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Mr. Cooper

THE

COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

THE V. LUNENBURG, N. S. THURSDAY, NOVEMBER 26, 1840.

NUMBER 27.

BIOGRAPHY.

BIOGRAPHY OF THE RIGHT REVEREND RICHARD MANT, D.D., LORD BISHOP OF DOWN AND CONNOR.

The Right Reverend Prelate who is the subject of this Memoir, is the eldest son of the Rev. Richard Mant, D. D., late Rector of the Parish of All-saints, Southampton: in which place the Bishop was born, on the 12th of February, 1776. He is also lineally descended from the Rev. Joseph Bingham, author of "Origines Ecclesiasticæ," or "Antiquities of the Christian Church;" his grandmother having been a daughter of that deeply-learned divine.

The Bishop received his education on the foundation of Winchester College, to which he was admitted in 1789. From this he was removed, in 1793, to the University of Oxford, where he obtained a Scholarship of Trinity College. Having graduated in Divinity, he was, in 1798, elected a Fellow of Oriel College; and the following year obtained the Chancellor's prize for an English Essay on Commerce. He took the degree of M. A. in 1801, and in 1802 was admitted to Holy Orders by the Right Reverend John North, Bishop of Winchester. Shortly afterwards, during the Peace of Amiens, he went to the Continent, on which occasion he narrowly escaped being among the number of unfortunate Englishmen detained by the tyranny and breach of faith committed by Bonaparte. On his return, he was ordained Priest by the Right Reverend Thomas Raab, Bishop of London; and continued some years afterwards in the cure of the small parish in the county of Hants, where he married, in 1804, Miss Elizabeth Woods, the daughter of a gentleman of Sussex. He was removed in 1810 to the Vicarage of Great Cogenhoe, in Essex, on the presentation of Peter Raab, Esq. of Braxted, at the recommendation of Rev. H. H. Norris, now Rector of South Hackney, whose friendship he has long enjoyed.

During the time of Mr. Mant's holding this preferment he was elected to the honourable distinction of reading the annual Lectures before the University of Oxford, on the foundation of Canon Bampton. The Lectures he delivered in the year 1812. He has for his subject on this occasion, "An Appeal to the Gospel, or an Inquiry into the justice of the charges alleged by Methodists and other objectors, that the Gospel is not preached by the National Clergy, and the Sermons which he delivered on this subject have justly been considered a most triumphant vindication of the doctrine and preaching of the Church of England, as well as a refutation of the errors of the Dissenters. The volume, printed according to the wishes of the founder of the Lecture, has gone through several editions, and is likely to continue a standard book in the library of consistent members of the Church. Although this was the first theological work of any considerable length which Mr. Mant had hitherto published, the parochial Clergy had become indebted to him for some smaller contributions; in particular for the "Step in the Temple: Familiar and Easy Guide to the Understanding the Church Catechism," a tract of great utility to those country parsons who, like George Hervey, value catechising highly; and Two Discourses on the Atonement, produced by the neglect of that Holy Sacrament in the parish of Coggeshall, of which he was Rector. He also published, during his residence in the parish, three volumes of "Sermons for Parochial and Domestic Use," on the leading doctrines

in the Church Magazine.

of the Gospel, the Sacraments, and Ministry of the Church, and other subjects connected with the faithful and duty of Christians.

In the year 1813, Mr. Mant was removed from the Vicarage of Coggeshall, by his appointment as Domestic Chaplain to the Most Reverend Charles Manners Sutton, then Lord Archbishop of Canterbury, for which appointment he was indebted to the high character he had acquired by his Bampton Lectures: and the duties of this office he continued to discharge till the year 1820. In 1814 he was appointed one of the select Preachers of the University of Oxford: in which capacity he delivered before the University, in the course of that and the two following years, several very powerful sermons in defence of the Catholic Doctrines of the Divinity and Atonement of our Lord, and of the Divinity and Personal Agency of the Holy Spirit, against the Socinian preachers, who at that time were labouring with unwearied energy to impugn the truth and propagate their pernicious heresy. These sermons were printed in the year 1816, under the title of "Academical Discourses."

Shortly after Mr. Mant's appointment as Chaplain to the Archbishop of Canterbury, the Committee of the Society for Promoting Christian Knowledge having determined to publish an edition of the Holy Bible, with Notes explanatory, illustrative, doctrinal, and practical, selected from the best commentators of the Church of England, for the use of families; an application was made to him to undertake the conduct of the work, in conjunction with his colleague in the Chaplaincy, the Rev. George D'Oyley, of Christ Church, Cambridge. They immediately undertook the task, which occupied them with great labour for above four years, the last part of the edition having been published in the year 1817. And on Tuesday, 5th May, 1818, an unanimous resolution was passed at a General Meeting of the Society for Promoting Christian Knowledge, directing a handsomely bound copy of this edition of the Holy Bible to be presented to him, as one of the Editors, "in testimony of the grateful sense entertained by the Board of the ability and judgment displayed by him in the discharge of a trust of such importance."

In the meantime, in 1815, Mr. Mant had been promoted by the then Lord Bishop of London, now Lord Archbishop of Canterbury, to the Rectory of Saint Botolph, Bishopsgate; and in the same year proceeded to the degree of D. D. in the University of Oxford. And in 1818 he was appointed by the Archbishop of Canterbury to the small Rectory of East Horsley, in Surrey, which he held with St. Botolph's till 1820. The publication of the Family Bible for the Society for Promoting Christian Knowledge being completed, Dr. Mant undertook, as a companion to it, an edition of the Book of Common Prayer, with Notes, illustrative, explanatory, and practical; which was completed in 1820, and is justly considered as a most valuable and compendious Commentary on the Liturgy of the Church of England and Ireland.

In February 1820, Dr. Mant was nominated by the Earl of Liverpool to the King, and received His Majesty's appointment to the See of Killaloe and Killfenora, then vacant by the translation of Lord Robert Tottenham to the See of Ferns. He was consecrated to the high office of the Episcopate at the Cathedral of Cashel, on the 30th of April, by the Honourable and Most Reverend Charles Brodrick, Lord Archbishop of that Province. He immediately commenced a strict examination, both personally and by

United Diocese of Killaloe and Killfenora: and the result of these inquiries led him, on the three successive annual Visitations which he held in the Cathedral of Killaloe, to embody in his charges observations on the duties of the Ministers of the Church in their public and private ministrations; which, together with other charges on other parts of the same subject afterwards delivered to the Clergy of Down and Connor, have since been collected by his Lordship into one volume, and modified, under the title of "The Clergyman's Obligations considered;" forming an admirable manual for the guidance of Clergymen in every branch of their duty, and in every particular of their conduct.

In April 1823, by the translation of the Right Rev. Nathaniel Alexander to the See of Meath, the See of Down and Connor became vacant, and the Bishop of Killaloe was translated to it—a removal extremely agreeable to him, from the annoyance and uneasiness he had suffered in the then very distracted state of that part of Ireland in which Killaloe is situated. Of his conduct in the superintendance of the See of Down and Connor, one circumstance in particular deserves to be noticed, as a sufficient memorial, if there were no other, of his earnest care for the spiritual benefit of those committed to his charge. On his translation to this bishoprick he found, in one of the united dioceses, two sinecure dignities, to which were appropriated the rectorial tithes of eleven parishes; and a third dignity, to which were appropriated the tithes of another, the cure of which was discharged by a vicar, as were also the cures of the other eleven parishes. The vicarial emoluments of these twelve parishes were so small, that it had been found necessary in several instances to form them into parochial unions, so that there were only eight incumbents with care of souls in the twelve parishes; and even thus, each was possessed of but a miserable pittance. The Bishop who was also patron of the dignities, procured an Act of Parliament to be passed (5 Geo. 4, c. 80), by means of which the sinecures were abolished, and each of the twelve parishes was placed under the care of a separate incumbent, with incomes of different amount, but of which the lowest was 120l. and the others varied from 240l. to 515l.

