

that he is neither pained nor humbled by the whole confession?—Perchance it is at the hour of midnight, when fever gives him strength, and darkness hides his countenance, and he hears the sweet tones of that encouraging voice, now modulated to the expression of a sympathy the most intense, and a love that many waters could not quench. There is no surprise in her rejoinder, when at last his lips have spoken what he could not utter by the light of day, but a few simple words, more like those of recognition of what she had known before, and of what it is the lot of many to experience; and then, if ever, is the golden moment, when the power to speak without wounding, and yet to speak home, is indeed an inestimable gift.—From "The Women of England." By Mrs. Ellis.

THE CHURCH.

COBourg, SATURDAY, APRIL 4, 1840.

We feel assured that we are consulting the gratification of our numerous readers,—so large a portion of whom are from the Mother Country,—in giving from time to time, as we have done, examples of the individual exertions which are making in every part of England and Ireland for the support and extension of the National Church. Whilst amongst the contributors of sites for churches or sums of money for their erection and endowment—bestowed in many instances with a princely liberality—will be discerned many a familiar and honoured name; and while the record of those names will recall to the breast of the reader many a delightful feeling, luring him back to the sweet scenes of childhood and the loved associations of maturer years, the sentiment of delight will be hallowed by the accompanying reflection that the blessing of God is still upon the Church of his fathers; that defenders, numerous, devoted and powerful, have been raised up to her in her day of worldly trial; and that, instead of sinking under discouragement and being crushed by the blows which are aimed at her, she rather gathers strength from the persecution and fresh vigour from the contest.—

Per damna, per cœdes, ab ipso Ducit opes animam que ferro.

Since the year 1829, when parliamentary power was thrown into the hands of its most bitter opponents, and especially since 1831, when a further extension of the elective privilege gave strength and consistency to the already formidable array against the National altars, the friends of our Protestant Establishment—started to a sense of their danger and awaking from a lethargy indulged in too long—have put forth a vigour and concentration of effort which, with the manifest blessing of God upon their cause, is reviving the spirit of the best days of the Reformation, and promises the happiest and most enduring results. Churches are multiplying in all parts of the kingdom, erected chiefly by individual liberality, and endowed in most instances with funds for the support of an officiating minister. And while the rich and the noble have come forward, with a distinguished beneficence, to reclaim the waste places of our Zion even in that most favoured of lands, we find that all orders of the people, according to their means, are contributing to the same holy object. At the very moment, too, that these private exertions are so great and universal, the Government are about to be appealed to, almost by the unanimous voice of the nation, to come forward and complete this Christian work. Sir Robert Inglis, member for the University of Oxford, has given notice of a motion in Parliament that the extension of the principles of the Established Church should be made a national work and furthered from the public treasury; premising what but a small section of the Legislature will deny, that the wide and permanent diffusion of those principles will constitute the best safeguard of the throne and the surest basis of National prosperity.

And while our thoughts revert so cheerfully to the Mother Country as setting the example which, from her pre-eminence in power and wealth, it is so incumbent upon her to manifest, we have been enabled, from time to time, to recount acts of Christian munificence in these Provinces, which do honour to our cause and bring glory to its heavenly Defender. In several instances, both in Upper and Lower Canada, churches have been erected at the cost of single individuals; and under our head of Correspondence will be found documents which prove that, through the divine blessing, there is a growing willingness of spirit amongst our people to endow the sacred fabrics which have been reared. These are manifestations of a liberality,—the fruits, we humbly trust, of a lively faith in the Redeemer of souls,—which, we have every confidence, will find many imitators.

At least 100 new Churches are required in Upper Canada, with clergymen to serve them; and we trust ere long to witness a simultaneous effort within our body to supply the want. We shall withhold, for a time, the detail of our own views upon the subject; but we have little fear, from the estimate which local experience enables us to form that, in conjunction with our benevolent friends at home,—even granting that we are to be despoiled of the heart's content of all who covet our public property,—the whole amount of this immense extent of religious destitution can be supplied within three years. Any general imitation of such liberality as has been evinced, for example, by Colonel Burwell, would very soon prove that our calculations are not founded upon an erroneous basis.

