christian moderation, which will secure the respect which they ought to show for the Imperial Parliament. They should be so perfectly free from every thing like party or political feeling, that they may be fit for presentation by men of all parties, who can feel for the spiritual wants of their distant brethren. Their prayer must be cautiously expressed,

that it may not ask for more than it is in the power of the two Houses to grant. They must be written, not printed, and may be forwarded to me through the Archdeacon, or by any friend who will take the trouble of handing them to me more directly.

I have thus been carried much farther than my inclination would lead me, into the secular concerns of the Diocese, by a persuasion that our attention to these has unfortunately been made necessary. But I hardly need say to you, my Reverend and dear Brother, that we must not allow these to occupy such undue portion of our regard as would interfere with our more solemn duties. We have higher and holier objects than any which are limited to this world of change, to engage our attention, and quicken our exertions. Let these be ever in our thoughts to assuage all anxiety for less important things, and prompt the continued aspirations of our hearts for unceasing blessings from Him, who can order all things for the benefit of His Church, and will supply protection and consolation under every trial and affliction, which His unerring wisdom may permit to come upon His servants. Let our faithful seeking be for the kingdom of God, and his righteousness, with fullest faith in His divine assurance that all things necessary for us will then be added from the exhaustless storehouse of His mercy.

Fervently commending yourself and your flock to that unfailing mercy, and earnestly desiring that however separated from each other, our hearts and prayers may be united, and continually ascend in earnest supplication to the most Holy Trinity, for the richest blessing upon all our labour in the Lord,

I am, Reverend and dear Sir, your affectionate Brother,  
JOHN NOVA SCOTIA.

ST. PAUL'S COLLEGE, NEAR NEW YORK.—This truly christian and eminently useful Institution to which the anxious parent may confidently send his son, assured that all that can be done will be done to promote his present and eternal good, is thus noticed by the Bishop of New York in his last conventional address. Is there not public spirit and right feeling enough amongst ourselves to support a somewhat similar establishment?

This seminary, it is well known, had its origin, many years since, in the individual enterprise of its Principal, the Rev. Dr. William A. Muhlenbergh.—Under the original appellation of the Flushing Institute, it justly commended itself to the respect, confidence, and affection of the Church, for the efficiency with which it prosecuted, in the union in which God has joined them, the moral and spiritual together with the intellectual improvement of its pupils. By his blessing, it has been the means of training for usefulness in life, and happiness through eternity, ripe scholars, virtuous citizens, and devout members, and pious, talented, and useful ministers of the Church.

The Reverend Principal, who is still the sole proprietor of the College grounds and buildings—a state of things in regard to which I would most earnestly ask the Church whether it ought to be permitted much longer to continue—having frequently expressed a strong desire that I would consent to become, in my Diocesan capacity, Visitor of the College, I deemed it not only right but a duty, to contribute, by accepting the honour and assuming the responsibility of that station, to the effecting of that union of the College with the Church, as its handmaid in promoting the great objects for which it was divinely established, which I know has ever been near his heart.

The first action under this my new connection with St. Paul's College, was the visitation now noticed. The Principal having in accordance with my wishes that I should be thus accompanied on my visitations, invited a number of the clergy of the vicinity, we met there on the above mentioned Festival of St. Barnabas. The visitation was opened by the service of the day—the Morning Prayer being read by two reverend instructors in the College, and the ante-communion service, together with a sermon, by himself. These exercises were performed in the chapel, a very neat and commodious apartment, arranged on the principle above noticed by me, for the proper performance of the respective services of the altar, desk, and pulpit, and furnished with an excellent

organ. And I should do injustice to my feelings, were I not to observe farther, the very reverent, devout, and appropriate manner in which the chapel exercises are performed, is a most pleasing manifestation of the holy spiritual influences which appear so happily to pervade this excellent institution. The remainder of the day was principally spent in witnessing an examination of the students by their instructors, and was closed in the chapel by devotions conducted by the Principal, consisting of the Evening Family Prayer in the Prayer Book, with the addition of a chant and hymn from the Liturgy, and the reading of the second Evening Lessons for the day. The exercises of the second day were commenced with the order for Daily Morning prayer, conducted by the Principal. After which the examinations were continued through the whole of the forenoon, and a part of the afternoon.

I have entered so much in detail respecting the religious services connected with the visitation, because I think them gratifying evidence of the truly Christian and church-like character of the establishment. Its religious peculiarities, however, by no means interfere with a strict and thorough course of study.—This was evident from the examinations, which afforded to my Rev. Brethren present, and myself, the highest satisfaction. I believe there was no difference of opinion amongst us, that, taken altogether, it was one of the most creditable exhibitions of the kind—creditable to both teachers and pupils—which we had ever witnessed. The course of study is evidently thorough—a circumstance the more gratifying from the fact that the greater number of the teachers have themselves been there taught. In short, thus, my first official visitation of St. Paul's College, greatly strengthened the conviction, long entertained by me, that it ought to be extensively patronized, and liberally sustained by the Church.

We understand that Mr. W. M. Godfrey, who came with letters Dismissory from the Archdeacon of Halifax, in the absence of the Bishop of that Diocese, was ordained Deacon by the Lord Bishop of Montreal, on Sunday the 13th instant; and on the same day, we understand that 169 young persons were confirmed in the Cathedral Church.—Church.

#### IN THE PRESS.

AND WILL SHORTLY BE PUBLISHED,

*The Divine Origin, and Uninterrupted Succession of Episcopacy maintained.*

In a series of Letters, addressed to the Rev. A. W. McLeon, Methodist Minister at Guysborough, in answer to his Letters entitled "The Methodist Ministry Defended." By the Rev. CHAS. SURREY, Rector of Christ Church, Guysborough.  
Halifax, Nov. 5, 1839.

We also observe an advertisement in the St. John papers, of a republication of part of Chapman's sermons on the same subject. The whole of Chapman's sermons are well worthy of perusal by all who are desirous of seeing the argument for Episcopacy thoroughly stated, and all that can be said *per contra*, candidly canvassed. Mr. Chapman was once a Dissenting minister, but becoming dissatisfied with the validity of his ordination was led to investigate the question, and in the end to seek Episcopal orders, as most agreeable to Scripture and the history of the Primitive church.

#### MARRIED.

At Pleasant River, on Wednesday 27th inst., by Rev. J. T. T. Moody, Rector of Liverpool, Mr John Harley, junior, Merchant of Bridgewater, to Maria, daughter of Zenas Waterman, Esq. M. P. P. for the County of Queens.

At Londonderry, on the 29th ult. by the Rev. I. Brown, Arthur McNutt Cochran, Esq. of Maitland, to Susan Songster, third daughter of John Wier, Esq. of the former place.

#### DIED.

In this town, on Sunday last, Charles, eldest son of Mr. C. E. W. Schmidt, aged 3 years.

At Halifax, on the 10th instant, Emma Mary, only daughter of the Rev. Doctor Twining, in the 17th year of her age.