In another particular also, the Bishop evinced his care for the proper execution of the duties of his office; for there having been no Episcopal residence in the diocese of Down and Connor from time immemorial, he, soon after his translation, set himself to supply the defect, and succeeded, after great exertions and with great personal inconvenience and injury.

In the year 1830, the Bishop was appointed one of the Commissioners under the Great Seal, for inquiring into the state of Ecclesiastical Unions in Ireland. The inquiry was conducted with great labour and diligence the following winter and spring, chiefly by His Grace the Lord Primate of Ireland, assisted by the Bishops of Down and Connor, and of Cloyne; and the Report of the Commissioners was presented to His Majesty King William IV. in April 1831, and ordered by the House of Commons to be printed in July.

His Lordship's publications since his translation to the see of Down and Connor have been very numerous. In 1823, a Translation of the Psalms from the original Hebrew into English Verse: in 1828, a volume on the Minor Festivals of the Church, entitled, "Biographical Notices of the Apostles, Evangelists, and other Saints;" which was followed, in 1830, by another on the greater Festivals, called "Scriptural Notices of our blessed Lord's Life and

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 STRANGLLED.

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.)*

THE COLONIAL CHURCHMAN.

LUNenburg, THURSDAY, NOVEMBER 26, 1840.

EDUCATION.—The Rev. E. A. CRAWLEY of Horton, for some months been addressing a series of letters to the public on this important subject, with the design of turning them up to a greater interest in it, and to the establishing of some more effectual system of education than we now have, if indeed we can be said to have any. We have read those letters with pleasure (excepting of course certain parts of sectarian bearing) and we sincerely hope that they may have the effect of awakening our legislature to action in this matter. Here is work for the Reformers. We are especially glad to find the principle of ASSESSMENT laid down in these letters, as the only sure basis of any permanent and efficient system of education,—a principle which we have long been convinced must be resorted to sooner or later. How far Quadrennial Parliaments may be favourable to such a measure (consid- edly unpalatable at first to the people) remains to be seen. If it is not tried in the first session, we shall have all hopes of it being carried at all. We may return to this subject hereafter; meanwhile we hope that the any promises respecting it, which have been made at the hustings, will not be forgotten on the red benches.

THE BISHOP'S VISIT TO NEW BRUNSWICK.—Although the following notice of his Lordship's recent visit to the other Province, have already appeared in the secular papers, we think it proper to give it a place in our columns. He was to preach at Cornwallis on Sunday week and we resume, has ere this returned to Halifax.

St. John, N. B. November 7.

On Wednesday morning, His Lordship the Bishop of Nova Scotia embarked on board the Steamer *Maid of the Mist*, for Digby, on his return to the sister Province. His Lordship was accompanied to the steamer by the Clergy, Heads of Departments and Military Officers, and a number of respectable citizens. During his Lordship's short visit to this Province, besides performing a variety of duties appertaining to his high office, in other places, of which we have not the particulars, His Lordship held a confirmation in St. George's church, Carleton, on Saturday morning; consecrated St. Luke's church, Portland, on Sunday morning, and held a confirmation in that church the same evening; held a confirmation in Trinity church in this city, on Sunday afternoon; and on Tuesday consecrated a new church at Loch Lomond.

His Lordship visited Woodstock last week, and consecrated St. Luke's church of that place; after which he held a confirmation in the same church. He subsequently proceeded to Richmond, and consecrated a church recently erected in that parish. His Lordship then proceeded to visit the churches between Woodstock and Fredericton.

On Wednesday morning, previous to the embarkation of His Lordship the Bishop of Nova Scotia, the following address was presented to him by the Rector, churchwardens and Vestry of Trinity church:—

Address from the Rector, Church Wardens and Vestry of Trinity Church, to the Right Reverend the Lord Bishop of Nova-Scotia.

Your Lord, In the closing remarks of that excellent address which was delivered to the persons Confirmed in this Parish on Sunday last, your Lordship intimated that consequence of arrangements which are now in

progress for the appointment of a Bishop for this Province, it was probably the last occasion on which your Episcopal functions would be exercised in this part of your Diocese.

We cannot, my Lord, after such an intimation, permit this occasion to pass without expressing, as we can with full sincerity, our sentiments of respect towards your Lordship, as the warm friend and zealous advocate of the interests of that Church, over a part of which, by the Divine permission, it has been your Lordship's province, for a period of nearly twenty years, to preside.

It has been to us a subject of regret that, from causes that have required a residence in another country, as well as from the hitherto great extent of this Diocese, we have enjoyed, of late, so little of your Lordship's presence amongst us. We are deeply impressed with the belief, that to advance effectually the interests of our Church, and give full efficiency to her ministrations, we need the frequent visits and constant supervision of one of her Chief Pastors. Under this conviction, we should regard the appointment of a pious and judicious person, as the Bishop of this Province, as a measure fraught with important benefits. At the same time we cannot but regret that we shall thereby lose the advantage of your Lordship's counsel and assistance from the time to come.

We are desirous, my Lord, to tender our thanks for your present visit, which, though short, has afforded an opportunity for the discharge of many important duties; and, we trust, for the promotion, in no small degree, of the interests of religion.

We could have wished, my Lord, that the period of the visit had been of longer duration; but as we understand that duties of an urgent nature require an immediate return to Nova-Scotia, we beg, in terms of sincere respect, to bid your Lordship farewell; and, in doing so, to express our cordial wish, that you may long enjoy health and happiness, and retain, for the benefit of our revered Church, those energies of mind and body, which have hitherto been exerted in her cause.

I. W. D. GRAY, Rector of Trinity Church.
R. F. HAZEN,
G. D. ROBINSON, } Church Wardens.

[In behalf of themselves }
and the Vestry.] }
St. John, November 4th, 1840.

To which his Lordship was pleased to make the following reply:—

To the Rector, Churchwardens and Vestry of Trinity Church, in the Parish of St. John.

GENTLEMEN,—

The kind address with which you have honored me has a claim upon my grateful acknowledgement, and I beg you to accept my affectionate thanks for the respect which it expresses.

Whoever has the interest of the church at heart must desire to see her carried forth in her integrity, wherever she may be, and therefore must rejoice that an happy feeling prevails in the land of our fathers, in favor of increasing the number of the colonial Bishops, and sending one to every colony.

I have done the little that I could, in aid of the object in New-Brunswick, and I trust it will be shortly accomplished. That it may be favored with the Heavenly blessing is my fervent prayer.

I cannot, however, be separated from the members of the church in this Province, for whom I have cherished the warmest affection, without regret; but when I reflect on the benefit they will gain from the cause of this separation, it becomes my duty to rejoice and be thankful.

It will still be permitted me to entertain a lively interest in every thing that can affect your spiritual welfare,

and it will be my joy to continue my daily prayers for the richest blessings upon yourselves, upon those whom you represent, and upon your children's children.