We contend again, as we have often before contended, that if the spirit of monarchical devotion is to be retained in this Colony and the Colony itself ultimately preserved to Great Britain, it must be by a wider diffusion and a more careful nurturing of the principles of the National Church; and in the language of one of our military correspondents, were Government to appropriate to the spread and maintenance of the Church in this Province the annual expence of even one regiment of infantry, they would soon be saved, on the spot, from the expence of half a dozen. And he must be a shallow statesman, indeed, that will deny, that had this been done twenty years ago—instead of tampering with and making progressive concessions to its foes—we should have had no rebellion in Upper Canada to subdue, none of its bitter fruits to deplore, none of its burdensome expences to endure.

We gave, last week, a few extracts from our English papers received by the *British Queen*; since which we have been kindly favoured with further particulars, relating especially to our Colonial affairs, transmitted in private letters. The Despatches from the Governor General, which included the Union and Clergy Reserve Bills, had not been received in London at the time of the sailing of the *British Queen*. The bearer of them had taken his passage in the packet for London, and had not arrived, as we have stated, on the 2nd March; while the packet which left New York on the same day for Liverpool, reached the latter port about the 24th February. In this latter packet happened to be borne the various protests against the measure recently passed for the disposal of the Clergy Reserves, including the Pastoral Address from the Bishop of Toronto, and every thing that could represent in its true light the principle of spoliation and the system of irritation involved in that lamentable Act. We hail this circumstance—trivial, as at first sight, it may appear—as a mark of Providential favour; that the *antidote*, in this case, should precede the

arrival in England of the *bane*; and that the friends of the Colonial Church at home should not be taken by surprise by the previous or even the simultaneous arrival of the Government project itself. On many grounds, we hail this circumstance as auspicious; and so viewing it, we "thank God and take courage."

It is impossible, of course, to predict the final result of the late measure for the unceremonious disposal of our Church property; although a gentleman of high respectability in London, and from official situation likely to be well informed, states that an opinion is prevalent that Government, from some cause or other, do not intend to lay the Act before Parliament. Be this as it may, it is certain, from the result of late divisions in the House of Commons, that the Conservatives are resolved to act with vigour; and we have not a doubt that, if they can be induced to regard it as a subject justifying their active interference, they will defeat the Ministerial project for destroying the Colonial Church even in the Commons,—because, on Church questions, many of the better order of Whigs will, as on other occasions, vote against the Cabinet. Upon the House of Lords, however, our main dependence, in case of the discussion of the question, is to be placed.

Our files of English papers by the *Great Western* did not reach farther back than the 6th February; but by the arrival of successive packets at New York, our broken sets have been rendered complete. In the *St. James's Chronicle* of the 18th January, we have the debate in the House of Lords on the Address to the Queen in answer to the Speech from the Throne; during which the following result, as expressed in the leading article of that admirable journal, was arrived at,—a result in which the Conservative and Protestant character of that "most noble assemblage in the world" was eminently maintained:—

"In the House of Lords, after the Duke of Somerset had moved, and Lord Seaford had seconded the Address, in speeches sufficiently unmeaning for the parts assigned to the noble lords, the Duke of Wellington moved as an amendment the insertion of the word PROTESTANT in the clause of the Address congratulating Her Majesty upon her approaching union with Prince Albert.—The clause as first proposed was read by the Chancellor; it offered 'the congratulation of the house on an occasion so deeply interesting to her Majesty, as her approaching marriage with Prince Albert, &c.' As amended, it would offer 'the congratulation of the house on an occasion so deeply interesting to her Majesty as her approaching marriage with the PROTESTANT Prince Albert.'"

