and the people, with their priests and philosophers at their head, discovered the cause in the anger of the gods at the toleration of such enemies to them as the Christians. They were sedulously charged with the most horrid crimes, and, thus branded, were persecuted both by the sentences of the magistrates, and by the riots of the multitude. At a time when the blows of persecution were becoming intolerably heavy, Justin boldly stepped forward to arrest the hand of the smiter. He presented to the emperor an Apology for the Christians. It was a step of great personal danger, inasmuch as he thus professed himself a Christian to the emperor's face; and the law of Trajan was still in force, which, though it forbade the Christians to be purposely sought after, yet m to death when they allowed themselves inexorably adjudged the to be such. He was not, however, the first who had braved this danger. Both Quadratus and Aristides had exposed themselves to it, in presenting Apologies to Adrian. The title itself is one of strong and melancholy expression. An apology means the de- the less frequently will you hold communion with the world; and fence made by the accused before his judges. If we take a sorrowful pleasure in reading the defence of an innocent man,-if, amid the works of Plato, we turn over, with deep interest, the defence of Socrates, what should be our feeling in perusing these defences made by our spiritual forefathers against the calumnies of the unbelieving world? Serving their God with all devotion, even to the loss of life-maintaining the strictest purity, no less in thought than in word and deed, in love and charity with all mankind, so as even to pray for their persecutors, they were accused, by men whose character was the contrary to all this, of holding no God, of deeds of revolting impurity in their assemblies, of murder, witchcraft, and every thing denounced by law both human and divine. Under these circumstances Justin came forward, and addressed his work to the Emperor Antoninus Pius, and his partners Marcus Aurelius and Lucius Verus, and to the senate and people of Rome. He begins with claiming from them common justice, and then proceeds to disprove the charges so falsely brought against them, as of atheism, impurity, disaffection, and to shew that some of their real doctrines, as-the future state, the worship of the Son of God, the future conflagration-and others, so far from containing any thing abhorrent to reason or natural feeling, had all of them their parallels among the heathen poets and philosophers. He then proceeds to declare the nature of Christ, -sets forth the Jewish prophecies concerning him, and concludes with giving an account of their initiation of converts, and the rites and forms of their assemblies,-all of which had been misrepresented by the most shocking calumnies. The earnest strain of truth and innocence pervades this treatise, and it discloses an honest and uncompromising spirit, which does not fear to contradict the Stoic prejudices of Marcus; and to tell the potentates whom he is addressing, that they will not escape the future judgment of God, if they abide in

Of its success with the high powers to whom it was addressed, we are ignorant. But we cannot but suppose that it had great though gradual effect among the heathen in general, and served also to confirm many waverers on the brink of passing over to the Church. Justin would scarcely have ventured on a second treatise of the same kind, had he not seen good fruit arise from the

After a considerable stay at the capital, he returned to the provinces; and at Ephesus, after his successful contests with the heathen and the heretic, we find him entering the lists against the Jew. Here he held his celebrated dialogue with Trypho, a most learned man of that nation. This dialogue, in imitation of those of Plato, is furnished with an agreeable introductory scene. He describes himself as encountering in his morning walk, the Jew Trypho. His philosopher's habit occasions a remark which leads to speak of philosophy, and this brings Justin on the subject of his conversion to Christianity. Trypho in reply advises him to come over to Judaism from Christianity, as he has done to Christianity from philosophy: and here the dispute commences. Justin first of all proves against Trypho the abrogation of the Law of Moses, and justification through Christ only; and shows how the Law in its ordinances prefigured the Gospel, which was its end and object. His argument leads him on to demonstrate the divine pre-existence of Christ, maintaining that it was he who appeared under the old covenant to Abraham, the Patriarchs, and Moses. He then proves from prophecy his incarnation, passion and resurrection, and the conversion of the Gentiles. In the course of his argument he solves certain objections, by maintaining two advents of Christ, the last of which was yet to come, and to introduce the millenium, after which was to follow the judgment.