Suffer me then to bid you an affectionate farewell, and commend you to the exhaustless mercy and unceasing care of the Most High.

JOHN NOVA SCOTIA.

Saint John, November 4, 1840.

After giving the above reply his Lordship remarked that it was impossible to pay even a transient visit to this city without perceiving that the rapid increase of its population was making an urgent demand for further church accommodation. He was aware how much had been done by the Parish already to promote the desirable object.—Still when he considered the vast importance of it, and more particularly as it regarded the poorer classes in the community, he could not refrain from alluding to it. His Lordship expressed his joy in reflecting that there was both the will and the ability in St. John to make such a provision. He observed that in carrying the plan into effect and selecting the site of the building, it would be well for the church corporation to exercise a prudent foresight, in reference to the necessity which might at a future day exist, for the division of the Parish.—It was a measure, to the accomplishment of which there were at present, insuperable difficulties, and which could not, in fact, take place, during the present incumbency.—The termination of this, his Lordship trusted was a very distant event, but it would be well, notwithstanding, in any arrangements that were made for the erection of another church, to keep the contingency in view. After some further suggestions as to the part of the building that ought to be set apart as free, and in regard to the position of the pulpit and reading desk, his Lordship very kindly declared his readiness to afford any further information or assistance in his power, to promote a desirable object.

REV. W. GRAY ON INFANT BAPTISM.—We perceive that extracts from this unanswered and unanswerable work are republishing in the Boston Christian Witness;—a writer in which paper has also given the Editor some account of the controversy that gave rise to Mr. Gray's book.

THE GOOD OLD SOCIETY.—The following directions originally issued in 1712 by the Venerable Society for the Propagation of the Gospel, for the guidance of their missionaries, will probably be new to many of our readers.—Excellent they certainly are, and worthy of all obedience still, 130 years from their date, by those whose privilege it is to be numbered among the servants of that truly charitable Body, whose unwearied benevolence continues to flow so abundantly to these Colonies, as well as to almost every other quarter of the world.—Who will refuse to wish good luck in the name of the Lord, to all engaged in such a blessed cause?

UPON THEIR ARRIVAL IN THE COUNTRY WHITHER THEY SHALL BE SENT.

First in respect to themselves:

1 That they always keep in their view the great design of their undertaking, viz. to promote the glory of Almighty God, and the salvation of men, by propagating the Gospel of our Lord and Saviour.

2 That they often consider the qualifications requisite for those who would effectually promote this design, viz. a sound knowledge and a hearty belief of the Christian religion; an apostolic zeal, tempered with prudence, humility, meekness and patience; fervent charity towards the souls of men; and finally, that temperance, fortitude, and constancy, which becomes good soldiers of Jesus Christ.

For remainder of Head see page 214.

EAST INDIES.

From the Ecclesiastical Gazette.

"Ecclesiastical Department, No. 1 of 1840.

"To our Governor-General of India in Council.

"Par. 1. We now reply to your letter in this department, dated the 10th July, No. 2 of 1839, in which you submit for our sanction the proposal of the Lord Bishop to erect a new Cathedral in Calcutta, by public subscription, on a piece of ground given by the Government, and his request that we should contribute two lacs of rupees for that object.

"2. The present Church accommodation at Calcutta is clearly insufficient, and it has been admitted by us to be the duty of Government adequately to provide for its civil and military functionaries the means and services of our religion. Consistently with this principle, and understanding that the intention of making alterations in the present Cathedral, at the charge of Government, is abandoned, we authorize the expenditure, subject to such conditions as you may deem expedient, of a sum not exceeding one lac and a half of Company's rupees in providing another Church for the accommodation of from 800 to 1000 persons, as contemplated when you granted the site. We observe with regret from the Bishop's address upon the occasion of laying the first stone, that alterations in the original design would limit the number to be accommodated to 600 persons. We cannot approve of the reduction, and must require, as the positive condition of any public grant, that accommodation be provided for at least 800, and if possible 1000. If by the aid of the Lord Bishop's munificence, and other private subscriptions, the Church, which is wanted, can be so constructed and fitted as to become a suitable cathedral, we offer no objection to that arrangement; but you must distinctly understand that the grant which we now authorize you to appropriate to this object is to be final. In becoming parties to the arrangement, you must take care that sufficient funds are reserved from the amount subscribed to meet the charge of any servants or establishment required beyond two Chaplains, which, as being necessary for a new Church, it is our intention to appoint.

" (Signed by the directors.)

(" True Extract.—D. C. ")

" Simla, June 18th, 1840.

"To the Right Hon the Governor-General in Council.

"My Lord, - 1. I have the honour of acknowledging Mr. Secretary Bushby's letter of the date of May 20th, inclosing a copy of a dispatch from the Hon. the Court of Directors to your Lordship, dated March 17th, which authorizes a grant of a lakh and a half of rupees, on such conditions as you may deem expedient, in providing another Church in Calcutta for the accommodation of from 800 to 1000 persons.

"2. I will beg you to assure the Hon. Court of my lively gratitude for this munificent proof of their regard to religion, and of their approbation of my great undertaking. Never since I arrived in my diocese (now nearly eight years) have I received so marked and distinguished a favour from the hands of Government.

"3. Nor is the manner in which the boon has been bestowed less grateful to me than the gift.—The recognition once again of 'the duty of Government adequately to provide for its civil and military functionaries the means and services of our religion,' is a strong topic of consolation to my anxious mind, and will lead me to advert to our present destitution of Chaplains before I conclude. The admission also of the clear insufficiency of the present Church accommodation; the permission of my constructing and fitting up the new Church so as to become a suitable Cathedral; the demand upon me to recur to the magnitude originally contemplated when the site was granted; the appointment of two new Chaplains; the confirmation of the gift of the site as the last encroachment which will be allowed on the Esplanade; and the notice, without objection, though the Government itself stand apart, of the 'various pious and be-

novolent labours amongst the surrounding native population by a body of Missionary Clergy,' which the Bishop contemplates; every one of these particulars enhances the value of the grant.

"4. Indeed, when the price of the site itself is considered (at least 60,000 b. ks.) and the demand upon my Endowment Fund which must have been made in perpetuity, if new Chaplains had not been appointed, and which is now saved, i. e. the interest of two lakhs, I am not wrong, I think in computing the whole gift of the Hon. Company as being worth to me four lakhs of rupees at the least.

"5. The impression of gratitude upon my mind is deeper, because, with the extraordinary expenses likely to press upon the Hon. Company from the military operations on the Indus and in other quarters, I was fully prepared to expect that my suit could not have been complied with. And now I am unexpectedly called on—and that on the very anniversary of my first issuing my proposals, June 18th, 1839—to tender my thanks, in the name of the Christianity of India for the fulfillment of my most sanguine wishes.

"6. I mentioned in paragraph three above, that I would take the liberty of adverting to our destitution of Chaplains. The truth is, we have never, since I have been in the diocese, been in so deplorable a state. Our situation has become aggravated since my letter to your Lordship of February 14th last, in reply to the inquiries sent out from home.

"7. We have now, in June, 1840, forty-one names on my list of the Bengal Establishment for 1810.—Of these, only 24 are in the field of duty; 8 being on furlough or resigned, 5 more on sick leave, 2 deceased, 1 suspended, and 1 with me as Domestic Chaplain. Several retirements home, after the period of service completed, or on sick leave, impend, besides those 17 inefficient Chaplains already mentioned, five, I believe, at the least, which will still further reduce our number.