"The illustrious Duke in moving his amendment declared that in proposing the law of 1829, he had never intended but that the British monarchy was to remain Protestant, and complained that by following the precedent of the message announcing George the Third's marriage to the letter in all other particulars, but deviating from it as it was emphatically in this, ministers had given cause to even moderate Protestants to fear that the distinctive Protestantism of the monarchy was to be obliterated,—and had supplied to the enemies of the Reformed Religion like grounds for exultation, of which some of the latter were not slow to avail themselves. His Grace pretty plainly intimated, that the omission was made purposely to gratify the disaffected Popish party in Ireland, and denounced in vigorous terms the countenance given to the conspiracy of that party against the Protestant constitution, a conspiracy no longer carried on in darkness, but in open day. This sketch can present but a very faint view of the power and effect of the Duke's speech.

"Lord Melbourne attempted a reply, but did not affect to offer a reason for resisting the amendment, or an excuse for the original omission.

"The Earl of Winchelsea supported the amendment on the same grounds on which it was proposed by the Duke of Wellington, and called attention to the alarming state of the country, for which, he said with perfect truth, the ministers are responsible, as the first movers of the prevailing sedition, and complained with eloquent indignation of the introduction to the Queen by her Prime Minister of such a person as Robert Owen—a person whose doctrines are subversive, not only of Protestantism, but of every principle upon which morality and order are founded.

"Lord Melbourne submitted with the worst possible grace to the introduction of the word Protestant before Prince into the Address, and THE AMENDMENT WITH THIS PROTESTANT IMPROVEMENT WAS CARRIED UNANIMOUSLY.

"The Duke of Cambridge bore a high and an affectionate testimony to the private character of the Queen's selected consort. "There is no more unexpressed witness than the Duke of Cambridge in the particular case, and we take his Royal Highness's prompt attestation to Prince Albert's merits as an earnest of the loyal and respectful attentions which await the Prince from the Conservatives of England. The parliamentary recognition of Prince Albert's being a Protestant will be a powerful recommendation to the hearts of all her Majesty's loyal subjects; and for this the Prince is indebted to the Duke of Wellington, to whom, indeed, he and all the reigning families of the Continent owe it that they are now princes and not slaves."

We have to acknowledge the receipt of a "Centenary Sermon," by the Rev. J. G. Manly, Wesleyan Minister, preached at Picton on the 25th of October last, and to thank the author for his courtesy in transmitting it to us. We intend to give it a careful perusal as soon as our leisure will permit, and should its contents appear to demand any formal notice, we may offer some remarks upon it in an early number.

In answer to a complaint which has been made by some of our subscribers of the quality of the paper on which this journal has lately been printed, we beg to say that it is the best which, at the present season, it is in our power to procure. It is certainly a matter of great regret, on many grounds, that the samples of Provincial manufacture with which we have hitherto been furnished do by no means meet our wishes or expectations; but this, we apprehend, is to be ascribed to the difficulty of procuring suitable materials rather than to any want of skill or pains in the manufacture. As it is, we had depended upon a supply for the winter—our English importation having become exhausted about the close of the navigation—which, both as to texture and colour, would have maintained the exterior respectability of this journal; and we can assure our readers that any disappointment experienced in this hope is to us a source of the deepest regret. The paper at present used costs, within a trifle per ream, as much as it can be procured from England of a quality which all would approve; and most cheerfully should we pay more than that difference, if any thing equal to English manufacture could just now be obtained upon the spot.

Without meaning to be ostentatious, we freely claim the credit of being even munificent in the effort to render every thing pertaining to our journal gratifying to its numerous supporters. Newspapers are regularly procured from the Mother Country by the shortest conveyance, at a heavy expence, in order to ensure the latest and fullest intelligence; and other religious periodicals are imported in large supply; and such other late works are freely purchased, as may conduce to the profitable and entertaining reading matter of the paper. From this our readers will easily understand how anxious we are, in all things, to consult their gratification and benefit; and we must beg their indulgence in return, if in any instance we are disappointed in our well-meant endeavours to effect it. As soon as the spring ships arrive from England, we hope to be put in possession of a large supply of paper of London manufacture.