After this conference with Trypho, Justin is supposed to sail from Ephesus. How long he abode in the provinces does not ap- But no such course has been adopted; such a system of pear. But he had the privilege of resembling St. Paul in two visits to Rome; in the first to preach and depart, in the second to feel it a religious duty to discountenance. In the prepreach and die. On this last occasion he found Marcus Aurelius sent instance, the clergy of the different parishes throughon the throne; and although a reign had never occurred so uni- out the country have undertaken the direction of this formly hostile to the cause of Christianity, he boldly put himself matter: it is simply a business betwixt them and their once more in the front of the danger and presented a second Apology. The blood of three martyrs, put to death together merely because they confessed themselves Christians, was fresh when he presented it. It is a mournful document. The sword and rack of persecution come before our eyes as we read it, and, like St. Paul's last letter, it contains a melancholy foreboding of his fast-approaching death. His notorious exertions in teaching, and the fame of his in the township in which we ourselves reside, more than writings, had marked him out. But, above all, his having quitted the ranks of the philosophers, roused the vengeance of that malignant and unprincipled class of men.

(A.D. 168.) He was brought, in company with five others, before the tribunal of Rusticus, the Prætorian Prefect. On being commanded, in the usual form, to worship the gods and obey the emperors, he answered with a distinct profession of Christianity, which the interrogatories of the magistrate only caused him to repeat in greater detail. His companions were next questioned, and they made the same bold profession. The Prefect then turned to Justin and said, "Hark, thou that hast the reputation of eloquence, and thinkest that thou holdest the truth: if thou shalt be scourged and beheaded, art thou persuaded that thou wilt go up into heaven?" Justin answered, "I hope, if I undergo this, to possess its gifts. For I am well assured that the divine gift abides with all who live thus, until the end of the world."heaven and receive a reward?" "I not only conceive, but know, and am fully assured," replied Justin. On this the Prefect said, " Nothing remains for us but to come immediately to the point .-Sacrifice with one consent to the gods." Justin answered, "No one in his proper senses falls from piety to impiety." To the last threat of the Prefect, that he would put him to a cruel death, Justin answered, "It is through a cruel death that we hope and pray to be saved, for the sake of our Lord Jesus Christ; since this will be our salvation and means of confidence before the more ter- in firm, yet respectful protest. rible and universal tribunal of our Lord and Saviour." To the same purpose was the answer of the rest of the martyrs, "Do what you will, for we are Christians, and do not sacrifice to idols."

On this Rusticus pronounced sentence, ordering that those who will not sacrifice to the gods, nor obey the decree of the emperor, be punished by scourging and beheading as the laws direct. The blessed company of faithful witnesses was then led off to the place of execution, and received the crown of martyrdom. Some of dence of many public men by whose agency they were the brethren privily obtained their bodies, and buried them in a helped to maturity. We have seen, what our loyal con-

philosopher for that of MARTYR.

ON THE FREQUENT PARTICIPATION OF THE SACRAMENT

say it is greater religion to come frequently. But I suppose this question does not differ much from a dispute, whether it is better

not last long. Pestilence and famine began to desolate the empire; a frequent communion, may, in its proportion, object against a face of intimidation, to maintain their public integrity solemn prayer.* But the question is, what is frequently? How many times in the course of the year will constitute the word frequently; what rule shall be laid down to regulate our attendance? The Church has already laid down a rule, † if we must needs have a rule; but the warm and devotional feelings of the true Christian will go far beyond this, which was given rather as the extreme of necessary attendance, than any suggestion as to propriety. Unless any very urgent reasons prevail to the contrary, the Christian ought NEVER to turn his back upon the holy table. It is not a question whether three or four times, ten or twenty times be sufficient. Can we do sufficient to please God? The same rule that St. Paul gives for prayer, the Christian should take to himself for the Eucharist: "Be instant" in the Eucharist, and remember the Lord Jesus Christ "without ceasing." The oftener you present yourself at the altar, the more you will desire to come again; the oftener you hold communion with the body and blood of Christ, therefore let your rule be this :- Whenever I behold the holy table prepared-whenever I hear the joyful invitation given: "Come, for all things are now ready," I will straightway go in search for my wedding garment, I will take my place at the feast, I will be found kneeling at the steps of the altar, hungry for the bread of life, and thirsty for the well of living water .- Rev. W. Bennett.