"8. There are now 12 stations of those allowed by the Governor-General vacant, and 15 or 16 new stations of those contemplated by the Hon. Court's dispatch of August 1836 unsupplied, making 27 or 28 altogether.

"9. I venture to submit this deplorable state of things, that the Hon. Court may have the goodness (1.) to appoint at once the two Chaplains destined for the new Cathedral; (2.) to fill up as rapidly as may be the vacancies which occur in the present Establishment at the ratio of 2 and 1 for each such vacancy; (3.) and to increase the Bengal Establishment to such a number of Chaplains as may suffice for the 32 old stations and the 16 new ones; i. e. 53 in the fields of service—five of the old stations requiring two chaplains each.

"10. It is extremely presumptuous in me to prefer such a large request, but the necessities of the diocese embolden me to do so, as well as the assurance in the letter now under acknowledgment of the Hon. Company's solicitude to supply adequate means for the public worship of Almighty God to their civil and military services.

"11. The unspeakable importance of devout, learned, amiable, orthodox, and influential Chaplains (and none but such would I ask for) in the stations of the Heathen and Mohammedan country, can only be estimated by those, who, like your Lordship and most of the members of the Hon. Court, have witnessed what India is, and know the immediate connection between moral and religious principle, and the high and honourable discharge of the functions entrusted to their civil and military servants in this vast and important empire.

"12. With the renewed acknowledgment of my obligations for the grant to the new Cathedral,

" I have the honour to be, &c.

" (Signed)

" D. CALCUTTA."

(" True Extract.—D. C. ")

"The Church," says the Rev. Dr. Jarvis in his parochial report, "in her Apostolic and Catholic character, is the only barrier against the growing spirit of Sectarianism. But unless we ourselves up-

hold the institutions of our Lord and his Apostles in their purity, that barrier will be greatly weakened. It is not the numbers, but the spiritual mindedness, the holy zeal, the ardent charity of those who profess and call themselves Churchmen, a name synonymous with Catholic Christians, which can build the waste places, and cause the moral desert of the world to blossom as the rose."—*Ban. of Cross.*

RELIGIOUS MISCELLANY.

PITCAIRN'S ISLAND.

Mr. Emmons has given us quite an interesting account of the present state and condition of this island which is now, we presume, very often visited by whale-men; he was there in 1839. John Adams the father of the island, he says, is dead, but name and memory are perpetuated; and the manuscript of the verses now before us is in handwriting of a John Adams, a lad of eleven years of age, whose proficiency in penmanship would compare with that of boys of a similar age in our public schools—which may therefore be regarded as a favourable index of the state of education so remote a region.

The history of this island is doubtless in the remembrance of most of our readers, Captain Arthur's account of it having appeared in the *Inquirer* several years ago, and frequent allusion having been made to it since, in books of naval exploits, &c. It is situated in lat. 25° S. and long. 139° 35' W. It is a high island of table-land in the midst of the ocean, without anchorage or harbour of any kind—the shore being exceedingly bold, so that ships can sail immediately under it; and in extent is not more than 1½ miles in any direction; consequently, its productions are limited; there is no pasturage, very little fish, or fowl: vegetable food, therefore, forms the principal support of its inhabitants.

How such a spot should be selected for the habitation of man would seem surprising, did we forget the remarkable manner in which our own island of New Caledonia was originally populated, which is still a matter of wonderment with those who know nothing of local advantages, and the high spirit of enterprise which has ever marked the onward course of its people. Necessity drove John Smith, alias John Adams to this land of desolation—no doubt a very painful one to him! Having been the principal actor in the tragedy on board the British ship "Bounty," he sought refuge in this hitherto unheard of region; here remained with his associates in perfect seclusion undiscovered for a period of about fourteen years. In what manner he employed himself during this interval of time, in the moral culture of all who were here settled with him, it is not our intention again to record; suffice it to say that when his retreat was made known, and he offered himself up, to make atonement for the violation of the laws of his country, was the scene which presented itself of his labours, his usefulness and worth, that no one apprehended him, or came forward as his accuser. Unmolested he spent the remainder of his days within his own domain, as they may be considered, beloved and revered by the whole community, that is to say, by his own progeny, and died, about five years ago, in the 65th year of his age.

The island now contains about 100 inhabitants who are a very moral and religious people. It descended from a British tar, himself an Episcopalian (though for a time only nominally so,) his children and his children's children adhere to the same mode and form of worship; and notwithstanding they yet without a building called a church, are virtuous Churchmen.

A missionary from the Church of England, who has learned, has labored among these islanders as catechist and schoolmaster with great success. The services of religion are strictly regarded, and Mr. Emmons informs us that the worship he attended, though conducted in their school-house, was marked with propriety and decorum as are rarely to be witnessed even in our own country.

Grateful for the hospitality which had been shown him, he ventured, on his departure, to tender some remuneration, but none would they accept, save in the form of religious books!—Having a few of these in his possession, he gladly presented them; and Mr. Emmons affirms that he was more than gratified to think that he had been able to contribute satisfactorily to the spiritual necessities of the kind people, who have a thirst for religious knowledge, so "precious is the word of the Lord" to them.

In conclusion we will briefly remark, that in this instance, as in every other, religious improvement and moral civilization have gone hand in hand together.—The inhabitants, though in part aborigines, for the females were Otaheitans, now enjoy all the comforts of a more refined state of nature, their houses are built of wood, generally constructed like the cabin of a ship, and so fitted up; in their other domestic labours they are industrious, decent and orderly, and grateful for the blessings they enjoy, are content and happy.

They know nothing of religious feuds, or political controversy; they live like brethren "in the unity of the Spirit and the bond of peace," having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." That they may long continue so, and that the blessing of an Almighty Providence may attend them, must and ever will be the prayer of every Christian and benevolent heart. For while "sin is a reproach to any people," it is "righteousness," and "the fruits of righteousness," which will "exalt a nation," secure the favor, and obtain the blessing of heaven.—*Nanucket Inquirer.*

PESTS OF A SICK ROOM.

We find in Mr. Reynell Coates' work, entitled "Popular Medicines," a work which abounds in good sense, important information, and useful suggestions—the following graphic description of two kinds of pests, which are often exceedingly injurious to the sick person, as well as annoying to the physician.

"There are two pests of the sick room with which we have no patience. They are of both sexes, but of totally distinct species—though too frequently, both are relations of the patient.

The first—mild, kind, and prompted by the best of motives, in a soothing low voice, which flows however, with an almost ceaseless current of inquiries into the feelings of the patient, and all the directions of the physician; begs the former to be in good cheer, and trust in Providence—hoping that every thing is for the best—but states that Mr. A.—, and Mrs. B.—, and little C.—, all laboured under just such symptoms—that the first was saved from death's door by good Dr. D.—, under a totally different course of treatment—that the second seemed to be doing well for some time under the attending physician, but died unexpectedly on the twentieth day! and that poor little C.— recovered directly under the influence of Cayenne pepper, and the hot bath. The kind friend leaves the apartment with the assurance that the patient looks very ill, but exhorts him to be of good cheer and hope for the best, quietly breathing in the ear of the nurse or wife, "My dear! it's a very bad case! Had you not better call in Dr. D.—?"