Our Agents, both lay and clerical, have been apprised ere this, of the present pecuniary demands of this paper; and we trust our subscribers, at large, will all be prepared for an advance which should have been made months ago. With a steady average outlay of more than £20 per week, the necessity of punctual remittances will, without further explanation, be admitted.

COMMUNICATIONS.

THE BISHOP OF TORONTO having received many applications from gentlemen expressing their anxious desire to enter into Holy Orders, some of whom are already teachers among Dissenters, thinks it more convenient for them as well as himself to make the following communication for their guidance and information:—

1. The most unexceptionable testimonials as to moral character will be required, and such as are, or have been, Teachers, must in addition bring satisfactory proofs of their irreproachable standing in the Society with which they have been previously connected, and of the purity of the motives which induce them to prefer the Church.

2. In regard to their attainments,—a complete acquaintance with the Old and New Testament narratives will be required, and of the principal evidences of Christianity and its fortunes from the death of Christ to its establishment under Constantine the Great.

3. A thorough knowledge of the doctrines of the Church of England, her communion and discipline, her reformation from Popery,—and an acquaintance with the chief tenets of the various English Dissenters will be deemed indispensable.

4. The Candidates must be able to express their thoughts readily in writing, and be accustomed to English Composition. To this they must add a competent knowledge of Latin. When examined for Deacon's orders, they must be found well versed in the Gospels and Acts of the Apostles,—in the original Greek New Testament; and for Priest's orders, in the Epistles, and remainder of the New Testament.

It is sincerely hoped that all the Candidates will bring with them the good testimony of their own hearts, that they seek the Ministry neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the Church.

A list of Books to be used or abridged by the Candidates in their preparatory studies.

I. EVIDENCES.

- Paley's Evidences, Chalmers' Evidences, Porteus' Evidences, Beattie's Evidences, Horne's Introduction, Butler's Analogy, Leslie's method with Deists and with Jews.

II. COMMENTARIES.

- Mant's Bible, Patrick, Lorth, Barlett and Whitty's Commentaries, Paley's Horæ Pauline, Sumner's Apostolical Preaching, Doddridge's Expositor, Bishop Gray's Key to the Old Testament, Bishop Percy's Key to the New Testament, Newton on the Prophecies.

III. DOCTRINE.

- Tomline's Elements, Bishop Marsh's Lectures, Bishop Marsh's comparative view of the Churches of England and Rome, Enchiridion Theologicum, Magee on Atonement, Bennet on the Study of the Articles, Pearson on the Creed, Burnett on the Thirty Nine Articles, Scholar Armed, Clergyman's Instructor, Secker's Lectures.

IV. DISCIPLINE.

- Hooker's Ecclesiastical Polity, Mant's Common Prayer with Notes, Mant's discourses on the Church and her Ministrations, Wheatley on the Common Prayer, Shepherd on the Common Prayer, Beveridge's Sermons on the Common Prayer, and Christian Priesthood, Nelson's Fasts and Feasts of the Church, Potter on Church Government.

V. ECCLESIASTICAL HISTORY.

- Mosheim's Ecclesiastical History, Waddington's Church History, Southey's Book of the Church, Burnet's History of the Reformation, Shuckford's History of the World, Prideaux's Connection, Burton's History of the Christian Church to the conversion of Constantine, Josephus' Works, Jennings' Antiquities, Stackhouse's History of the Bible.

VI. CLERICAL DUTIES.

- Mason's Self-Knowledge, Burnet's Pastoral Care, Brewster on the Ordination Services, Secker's Charges, Herbert's Priest to the temple, Faulkner's Remarks on reading the Church Service.

DEED OF ENDOWMENT FROM COL. BURWELL TO THE LORD BISHOP OF TORONTO.