* Jeremy Taylor.
† The rubric at the end of the service.

THE CHURCH.

COBOURG, SATURDAY, MARCH 14, 1840.

The Editor of the Chronicle & Gazette of Kingston s entitled to our best thanks for the courtesy and kindness with which he has expressed himself in relation to this journal and its conductor; and we beg to assure him that these are sentiments cordially reciprocated by ourselves. We meant not, in our late animadversions, to impugn the consistency of our respected contemporary on the questions either of the Union or of the Clergy Reserves; but our complaint was directed against what we deemed an unfair reflection upon the sentiments and conduct of those individuals who, in regard to both those measures, adhered conscientiously to their former objecions. It struck us that a rebuke was meant to be conveyed against those who, notwithstanding that these questions have been disposed of by our Legislature, still think, and are open and honest in the expression of their conviction, that both are open to the severest scanning of public opinion,—the more so, because although thus disposed of by our Provincial Parliament, they have neither of them as yet become the law of the land; and because every British subject has a constitutional right, until they do become the law of the land, to adopt every proper and peaceable means of either nullifying those neasures altogether, or of having them so modified as will best conduce to the public peace and the general good. It were competent for the people of Upper Canada to petition, if they like, against the Union of the Provinces, unless upon terms which will secure British supremacy, and the proper influence of our endangered Protestantism; and it is equally the right of the members of the Church of England who dissent, as the vast majority of them strongly do, from the justice and the expediency of the measure which has been adopted for the disposal of the Clergy Reserves, to petition the Imperial Legislature for such a modification of that Bill as will best comport with the principles of our venerated Constitution, and most effectually promote the interests of true religion. The former the people of the Province have not thought it necessary to do, because an Address was passed by a large majority in the Assembly, which embodied substantially their wishes upon that question: the latter the members of the Church of England have thought it proper to adopt, and they should neither be reviled nor blamed for the exercise of what all must concede to be a constitutional right. Did they, in the performance of this duty, resort to the methods so frequently employed in similar cases, of exciting the minds of the people by calling public meetings, addressing to them inflammatory speeches, or distributing inflammatory placards, the authors of such conduct would justly expose themselves to the utmost severity of rebuke. will be gratifying to their consistent supporters, we are enabled to announce, from all that has come to our knowledge, that the petitions against the late Spoliation Bill have met with the most signal success. We know that neighbouring one of Hope, 200; representing a portion of the community which, for their intelligence, wealth, loyalty and numbers, deserve that their honest remonstrances should be patiently and respectfully considered.

It would be, we can assure our respected contemporary, a source to us of unfeigned gratification, could we conscientiously yield to the present Governor General of British North America the same meed of our humble support which was tendered to his excellent predecessor, or which, as a general rule, we felt justified in affording to those who have held the office of Lieutenant Governor of the Province, since the time that we commenced our editorial career. For such of the acts of the Governor General as may bear upon the face of them the evidence of a desire to promote the public good, he shall "Do you conceive then," said Rusticus, "that you will go up into receive our most hearty commendation; but when we discern amongst the measures which he recommends and which he exerts all his influence to carry, such as obviand are designed to upset the fabric of the National Religion,—when we see apparent a determination to frown Throne, and to exalt their rebellious opponents, we feel

most important measures of the late Session have been points as have been thought liable to objection. carried, our contemporary must excuse us if we differ from or offend him in the unhesitating avowal of our own conviction, that it has been any thing but honourable to the parties by whose influence they were rendered successful, or flattering to the consistency and indepentemporary cannot fail to have observed with pain, a me-Thus Justin obtained that title which has ever since been so lancholy descent of public virtue from that proud emihonourably affixed to his name. He exchanged the appellation of nence on which we had fondly believed it to have been immoveably fixed, and a grievous development of paltry Some religious persons have moved a question, Whether it be of the latter degradation, lately so manifest to all the to which the name of Bishop Horne is, we think errone-

of the first Antonine. But even under such an emperor this did to pray often or pray seldom; for whatsoever is pretended against men are not so circumstanced, as to permit them, in the without a corresponding sacrifice of private duty. It needs no lengthened argument to shew which of the two in such a position of things, should be yielded; but, as we have already said, we have no severer feeling than pity for those who have been placed in the distressing

We have more to say upon these topics; but we gladly leave a subject so little calculated to beget feelings of pleasure or refreshment, and we leave it with renewed assurances to our contemporary of the Chronicle & Gazette of our cordial regard and good-will.