The other annoyance is of an opposite character; rough, strong, active, and either blustering or bustling, according to the sex, totally incognizant with disease, and incredulous of debility, it enters the chamber with a hurried or heavy tread. If of the masculine variety, it accosts the patient in a loud tone, in something like the following terms, "Come! come! this will never do! You are nervous! You would be well enough if you would but think so, and throw your medicines out of the window. Nurse! you must not suffer your patient's spirits to sink; I have gone through as much trouble and exposure as any one in my time, but I never gave way, and was never sick a day in my life. This all comes of over indulgence and nervousness! You should ride out and

pictures, into something like a rational course of conduct, we have sketched them from the memory of former years."—*Epis. Rec.*

TRANSLATIONS OF THE BIBLE AND PRAYER BOOK.

The Society for Promoting Christian knowledge, is taking measures for preparing a revised edition of the Liturgy in German; it being deemed advisable, considering the present state of feeling in Germany relative to Episcopacy and the use of Liturgies, that the formularies of the Church of England should appear to better advantage than in the existing version.—Such an edition is also required for the use of the German emigrants to the British Colonies. The new Arabic version has been completed and printed at Malta, and fifty copies have been sent to Jerusalem, where Divine Service will be celebrated both in Hebrew and Arabic, in the little flock gathered from the lost sheep of the House of Israel through the instrumentality of the Society. The revised edition of the Liturgy in French, announced as in preparation at the date of the last report, has been delayed on account of the Scripture portions, which are to be taken from the new French version of the Bible, now nearly ready for publication. A revised edition of the New Testament in Italian, is in press, and the entire Bible, revised and corrected, will soon be published in that language. The Society has also in preparation a new Dutch version, in which the marginal references will be inserted. The Arabic version of the Holy Scriptures is reported as in progress, and hopes are entertained of its completion ere long, under the direction of the Rev. Mr. Schlenz of Malta, who after visiting England to confer with the Foreign Translation Committee, and avail himself of the observations of Drs. Mill and Lee, has returned to spend, on account of his health, the summer on Mount Lebanon in Palestine, where he expects to obtain additional information and facilities for carrying on the work. The attention of the Committee has likewise been directed to the subject of East Indian versions both of the Scriptures and Liturgy, particularly in the Tamul and Telooquo languages, but they were not in such a state of forwardness as to call for a distinct report. We learn with pleasure that this excellent Society, which has been steadily and successfully prosecuting, for so many years, at home and abroad, its mission of Christian beneficence, is about extending its operations in the Levant, and has sent out one of his secretaries, the Rev. Mr. Tomlinson, to collect information, and ascertain the views of the Ecclesiastical Authorities of the Eastern Churches, that nothing might be attempted, which could justly be considered as an improper interference with their affairs.—*Ibid.*

BAPTISMAL FESTIVITIES.

"Abraham made a great feast the same day that Isaac was weaned," not on the day that he was circumcised. That was a religious ordinance, in which other duties, far more important than entertaining his family, were to be observed. It remained for our days, and for the purer dispensation under which we live, to witness a time of religious duty, one of the highest and holy sacraments of our Church, even the baptism of our children, converted into an occasion of banqueting and feasting. Such a season is most appropriate for collecting our families around us in social and innocent assembly, and those who take part in that holy ordinance and will aid us with their prayers; but most inappropriate to be made a day of feasting, and revelry, and song. The admirable service of our church for that holy sacrament teaches us to pray that "the child may lead the rest of his life according to this beginning;" a prayer which has often come with melancholy forebodings to my heart, when I have seen the assemblage of fashionable friends and the preparation for the evening party to celebrate the christening of some loved child; a

prayer sometimes, alas! we fear, too accurately and take the air, and call your friends about you, and you would be well directly. Here, nurse! I have brought him a bottle of wine. Never mind the doctor and his orders! As I had nothing to do this evening, I thought I would just step over and sit an hour with him, to keep up his spirits."

We have suffered less than many from the folly of those friendly homicides; having made it through into a principle of action alway to cause their immediate ejection, or to abdicate ourselves. But having witnessed incalculable suffering from such proceedings, and hoping that a few may be startled by these true too painfully fulfilled; for how often has our church been called to bear witness to the melancholy fact, that a christian course thus begun in all the empty frivolity of worldiness and dissipation has continued during "the rest of life," a most true and faithful counterpart of the manner in which it has commenced, and has closed with a sad accomplishment of the parent's thoughtless petition,—a youth of folly, an out- age of sin, and an end "according to this beginning."

—REV. HENRY BLUNT.

EPISCOPACY.

From one root, even from our Lord's own powerful word, "As my father sent me, so send I you."—He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Where a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent Himself, the one great apostle of the Father, and to bear his name and authority through every age, to every climate. Wherever the sun shines on earth their sway has been extended. Dynasties have risen and sunk in darkness, while their long extended line has gone on, in unbroken self perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the world's wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth, is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal temples and changeless institutions, equally witness the presence and the triumphs of the successors of the Apostles, bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalaya, old Atlas and Caucasus, the Nile and the Indus, and the Amazon, have been crossed by Bishops of the church of Christ, in prosecution of their Master's conquests. Among us the Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns, though in the second childhood of old age; it needs and wants the reviving breath of that Spirit which first made, in the valley of Vision, the dry bones live.—*Bishop Whittingham.*

EXCEEDING EVIL OF SIN.

Certainly, if God's own Son was to make satisfaction, the very smallest sufferings would be exacted by the Justice of heaven; yet we find that nothing less than such a death, such unknown agonies, would suffice! Who then will say, that sin against God is a small matter? Nay truly it must now be acknowledged as "an evil and bitter thing"—an infinite offence,—which could require so awful an atonement.—*Rev. J. Jowell.*

Brought from page 211.

3. That in order to the obtaining and preserving the said qualifications, they do very frequently in their retirements offer up fervent prayers to Almighty God for his direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination vows; and consider the account which they are to render the great Shepherd and bishop of souls, at the last day.

4. That they acquaint themselves thoroughly with the doctrine of the Church of *England*, as contained in the articles and homilies; its worship and discipline, and rules for behaviour of the clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

5. That they endeavour to make themselves masters in those controversies which are necessary to be understood in order to the preserving their flock from the attempts of such gainsayers as are mixed among them.

6. That in their outward behaviour they be circum-spect and unblameable, giving no offence either in word or deed; that their ordinary discourse be grave and edifying; their apparel decent, and proper for clergymen; and that in their whole conversation they be instances, and patterns of the Christian life.

7. That they do not board in or frequent public houses, or lodge in families of evil fame: that they wholly abstain from gaming, and all vain pastimes; and converse not familiarly with lewd or profane persons, otherwise than in order to reprove, admonish, and reclaim them.

8. That in whatsoever family they shall lodge, they persuade them to join with them in daily prayer morning and evening.

9. That they be not nice about meats or drinks, nor immoderately careful about their entertainment in the places where they shall sojourn; but contented with what health requires, and the place easily affords.

10. That as they be frugal in opposition to luxury, so they avoid all appearance of covetousness, and recommend themselves according to their abilities, by the prudent exercise of liberality and charity.

11. That they take special care to give no offence to the civil government, by intermeddling in affairs not relating to their own calling and function.