THIS INDENTURE made the eighteenth day of February in the year of our Lord one thousand eight hundred and forty, at the City of Toronto, in the Home District of the Province of Upper Canada, by and between Mahlon Burwell, of Port Talbot, in the Township of Dunwich, in the County of Middlesex, in the District of London, in the Province aforesaid, Esquire, of the one part; and the Honourable Right Reverend John, Lord Bishop of Toronto, in the Province aforesaid, of the other part:

Whereas the said Mahlon Burwell, exclusively at his own private cost, hath erected a Church, and Rectory, or Parsonage, on his own Freehold Estate at Port Burwell, in the township of Bayham, in the County of Middlesex, in the said District of London; and owing to the apparent apathy of late years evinced on the part of the Imperial Government, in not supporting and sustaining the Established Church of the United Kingdom of Great Britain and Ireland in this Province, hath determined to convey the said Church and Rectory, or Parsonage, and the grounds on which they are situated, by Deed in fee simple to the said Lord Bishop of Toronto, and his successors for ever, and for the uses of the said established "United Church of England and Ireland," in this Province, and for no other purpose, or purposes whatsoever, to be known and distinguished by the name and appellation of the "PORT BURWELL RECTORY;" And also to endow the said Church and Rectory at Port Burwell aforesaid, by the same Deed, with Six Hundred Acres of an additional quantity of Land in the said township of Bayham, as Glebes belonging to the said Rectory (the whole being of the present value of more than two thousand pounds), in like manner, as a matter of sound policy, as well as religious duty; because he believes in the absolute necessity of the connexion between Church and State being heartily sustained by the people in these times of innovation, in order to assure permanently the blessings of civil and religious liberty to all classes of Christian professors, as well as to those of the Established Church; and whereas the said Mahlon Burwell is in the humble hope that his own sins, negligences and ignorances may be forgiven through the merits of our Lord Jesus Christ, and in prayer that the blessings of God may rest upon his posterity:

Now This Indenture witnesseth, that the said Mahlon Burwell, for and in consideration of the foregoing reasons, and for and in consideration of the sum of one shilling, to him in hand paid by the said Lord Bishop of Toronto, hath given, granted, bargained, sold, aliened, released, conveyed, and confirmed, and by these presents doth give, grant, bargain, sell, alien, release, convey and confirm, unto the said Lord Bishop of Toronto, and his successors for ever, All and singular those certain parcels or tracts of land,

