

Ministry." In the same year also was published a volume mentioned above, called the "Clergyman's Obligations Considered;" in 1832, a volume of Poetical Sketches and Dialogues illustrative of "The Gospel Miracles;" in 1833, "The Happiness of the Blessed considered," in a series of Discourses, in which the very interesting question of the recognition of friends in a future state is discussed with a reference to such light as Scripture affords; together with many very pleasing sonnets, under the name of "Musings on the Church and her Services;" and in 1835, a Poem under the title of "The British Months," in which the different objects presented to the naturalist at the different periods of the year are agreeably described and plausibly commented on. In 1837, the Bishop published another small volume, entitled "Ancient Hymns from the Roman Breviary, for Domestic Use," containing translations of a selection from the unexceptionable compositions, of which the Breviary contains many distinguished by great beauty of language and devotional excellence, together with a variety of original compositions of a similar nature, chiefly in "Commemoration and Thanksgiving for Christ's Holy Ordinances." This volume was followed, in 1838, by his "Discourses on the church and her Ministrations," which is perhaps one of the most valuable compositions of all that his Lordship's indefatigable labour has produced in the service of the church of which he is so distinguished a minister. The Dedication, or "Letter to the Queen," to whom the work was inscribed by permission, might be quoted if its length permitted, as an interesting address of a British Prelate to a British Sovereign, reminding one of the days of Comber, Nicholls, and Stanhope, and valuable from the brief and distinct statement it contains of the difference between the authority of the church, as an institution of God, independent of human support, and the authority of a church establishment supported by, and connected with the state. His Lordship has also, at various times, published several detached Sermons and Charges, as well as Pamphlets, on different matters connected with the doctrines or the discipline of the church; as occasion has occurred; proving his constant vigilance to prevent, so far as has been in his power, the propagation and spread of error in doctrine or practice, and to uphold the truth and ordinances of the Gospel, as maintained by our Apostolical Church.

The last work which the Bishop of Down and Connor has given to the world has been his "History of the Church of Ireland from the Reformation to the Revolution," published at the beginning of the present year—a work distinguished by deep and patient research in an unpromising field, by sound judgment and principle, and an interesting style. It has been hailed as a boon by the Anglican Church, and bids fair to be a most popular publication. We understand that another volume of the History "from the Revolution to the Union of the Kingdoms," is now in preparation, and nearly completed.

In the midst of his constant literary occupation, the attention of the Bishop to the interests of his diocese is unwearied. His clergy find in him a governor whom they at once look up to with respect, and regard with affection; and the laymen of the church, who have opportunities of uniting with him in the management of various religious societies, bear testimony to the active, regular, and business-like manner in which he conducts the affairs they are engaged in together. He is in the habit of constantly preaching in some one or other of the parochial churches of his diocese; and his sermons are distinguished by great dignity and power of language, and earnestness of manner. In political affairs the Bishop of Down and Connor has taken little concern, but in politics he is what might be expected in a consistent churchman; and the writer of this memoir has heard him express his satisfaction, that as an Irish representative Bishop he had twice in Parliament given his vote against the aggressive claims of the Romanists—once as the Bishop of Killaloe, 1821, and again as Bishop of Down and Connor, in 1825. Of the

religious societies in Ireland, established on Church principles, he has been a zealous supporter, but from societies founded on what are called liberal principles, he has constantly and consistently withheld his countenance.

For the Colonial Churchman.

AGAINST THE USE OF BLOOD, OR THINGS STRANGLED.

I have frequently heard the inquiry—'Do the injunctions in Scripture, against the use of blood and things strangled, extend to us Gentiles,—or were they ceremonial or ritual merely, and confined to Jews, or Jewish Converts?'—Without troubling you with any remarks of my own on this subject, I should be pleased, Messrs. Editors, on finding you giving further publicity to the following forcible remarks on this subject. I extract them from S. E. Dwight's "Hebrew Wife." The Council therein referred to, is that in which the Apostles, Elders, and many of the Brethren, assembled at Jerusalem, as recorded in 15 Acts, 5, 29. If there be any doubt on the minds of any of your readers, the safer and better plan will be, to abstain,—especially as thus, weak consciences may be saved from error or pain.

Your's truly,

SIGMA.