It is with the highest gratification we learn, as well from the public papers as from private advices, that the return of Henry Sherwood Esq. for the loyal and conservative city of Toronto has, by the result of the recent canvass, been placed beyond a doubt,—that not only is his election certain, but that he will absolutely distance his Radical opponent. It is with the political opinions alone of that opponent that we have any quarrel: we respect, as sincerely as his best friends can do, the personal good qualities which, it is conceded on all hands, he possesses; but as a public man, he cannot but experience the most unqualified opposition of every honest conservator of his country's honour and welfare. That gentleman, in his Address to the Electors of Toronto, and in some other published documents, intimates with sufficient plainness that he adheres to that theory of Responsible Government which was so distinctly repudiated by Lord Melbourne, Lord John Russel, and the Marquis of Normanby; so that we are to infer, either that the Government at home, with no unusual vacillation, have changed their opinions upon this question, or that at the very outset of his public career this champion of all that is "liberal" is acting in direct opposition to principles of policy which that Government has avowed! But perhaps it will be asserted that he is the servant of 'the people' and not the spokesman of the Government: if this be so, his defeat at Toronto-which may be calculated upon as certain-should, according to his own principles, induce him, so soon at least as that defeat ecomes matter of history, to resign his office of Solici-

We are quite at a loss to understand by what pervermake it out that our late brief notice of the secession of equally at a loss to understand how any previous notice in our columns of similar secessions from that communion, can with any prepriety or justice be termed "offensive and discreditable observations." In the case of Mr. Mulkins, we contented ourselves with a simple announcement of the fact with a remark that we might hereafter offer some observations upon the subject: the only notice we can recollect publishing of similar facts previously, was taken from the Quebec Mercury, in an account of an Ordination held by the Bishop of Montreal in October last; and although we had it in our power to make some ccompanying observations as flattering to the principles which from convition we uphold, as they would have been discreditabe individually to the Editor of the Guardian, we camot recollect that such were ever made. When the particular remark which is deemed "offensive and discreditable' is pointed out, we may either defend ourselves or make reparation, as circumstances may seem

It strikes us, hwever, that in the notice of these facts contained in the Guardian of the 4th instant, the opportunity was eagery seized of convincing the world, if possible, that the Methodist communion would be great gainers and the Church of England great losers by the secession in the one case, and in the accession in the other, of those four individuals. A few lines from us, making no reflection upon any body or any party, are eagerly seized as apretext for an attack upon the character of those individuals,-the justice of which, until we see it supported by some less exceptionable testimony, we must take have to doubt. We shall not, by any means, accuse or suspect the editor of the Guardian of asserting a wilfu untruth; but he has been in the habit, from whatever ause, of wandering so much in his accounts of men ind things from the exact facts of the case, -in matters upon which our own explanations of the whole truth have in more than one instance wrung from him the rductant penance of a cautious silence,that it must not surprise him if we are not a little incredulous as to the justice of the accusations which, in the present case, he has thought it proper to make. We have no doubt that the individuals assailed will, if admitted into Holy Orders in the Church of England, previously furnish such explanations of the charges made against them, as will satisfy those whose office it is to admit them to the ministry; and probably those very individuals, as much as the friends of the Church in general, will thank the editor of the Guardian for an opportunity of openly refuting accusations which might hereafter be employed, for purposes of injury, by secret and intangible insinuation.