and premises, situate, lying and being in the Township of Bayham, in the County of Middlesex, in the District of London, in the Province of Upper Canada, containing (together) by admeasurement Six Hundred and Five Acres, one Rood, be the same more or less; being composed of the Rectory Block in the Town of Port Burwell, on which the Church and a School House are erected; and of lot number Nineteen East, in Eriens Street, in the said Town of Port Burwell, on which the RECTORY or Parsonage is erected; and of lot number Nineteen in the first Concession on Lake Erie; and lots numbers Sixteen and Twenty-three in the fourth Concession of the said Township of Bayham; which said parcels or tracts of land and premises are butted and bounded, and may be otherwise better known and described as follows, that is to say:—For the first mentioned parcel or tract of Land,—Commencing where a post has been planted at the intersection of the northern limit of Brock Street produced to the eastern limit of Strachan Street; and at the south west angle of the said Rectory Block; then east in a line with the Northern limit of Brock Street five chains; then north eleven chains (crossing on the way Pitt Street, measuring at right angles one chain in width) to the south side of Wellington Street, then west in a line with the south side of Wellington Street, five chains to the eastern limit of Strachan Street; then south along the eastern limit of Strachan Street (crossing on the way Pitt Street again) eleven chains to the place of beginning. Also, for the next mentioned parcel or tract of land,—Commencing where a post has been planted in the eastern limits of Eriens Street, and at the south west angle of lot number Nineteen east on said Street; then east two chains fifty links to the eastern limit of the said lot; then north one chain to the northern limit of the said lot; then west two chains fifty links to the eastern limit of Eriens Street; then south one chain more or less to the place of beginning. Also,—Commencing at the south west angle of the said lot number Nineteen in the first concession, upon Lake Erie, in the limit between lots numbers Eighteen and Nineteen; then north one hundred chains more or less to the allowance for road in the rear of the said Concession; then south seventy two degrees, east twenty one chains three links, more or less, to the limit between lots number nineteen and twenty; then south one hundred chains more or less to Lake Erie; then westerly along the water's edge to the place of beginning. And Commencing also, as to the said lots numbers Sixteen and Twenty-three in the fourth Concession, at the south east angle of each of the said lots respectively; then north one hundred chains more or less to the allowance for road in the rear of the said Concession; then south seventy-two degrees, east twenty-one chains three links, more or less, to the eastern limit of each lot; then south one hundred chains more or less to the allowance for road in front of the said Concession; then north seventy-two degrees west twenty-one chains three links more or less to the place of beginning. Together with all houses out-houses, woods and waters thereon erected, lying and being; and the reversion and reversions, remainder and remainders, rents, issues and profits thereof; and all the estate, right, title, interest, claim, property and demand whatsoever, either at law or in equity of him the said Mahlon Burwell, to or out of the same and every part and parcel thereof: TO HAVE AND TO HOLD the said lands, tenements, and hereditaments, with their appurtenances unto the said Lord John Bishop of Toronto, and his successors for ever, to and for the uses of the said Established "United Church of England and Ireland," and for no other purpose or purposes whatsoever: Subject nevertheless to the reservations, limitations and conditions expressed in the original grant from the Crown: AND SUBJECT ALSO to the trusts hereinafter declared, that is to say, upon trust to permit and suffer the said lands, tenements, and hereditaments, from time to time, and at all times hereafter to be held, used, appropriated and converted into the site and ground plot of a Church, to be governed and regulated according to the discipline, canons, rites and ceremonies of the "United Church of England and Ireland;" And also as for the site of a Burial Ground, to be attached thereto; and also for the site of a RECTORY or Parsonage House for the residence of the Clergyman with the Glebe land adjoining to the said Church and Rectory, together with the several GLEBE LOTS herebefore described as belonging to the said RECTORY; and for the purposes aforesaid, at any time, and from time to time, and at all times hereafter to permit and suffer the said Premises to be laid out, and such new Church Erections, or Rectories, or Buildings, for the purposes aforesaid, to be placed on any part thereof as the said Lord Bishop of Toronto and his successors shall, by writing under his or their hands and seals direct and appoint: AND FURTHER UPON TRUST to permit and suffer the RECTOR of the said "PORT BURWELL RECTORY" and his successors for the time being to take and receive all the rents, issues and profits of all the Lands and Glebes herein before mentioned, and their hereditaments and appurtenances, to his and their own proper use and benefit, and to and for no other use, trust, end, intent, or purpose whatsoever—PROVIDED ALWAYS, and it is hereby agreed and declared by and between the parties to these presents, that the said Mahlon Burwell, and his heirs for ever (being members of the said Established "United Church of England and Ireland") shall possess and enjoy the right of nominating, presenting, and collating the RECTOR, Incumbent, or Minister having the cure of souls to the said "PORT BURWELL RECTORY," whenever a vacancy shall happen therein by death or removal by the Bishop of the Diocese, And such Rector or Incumbent shall possess and enjoy all the benefits and advantages aforesaid during the period of his incumbency. Saving always to the Bishop of the Diocese all Ecclesiastical right, power, and privilege, that by the law of England he may, or of right ought, to possess or enjoy. Provided also that the said Mahlon Burwell, and such one of his heirs for ever, as may be resident at PORT BURWELL, and being a member of the said "United Church of England and Ireland," is to possess and occupy as a Pew, a portion of the north east corner of the Church now erected, and of any Church hereafter to be erected on the said Rectory Block at Port Burwell aforesaid, measuring eight by twelve feet on the ground floor of the said Church or Churches. And Provided also, that Pitt street, passing through the said Rectory Block, shall be left open as it now is for a Highway in all time to come.