This Council was convened at Jerusalem, A. D. 52, to decide the question, *Whether it was needful to circumcise the Gentile Converts, and to command them to keep the Law of Moses?* In this Council, Peter supported the negative side of the question. When Paul and Barnabas had declared to the Council "the miracles and wonders which God had wrought among the Gentiles by them," James, who was obviously the President of the Council, gave his own opinion. After alluding to the calling and actual conversion of the Gentiles, as a glorious fulfilment of the prophecies relating to that event, and of the original purpose of God concerning it, he says, "Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."—To this the Council acceded; and addressed letters in the name of the apostles, elders, and brethren, to the Gentile Converts in Antioch, Syria, and Cilicia, to be carried by the hands of Barnabas and Paul: in which, after stating the point in controversy thus—"Forasmuch as we have heard that certain, which went out from us, have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the law:' to whom we gave no such commandment:"—they announce their decision in the following terms:—"It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. From which, if ye keep yourselves, ye shall do well."—It is contended that the three first prohibitions were ceremonial.—To this argument we reply,

The prohibition to eat blood was not ceremonial; for the eating of blood never was permitted to Man, but was always forbidden. This will be obvious from the following facts: 1. It was not lawful before the Flood. The Curse denounced against Adam and his posterity, prescribes *their food* in the following language: "Curse is the ground for thy sake; in sorrow shalt thou eat of it.—Thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat thy bread, till thou return to the ground." They had no permission to eat flesh. 2. It was forbidden after the Flood to Noah and the Patriarchs. The first permission given to Man to eat flesh was given to Noah: "Every moving thing, that liveth, shall be meat for you; Even as the green herb (alluding to the grant to Adam),

have I given you all things." But God immediately adds, *Gen. 3, 4. "But flesh with the life thereof, which is blood thereof, ye shall not eat."* This is a law to Noah and his posterity. 3. This prohibition was renewed under the Levitical Code: Lev. xvii. 11, 14, "No soul of you shall eat blood:—For it is the life of all flesh: the blood of it is for the life thereof: therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." 4. This prohibition is continued in this passage under the Christian Dispensation—God, therefore, has expressly forbidden Man to eat blood from the beginning to the end of the world.

The prohibition to eat things strangled is not ceremonial. Animals were strangled for the purpose of keeping them in the body, to render them a greater delicacy. The prohibition to eat blood obviously, therefore, included a prohibition to eat things strangled.

CHURCH SOCIETY.

At a meeting of the Miramichi Local Committee in connection with the Church Society, in the Archdeaconry of New Brunswick, held at St. Paul's Church, Chatham, on Wednesday the 17th October 1840.

After Prayers—The Rev. Samuel Bacon being called to the Chair, addressed the meeting as follows: Brethren,—I have again the privilege of addressing you in behalf of the Church Society recently established in this archdeaconry, and I am induced to direct your attention to it earlier than I did last year, in consequence of the difficulty which has hitherto been found in collecting subscriptions and contributions at an advanced period in the season. I regret exceedingly my inability to do justice to so momentous a subject, deeply involving as it does the interest and prosperity of the Church in the Provinces. The two ancient and venerable societies one for the Propagation of the Gospel, and the other for Promoting Christian Knowledge, are too well known to require any eulogium. If we only view the infant Church Society as exerting its humble endeavors to promote the same great and glorious cause—the extension of Christ's kingdom, we shall be better enabled to estimate its value and importance. I feel assured that you cannot have perused the extracts of the Society for the last four years, without being convinced of the good which has already been effected, and of the extensive benefits which may reasonably be anticipated. Among the various subjects which this society embraces, and certainly the least important, is Missionary visits to neglected places; and here I would remind you of the peculiar obligations we are under to these benevolent institutions, also to our Reverend Diocesan the Lord Bishop of Nova Scotia (whose late unprecedented exertions in the Mother Country to further the interests of the Colonial Church cannot fail to command our respect and veneration; and must ever make his memory dear to our hearts when his remains lie mouldering in the grave.) I say brethren that we are singularly favored, and are bound by the strongest ties of gratitude on account of the liberal grants made for the erection of Churches in this place, more especially for the appointment of the Rev. James Hudson, an able, pious and zealous clergyman, as visiting missionary for this section of the Province, the first who entered upon the arduous and responsible duties of that office, since the formation of the Church Society, and I cannot conceive a more powerful motive to stimulate us to increased exertions in aid of the funds of the above society.

The following Gentlemen were then appointed a Committee for collecting subscriptions for the ensuing year—

William Abrams, and Edward Williston Esq. for Newcastle.

Thomas H. Peters, and J. T. Williston, Esq. for Chatham.—*Miramichi Gleaner. (N.B.)*