12. That avoiding all names of distinction, they endeavour to preserve a Christian agreement and union one with another, as a body of brethren of one and the same Church, united under the superior Episcopal order, and all engaged in the same great design of propagating the Gospel; and to this end keeping up a brotherly correspondence, by meeting together at certain times, as shall be most convenient for mutual advice and assistance.

Secondly, with respect to their Parochial care.

1. That they conscientiously observe the rules of our Liturgy in the performance of all the offices of their ministry.

2. That besides the stated service appointed for Sundays and Holy-days, they do, as far as they shall find it practicable, publicly read the daily morning and evening service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

3. That they perform every part of divine service with that seriousness and decency, that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

4. That the chief subjects of their sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

5. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

6. That they carefully instruct the people concerning the nature and use of the sacraments of baptism and the Lord's supper, as the peculiar institutions of

Christ, pledges of communion with him, and means of deriving grace from him.

7. That they duly consider the qualifications of those adult persons, to whom they administer baptism; and of those likewise whom they admit to the Lord's supper, according to the directions of the rubrics in our liturgy.

8. That they take a special care to lay good foundation for all their other ministrations, by catechizing those under their care, whether children, or other ignorant persons, explaining the catechism to them in the most easy and familiar manner.

9. That in their instructing *heathens* and *infidels*, they begin with the principles of natural religion, appealing to their reason and conscience; and thence proceed to shew them the necessity of revelation, and the certainty of that contained in the Holy Scriptures by the plain and most obvious arguments.

10. That they frequently visit their respective parishioners; those of our own communion; to keep them steady in the profession and practice of religion, as taught in the Church of *England*; those that oppose us, or dissent from us, to convince and reclaim them, with a spirit of meekness and gentleness.

11. That those whose parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another of those places, as the necessities of the people shall require.

12. That they shall, to the best of their judgments, distribute those small tracts given by the society for that purpose, amongst such of their parishioners as shall want them most, and appear likely to make the best use of them: and that such useful books, of which they have not a sufficient number to give, they be ready to lend to those who will be most careful in reading, and restoring them.

13. That they encourage the setting up of schools for the teaching of children; and particularly by the widows of such clergymen as shall die in those countries, if they be found capable of that employment.

14. That each of them keep a register of his parishioner's names, profession of religion, baptism, &c.

ALTERATION OF THE ARTICLES AND LITURGY.—Some of our readers may remember that a petition was presented last Session to the House of Lords, signed by about 60 persons, praying for such an alteration. On that occasion the Bishop of Norwich who is supposed to be somewhat tainted with liberalism, so called, let slip some strange remarks about the necessity of "expanding the sense of subscription to the articles so as to accommodate scrupulous consciences." This called forth from the Bishop of London, the following excellent reply:—

The Bishop of London said, it was not his intention to enter at length into the subject, nor should he have risen to offer a single remark in answer to the right rev. prelate, did he not feel that some of the observations which had escaped him were little less than a libel on the church. (Hear.) He thought he heard him state that 'our church is founded on liberty of conscience.' It was the praise of our Protestant church that she permitted us as great liberty of conscience as was consistent with the welfare of the church; but he (the Bishop of London) had always understood that the welfare of our church and the welfare of the whole Catholic church was founded on truth, and that the church was the authorized interpreter of the truth; that she neglected her duty and delegated it to incompetent persons if she did not herself lay down the great truths of the Bible in a consistent and compendious form; & that she was bound to do more than this, for that would not quite come up to the case of the articles. The subscription of the articles was required not from all the members of our church, but from the ministers of the church, as a

security against that which would be productive of greater evils, to secure uniformity of teaching, & to prevent continual change in the instructions men not tied down to any standard. (Hear, hear.) This was the use of the articles, and he hoped they would never lose sight of that use. He thought the petitioners were little aware of the mischief that would result to the church, if they were to tamper with the articles. But if there were a small number of persons who wished to see alterations in the articles and the liturgy, there was an immense preponderancy of those who would strongly deprecate any alteration. (Hear, hear.) He fully comprehended the meaning of his right rev. brother when he said he would like to see some 'expansion of the articles.' The clergy subscribed the articles, and declared by their subscription their belief in the articles. What, then, was the 'expansion' that was required? It was this—that the clergyman, when he declared that he subscribed *ex animo* to the articles, subscribed in any sense that he pleased. This might be dilatory and expanding our articles, but it was not expanding in the sense of a prudent elasticity, which would never stretch beyond the line of truth, nor sacrifice to which was just and true to the morbid scruples of any conscience whatsoever. And as to the scruples of conscience, he mentioned it without the slightest reservation, that the great body of our clergy signed the articles with a full belief in their truth; and so from its being his case—his misfortune, he might have met with any clergyman who had declared that he did not entirely subscribe to the articles, never met with such a case in his life. He spoke himself, that he should be guilty of a breach of trust if he had subscribed to articles in which he did not believe. The remedy was, if the articles were not according to religion, to alter them; but for heaven's sake do not 'expand' the subscription; do not for the sake of relieving tender consciences, adopt a system of subscription which would leave a door open to men of no conscience. (Hear, hear.) After all, what was done? Was ever a man obliged to enter the church? Was he not entirely conversant with what he would be liable to do from his course of previous reading? and when he came to do it, ought to do it with a clear conscience, or not at all? That was an abundant answer. The great body of the church was against any alteration. If one would alter one phrase, and another another, where would they stop? They would have a mere *caput in tuum*—no articles and no liturgy; they would have nothing to satisfy the consciences of men hereafter, to serve as the foundation of their hopes hereafter. (Hear, hear.) He thought it desirable that something in the nature of a legislative assembly should be established in the church, but the only difficulty was how it was to be established, and that difficulty he had never been able to solve. (Hear, hear.)

CHURCH IN CANADA.—We are happy to hear that in Upper and Lower Canada, the church of our fathers and of our affections, is "lengthening her cords & strengthening her stakes."—It will be remembered, that about 2 years ago, the large and elegant church at Toronto was destroyed by fire. A correspondent writes that the new Cathedral, which was speedily erected in its place, by *private subscription*, is probably the handsomest church in America. The interior is elegant, grave and chaste, and extremely simple. The pews are all of black walnut, which gives a suitable sober effect to the interior. Although it will contain 2,000 people, it is large enough for the congregation." We observe the steps are taking for the erection of another, it being stated that there are yet 4,000 church-people in that city alone for whom it is necessary to provide accommodation.—In Lower Canada, we hear that there are between 20 and 30 churches in progress. In both Provinces, as in our own, there is a lamentable want of clergy to seek out and supply the spiritual wants of the members of the church,

thousands beside for whose souls "no man careth."—
 regret to perceive the number of labourers diminished
 the death of the Rev. Mr. Archbold, Rector of Corn-
 wall, whose name has long been familiar to us as a beloved
 devoted servant of his Lord, from whom we doubt
 he now receives the faithful steward's reward.—We
 are subjoined from the "Church," some account of this
 departed, although personally unknown, fellow-labourer.
 We also give, from the same paper, some pleasing evi-
 dences of liberality in a good cause.

It is with heartfelt regret that we announce to our
 brethren of the clergy, and to our readers in general
 the death of another devoted servant of the sanctu-
 ary, the REV. GEORGE ARCHBOLD, Rector of Corn-
 wall, in the Diocese of Upper Canada. This la-
 mentable event, which has deprived the Colonial
 Church of one of its shining lights, took place on the
 10th of this present month.