In witness whereof the Parties to these Presents have hereunto set their hands and seals, the day and year before written, in the third year of her Majesty's Reign.

Signed, Sealed and Delivered in presence of (Signed) JAMES FITZGIBBON. (Signed) M. BURWELL. L.S. (Signed) C. T. FITZGIBBON. (Signed) J. TORONTO. L.S.

DONATION FROM COLONEL COTTER.

Newmarket, 13th March, 1840.

My Lord Bishop, In your Address to your Clergy a short time back (which pleased me much), you suggested a mode of rendering our Church a little more independent than at present seems to be the intention of those in power to make it,—namely, by individuals possessed of land in the Province endowing it with a proportion of the same.

I beg leave therefore, to offer you one hundred acres, situated in the township of Notawassa, and trust your wishes for the independence of our Church may, in a great measure, be carried into effect through the instrumentality of my brother soldiers in this Province leading their aid towards promoting so desirable a purpose.

I have the honour to be, my Lord Bishop, Your obedient Servant, (Signed) GEORGE SACKVILLE COTTER. Late Capt. 69th Foot, and Lieut. Col. U. Canada Militia.

To The Lord Bishop of Toronto.

Address to the Lord Bishop of Toronto from the Eastern Clerical Association.

My Lord, We the undersigned, Clergy of the Johnstown, Bathurst, and Eastern Districts, embrace with pleasure the first opportunity per-

mitted to us of presenting to your Lordship our unfeigned congratulations upon your accession to the See of Toronto.

Your Lordship has been called to the sacred and apostolic office of the Episcopate, at a period eminently critical and embarrassing to the Upper Canadian Branch of the Established Church of England and Ireland. Remembering however your Lordship's steady and uncompromising defence of that Church, both as a National Establishment, and as a spiritual institution, we look to your Lordship as the pilot, under whose guidance, with the Divine blessing, the ark of truth is to weather the storm, and to enter upon a state of comparative security and peace.

In the conduct of this arduous charge, for which your Lordship is responsible, not to man, but to the Great Shepherd and Bishop of souls, your Lordship will doubtless be required as heretofore, to pass through "evil report" as well as through "good report." In the midst of all trials and discouragements, we trust that your Lordship will be sustained by the example of Him, on whom fell the reproaches of them that reproached God; and by the prospect of that crown of glory, which is reserved for those "who by patient continuance in well doing," look for "honour and immortality."

We desire therefore to assure your Lordship, of our sincere intention to co-operate heartily with your Lordship in your efforts to increase the efficiency, and extend the influence of our holy Catholic Church. We devoutly implore the blessing of God the Father, the Son, and the Holy Ghost, upon yourself and your undertakings; humbly praying that your Lordship may be long spared to occupy that See, which your experience and wisdom have well qualified you to adorn.

We have the honour to remain, Your Lordship's obedient Humble Servants, Robert Blakey, Rector of Prescott. J. G. Beck Lindsay, Missionary at Williamsburgh and Marlborough. Michael Harris, Rector of Perth. James Padfield, Rector of Beckwith. R. Rolph, Missionary at Osnabrock. S. S. Strong, Minister of By Carleton Place. W. F. Stuart Harper, Missionary at March. H'y Patton, Rector of Kemptonville. ary at March. Henry Caswall, Master of the J. Francis Tremayne. D. School. Edward Denroche. Perth, February 6, 1840.

REPLY.

My Reverend Brethren, The proofs of affection which I am daily receiving from my Clergy, and their congratulations on my appointment to the Diocese of Toronto, may well call forth my warmest acknowledgements.