This excellent man and faithful minister entered
 the army at an early age, and at the period of his
 retirement in 1821 he was a lieutenant of high stand-
 ing in Her Majesty's 68th Regiment of foot. For
 many years previously, Mr. Archbold had evinced
 a strong predilection for the ministry of the Church;
 and upon retiring from the army at the period we
 have mentioned, he prosecuted his theological studies
 under the direction of the late Rev. B. B. Stevens,
 Chaplain to the Forces at Montreal, and was ordi-
 nated Deacon in the month of May 1824. His first
 ministerial labours were employed at Quebec, as a
 adjutant in the important duties of that extensive
 charge to the present Lord Bishop of Montreal. It
 is almost needless to say that there, and in every
 other place which enjoyed the benefit of his ministrations,
 he was respected and beloved,—fulfilling his
 duties with punctuality and zeal, and evincing what
 the minister of the Gospel, is the highest recom-
 mendation, an ardent concern for the salvation of
 souls. In the spring of 1824, he held for a short
 period the temporary charge of the parish of York
 (now Toronto) during the absence in England of
 the Venerable the Archdeacon, now Lord Bishop of
 Toronto; and subsequently he was appointed to the
 office of Visiting Missionary of the Diocese;—a du-
 ty which he fulfilled with great assiduity and benefit
 to the Church. In the autumn of 1830, after the
 death of the Rev. S. Mountain, he was appointed to the
 rectory of Cornwall, which he held until his death.

Mr. Archbold was a person of great simplicity of
 character and singleness of heart,—devoted to his pro-
 fession, and in an eminent degree, regarding the glory
 of his Divine Master and the salvation of souls as the
 "one thing needful" of ministerial exertion. Of great
 personal piety, of amiable and gentle deportment, of
 persuasive earnestness in declaring the counsel of God,
 and indefatigable zeal in all the branches of parochial
 duty, he was a most successful Minister; and while
 he won the affectionate regard of those with whom
 Christian intercourse he was more immediately con-
 nected, he obtained the unfeigned admiration of praise,
 for his sanctity of manners and entire devotedness to
 the calling, of "them that are without."

It was our high privilege to be well acquainted
 with this excellent Christian, and, in the best sense
 of the expression, distinguished minister of the Gos-
 pel of Christ, and therefore we can testify the more
 sincerely, yes and the more painfully, to the great
 loss which the Church has sustained in his death.—
 For we ought not to omit to add that, while for
 personal holiness of character and extraordinary zeal
 in the performance of his public duties, he shone
 amongst "the excellent of the earth," he was a sound
 and faithful champion of that church in whose cause
 it was his best happiness to be engaged.

Our departed brother had been for some time in a
 declining state of health,—caused partly by the hard-
 ships he endured as a zealous soldier of his earthly
 sovereign during the peninsular campaigns, and not
 less by the watchfulness and painfulness he under-
 went in the service of his higher and heavenly Mas-
 ter. For more than twelve months past the earthly

tabernacle appeared to be rapidly breaking up, and
 after a weak and lingering state of health which,
 during that period, almost incapacitated him from the
 performance of his duties, he sank under a total pro-
 stration of strength, in the fifty seventh year of his
 age.

We feel and believe that the Divine Providence
 has ordered all things well in this trying dispensation,
 and most fervently do we pray that God may be
 pleased to raise up amongst us many such ministers
 as he, to be a blessing to this church and people.

It gives us very great satisfaction to publish the
 following list of BENEFACTIONS TO THE CHURCH IN
 LOWER CANADA, and we trust it will prove an incite-
 ment to others in like manner to honor the Lord with
 their substance :

The late venerated Bishop of Quebec bequeathed the
 bulk of his private library, in addition to the Episcopal
 Library, belonging to the see of Quebec, which was formed
 out of a bequest from Archbishop Tension, in favor of
 the colonial Sees, (when they should be created.) His
 Lordship also bequeathed to the church a small house
 with the land attached to it, which he owned in Lennox-
 ville, near Sherbrooke, on the river St. Francis.

The widow of the late Rev. S. Mountain, of Cornwall,
 formerly Rector of Quebec, has given two hundred acres
 of choice land, to be selected by the Bishop of Montreal,
 in the township of Halifax, county Megantic, towards
 the endowment of the church of Upper Ireland, in that
 vicinity. The same quantity, with the same liberty of
 choice, has been given by Miss Purcell, the aunt, and also
 by Miss Scot, the sister of Mr. Mountain, making in all
 six hundred acres.

In the township of Kingsey, on the river St. Francis,
 Mr. Longmore has given the site for a church now in pro-
 cess of erection, together with an endowment of fifty
 acres of land.

The congregation of New Carlisle and Paspheiac, in the
 Bay of Chaleurs, District of Gaspé, served by the same
 minister, have recently engaged to provide a parsonage-
 house, with a small farm and wood-lot attached, to be con-
 veyed to the church.

Mr. R. Symes, of Quebec, J. P. who has property in
 the township of Leeds, county Megantic, has made a pre-
 sent to the church, in that place, of a marble font, with a
 small stand or moveable desk for the book, and kneeling
 stools for the minister and friends of the infant at christen-
 ing.

There are at this moment between 'twenty and thirty'
 Churches, belonging the English Church Establishment,
 in process of erection, in different stages of advancement,
 within the Province of Lower Canada, and the sites have,
 it is believed, in every instance been given by individuals
 resident in the neighbourhood.—*Ibid.*

The short but very sensible article below is from
 the Christian Watchman, a highly respectable Bap-
 tist paper of this city.—*Chris. Wil.*

DECORUM IN THE HOUSE OF WORSHIP.

Attending an Episcopalian place of worship a few even-
 ings since, I could not but notice the concluding manner
 of their exercises, which appeared to me peculiarly appro-
 priate, and I wish it might be adopted in all our places of
 religious worship. After the preacher had pronounced
 the benediction, there was perfect stillness for a few mo-
 ments, as though the audience were silently sending up
 their petition that the blessing which had been invoked
 might descend and rest upon them. The pew doors were
 then opened, and the assembly quietly retired. What a
 contrast between this mode and that which has been seen
 in some of our churches! The apparent haste which is
 sometimes exhibited, by adjusting the apparel, putting on
 gloves, overcoats, and opening the pew doors before and
 while the benediction is pronounced, indicates thoughts at
 variance with that solemnity of feeling which we have a
 right to expect would be cherished and evinced in the
 house of God. I would have charity to believe that this

conduct rather proceeds from thoughtlessness on the sub-
 ject, and hope that the suggestion of its impropriety will
 influence those who are not aware of it, to pursue a course
 more consistent with reverential feeling.

ACKNOWLEDGMENT.—The Rev. Horatio Nelson Ar-
 nold, Rector of Sussex Vale, N. B. has requested us to
 make known through our columns, the kindness of the fe-
 male part of his congregation in the new parish of Stead-
 holm in King's County, N. B. in presenting him lately
 with a handsome silk Gown. We have always pleasure
 in recording such evidences of good understanding between
 the clergy and people.

MARRIED.

In this town, last evening, by the Rev. J. C. Cochran,
 Mr. John C. Rudolf, to Eliza, second daughter of Mr.
 John Zwicker, merchant.

DIED.

In Switzerland, in May last, William Wright, Esquire,
 eldest son of the late Rev. George Wright, formerly min-
 ister of St. George's, Halifax.