Deeply do I feel the truth of your remark, that I am called to the sacred Apostolic office of the Episcopate at a period eminently critical and embarrassing to this branch of the Established Church; for never since the Reformation was there a time when the Churches of England, the confessed bulwark of Protestantism on the one hand, and from her primitive government, and regular ordinances, the most effectual check upon novelties in doctrine and practice on the other, was threatened on all sides by enemies so numerous, powerful, and bitter; but believing her essential to the safety of the monarchy, under which we live, and calculated to extend and establish all the blessed influences of the Gospel, and thus to purify and increase the happiness of our people, it is the bounden duty of all her children to come forward in her defence, and grateful is it to me to learn that my feeble, though well intentioned exertions in her behalf have been such as to merit your approbation.

Having by all lawful and peaceable means besought the Civil Power to protect the Church in all her just rights both spiritual and temporal, it becomes us to wait in patience the final result, and should it unfortunately be adverse to our dearest hopes, it will nevertheless be our duty to submit in all humility, never forgetting, that our beloved Church hath her foundations on the Holy Hills, and that her charter is divine; and although she may be deprived of the countenance of Government, she can still fulfil her blessed functions and carry them out to perfection, nor will her condition lose any thing of its real dignity, if doomed once more to occupy the position which she held before the reign of Constantine.

And should this be the doom of our beloved Church, the remembrance that our defence of her rights as a National Establishment and spiritual institution has been quiet, steady and uncompromising, will rise up a sweet memorial before us in after times, on which our thoughts will delight to dwell.

Of my arduous charge to which you so feelingly advert, and of the responsibility which rests upon me, I am deeply sensible; but supported by your active and judicious co-operation, I cannot doubt, with the divine blessing, of so guiding the ark of truth, as to weather the present storm, and place her in the haven of security and peace.

Accept my thanks for your earnest prayers that the direction and support from above which I so greatly need may be graciously vouchsafed me, in the performance of my numerous and important duties. My hope of sustaining the charge, which has been confided to me by Divine Providence, however unworthy, rests not on my own erring wisdom, but on the protection of our Lord and Master, who has promised to be always with his Church. In this hope I am confirmed and encouraged by the hearty confidence you are pleased to repose in my efforts to increase the efficiency and extend the influence of our holy Catholic Church, and I am fully prepared, as heretofore, so now, to pass through evil report and good report, sustained by the example of Him on whom fell the reproaches of them that reproached God.

And now, my Reverend Brethren, let it be our devout prayer, that the Almighty Giver of every good gift may prosper our ministerial labours, and enable us by his Providence to watch over that portion of the universal Church committed to our care, that the kingdom of His blessed Son may be continually advanced, and finally established upon earth.

JOHN TORONTO. Toronto, 25th February, 1840.

Address to the Lord Bishop of Montreal, from the Eastern Clerical Association.

My Lord, We the undersigned, Clergy of the Johnstown, Bathurst and Eastern Districts of Upper Canada, avail ourselves of the first opportunity allowed us by circumstances, of expressing to your Lordship our feelings on the occasion of our separation from your Lordship's Episcopal charge, by the erection of the new See at Toronto.

From the period when the increasing infirmities of the late lamented Bishop of Quebec rendered necessary the appointment of another Bishop, Your Lordship presided over us, with firmness united to urbanity, and dignity mingled with condescension. During a period of great danger to the Church, while the enemies of Zion, endlessly divided among themselves, have yet united in the cry "Down with her, down with her, even to the ground," your Lordship has pursued a noble and elevated course, superior to vain ambition and restless policy. Your Lordship, apparently without designing it, has succeeded in gaining the respect of enemies, the devotion of friends, and the admiration of the Church.

We desire to conclude this brief and simple testimony of our filial affection, by assuring your Lordship that wherever, among the changing scenes of life, our lot may be cast, or whatever may be the happiness or the calamity which a wise Providence may designate for us, it will be our prayer that the blessing of God may rest upon your Lordship and your family, giving you peace and comfort in this world, and a Crown of glory in that which is to come.

We have the honour to remain, Your Lordship's obedient, Humble Servants, Robt. Blakey, Rector of Prescott. James Padfield Rector of Beckwith. Michael Harris, Rector of Perth. with.