Selected for the Colonial Churchman.

THE MILLENNIUM.

Oh! days of bliss! the lambs behold,
 Play with the wolf and sleep devoid of fear;
 With kids the leopards fill the fold,
 And heifers gambol though the lion's near.

By babes the lion's led in bands,
 Disportive lick their little hands;
 Or standing still in flow'ry meads,
 By the patient oxen feeds.

The suckling sees without dismay
 The wreathing asp around him play;
 And by the basilisk caressed,
 Smiles at his fire-fed eyes and strokes his crest.

In all my holy mountain they
 Shall hurt no more—no more shall they destroy;
 For injury's heat shall die away,
 And grief's cold creeping venom yield to joy.

Mrs. Sherwood's Child's Magazine.

'BLESSED ARE THEY THAT MOURN.'

O, deem not they are blest alone
 Whose lives a peaceful tenor keep;
 The power who pities man has shown
 A blessing for the eyes that weep.

The light of smiles shall fill again
 The lids that overflow with tears;
 And weary hours of wo and pain
 Are promises of happier years.

There is a day of sunny rest
 For every dark and troubled night;
 And grief may bide an evening guest,
 But joy shall come with early light.

And thou who o'er thy friend's low bier,
 Sheddest the bitter drops like rain,
 Hope that a brighter, happier sphere
 Will give him to thy arms again.

Nor let the good man's trust depart,
 Though life its common gifts deny,
 Though with a pierced and broken heart,
 And spurned of men, he goes to die.

For God has marked each sorrowing day,
 And numbered every secret tear,
 And heaven's long age of bliss shall pay
 For all his children suffer here.

POETRY.

THE ARK OF SAFETY.*

But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.—Gen. viii. 9.

On o'er the waste of waters, gentle dove!
Bright, blue, and tranquil, shine the heavens above,
And thou art free.
Spread thy long-fetter'd pinions, soar away,
Joyous, exulting in the light of day,
Which beams on thee.

Droop'st thou, sweet wand'r'er? can no spot be
found,
Valley, or hill, or gently, swelling mound,
Mid waters dark,
Where thou may'st rest thy worn and wearied wing,
And from the place one verdant token bring,
Back to the ark?

None--nought around save one vast boundless sea,
Does with its swelling waves encompass thee,
Haste to thy home;
There rest in safety, till, the deluge o'er,
Thou there may'st find some calm and peaceful
shore,

Nor longer roam.

And thou, my soul, where seekest thou thy rest?
Does the world lure thee on, and say that bless'd
Her votaries are;
And spread the banquet, and bring song and flow'rs,
And crown with garlands pleasure's rosy hours,
A mask for care?

Does proud ambition, from some dazzling height,
Beckon thee still, and meets thine eager sight
The wreath of fame?

Heed not the baubles—far too dear the cost—
Striving to reach them thousands have been lost,
Winning a name.

And, disappointed, thou wilt turn away
From all that lured thy erring steps astray
From virtue's road;
And wearied, sorrowing, wilt again retrace
Thy path, and rest thee in that hallowed place,
The house of God.

Then haste, my soul, no safety can be found
While toiling onward o'er forbidden ground,
Behold the hand
Of Jesus stretched to save thee from the tide
That darkly rolls—haste, at the Saviour's side,
Take thou thy stand.

BIBLES AND PRAYER BOOKS.

In one of the selected articles of the Congregational Observer of last week we find this passage:

Bishop Hobart thought a few Bibles, and the residue of the Common Prayer Books, were better for a destitute neighbourhood, than all Bibles. I would be content, if permitted to write upon every Bible this simple Congregational sentiment—"this is the only infallible guide to the principles of religion and church government."

* From the New York Churchman.

Well, suppose that Bishop Hobart did not think so. was he, therefore, "a sinner above all that dwell in Jerusalem?" Whatever else may be said of him, it must be admitted by all, even by those who were most hostile to him, that he seldom thought one thing and did another. He never preached with reserve what in his heart he firmly believed to be true. If therefore he thought the Bible and Prayer Book ought to go together, he was sure to act accordingly. But how is it with them who evidently design to molest the peace of the Church by maligning the private sentiments of her Bishops? They say "the Bible is the only infallible guide to the principles of religion and church government," and yet instead of circulating the Bible alone, as they ought in consistency to do, they do actually spend every year immense sums for the circulation of tracts, not in single numbers only, but in whole libraries of bound volumes, not in one language only but in a multitude of languages. What! are Bibles and Tracts "better for a destitute neighborhood than all Bibles?" No, they will not say this, and yet they act as if they believed it. We admire consistency so much that we cannot in this instance think the application to such persons of the Saviour's words too severe—"Thou—first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote of thy brother's eye." Let not these remarks be misunderstood. We are decided friends to the Tract cause, and more than all to the cause of the Prayer Book.—But this attachment of ours does in no degree clash with the obligations we are under to circulate the Bible as that book which contain "all things necessary to salvation."—*Southern Churchman.*

"In Hindostan, the youth are taught, not within unpleasing spectacle, to behold in every village a venerable old man, reclined on a terraced plain, teaching a number of surrounding boys, who regard him with the utmost reverence and attention, like a shepherd feeding his flock. In those simple seminaries, where the want of magnificent halls and theatres is divinely compensated by the spacious canopy of heaven, the gentle and tractable sons of the Hindoos are not only prepared for the business, but instructed in the duties of life, a profound veneration for the object of religious worship, reverence of their parents, respect for their seniors, justice and humanity towards all men, but a particular affection for those of their own cast."—*Memoirs of the War in Asia, Vol. ii.*

Fuller's description of the disinterment of Wicklif's Body, forty years after his death by order of the Council of Constance. "In obedience hereunto, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick sight scent at a dead carcass) to ungrave him. Accordingly, to Lutterworth they come, summer, commissary, official, chancellor, proctors, doctors, and their servants, (so that the remnant of the body would not hold out a bone amongst so many hands,) take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighboring brook, running hard by.—Thus this brook has conveyed his ashes into Avon, Avon in Severn, Severn into the narrow seas, then into the main ocean; and thus the ashes of Wicklif are the emblem of his doctrine, which is now dispersed all the world over." And this rare quotation is in its turn commended to the reader by the equally valuable comment of Charles Lamb. "The concluding period of this most lively narrative," says Charles Lamb, "I will not call a conceit: it is one of the greatest conceptions I ever met with. One feels the ashes of Wicklif gliding away out of the reach of sunners, commissaries, officials, proctors, doctors, and all the pudering rout of executioners of the impotent rage of the baffled Council: from Swift into Avon, from Avon into Severn, from Severn into the narrow seas, from the narrow seas into the main ocean, where they become the emblem of his doctrine, 'dispersed all the world over.'"—*Anon.*

BOOKS,

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The Penny Cyclopædia
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To a Cloud---Rizpah---Letho
The Passage of the Jordan
Kennebec.

C. H. BELCHER.

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Prince's Lodge, near Halifax
II. Halifax, from the Red Mill, Dartmouth.
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth
IV. View on Bedford Basin.

PART 2 contains I. View of Halifax from McNab's Island.
II. View on the North West Arm
III. Ruins of the Duke of Kent's Lodge, Windsor Road.

PART 3 contains I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
III. View from the Horton Mountains.

For sale by

Halifax, May 5, 1840. C. H. BELCHER

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