We observe in the St. John's (N. B.) Courier of Feb. 22, a very interesting account of the operations of the "Church Society" of that Province, as developed at their Anniversary meeting held at Fredericton on the 12th of that month. Several clergymen, besides the Archdeacon, were present; and many of the most respectable and influential laymen of the Province. We perceive that £100 was placed at the disposal of the Executive Committee for "Missionary Visits to neglected places," and the further sum of £150 for "aid to the building and enlarging of Churches and Chapels". Of ously compromise the spirit of our glorious Constitution, the value and importance of such a Society, there cannot, we should suppose, a doubt exist; but it would appear from the Address of the Venerable the Archdeacon, that down the most loyal supporters of the Altar and the the general co-operation of Churchmen in the Province had not yet been obtained, in consequence of a scruple ourselves compelled, on every principle of common ho- in some quarters as to the propriety of the Constitution nesty in the discharge of a public trust, to raise our voices and proceedings of the Society. This difficulty, however, it is judiciously proposed to remedy by an appeal In regard to the manner in which the leading and to their Diocesan, and the submission to him of such

> We have great pleasure in publishing the communication of Mr. J. Vansittart, on the subject of the interestng and important Letters lately read by the Hon. Mr. De Blaquiere in the Legislative Council. The explanation he furnishes of the manner in which those Letters were procured, will, we are sure, prove as gratifying to our readers in general as it has been to ourselves.

We are not able to reply satisfactorily to the inquiry intriguing which ought to have no place in the private of our clever correspondent Z.; though we apprehend dealings of honourable men-much less in the exercise the able author of that valuable little treatise, "First of the Crown. If we cannot contemplate the specimens | theft perpetrated upon good George Herbert, in the lines

COMMUNICATIONS.

To the Editor of The Church.

Westridge, Woodstock, March 2, 1840. REV. SIR,-In your paper of the 22d ultimo, I observe an article upon the letters read by the Hon. Mr. DeBlaquiere in the Legislative Council, during the discussion on the Clergy Reserve uestion, and feeling sure that whatever is brought before the public in the columns of the " Church," you would desire should appear in its true light, I do not hesitate to beg insertion for a fev particulars on the subject.

True it is, "they are of immense value, and have made a very great impression," and equally true, that very great credit is due to the individual through whose instrumentality they have been brought to light; but as from the substance of the article the public are led to conclude that Mr. De Blaquiere is this indivilual, and as I am persuaded he would be the last person to wear laurels not his own. I beg leave to bring before you a true state ment of the facts: and this I do by no means in disparagement of Mr. DeBlaquiere,—a gentleman whose principles and abilities I highly respect, whom I have learned to esteem in private life, and greatly to admire and value in a public capacity,—and surely every friend to our national Church must acknowledge a lasting debt of gratitude to him for the masterly use he made of those documents when placed in his hands; and I have reason to believe that the name of the gentleman who did procure them would have been given with the Letters by Mr. DeB., had he not expressed a wish to the contrary. I feel, therefore, that in correcting this erroneous impression, while I perform an act of justice to my friend, I am also doing what must be most grateful to the genero mind of Mr. DeBlaquiere.

To our worthy and highly valued Rector, the Rev. Mr. Bettridge, and to him alone, is the credit due for searching out these Letters, and bringing them before the public from an obscurity of nearly half a century, and where they would have reposed unnoticed and unknown, until time and mildew had consumed them, but for his indefatigable exertions; and permit me, Sir, to add, that this is but one of the very many and important services which, under the blessing of God, he has been enabled to render our beloved Church while on his mission in England.

While in Devonshire, Mr. Bettridge was invited by the widow of the late General Simcoe to spend a week with her. This his numerous engagements at the time would not permit, but a day was named to breakfast at her house; and ever mindful of the great object in view, he lost not the opportunity to enquire if she had any recollection of the General's leading measures in his administration of the Government of Upper Canada, particularly ion of words, the Editor of the Christian Guardian can as regarded the Church, and the settlement of the Clergy Reserves. She replied that she remembered them most distinctly. Mr. Mulkins from the Methodist connexion, contained which led to further enquiry, and resulted in the discovery that or implied an "attack" upon that body; and we are she had in her possession many original letters and documents connected with the subject. After a diligent and fatiguing search among several old dust-covered chests piled up in the Library, and which had not been disturbed for many years, Mr. Bettridge, assisted by the daughters of Mrs. Simcoe, was enabled to select those Letters, which he transmitted to the Hon. Mr. De Blaquiere but a week before they appeared.

Such is a simple statement of the facts; and as "nil falsi audeat, nil veri non audeat dicere," is a principle which, I am sure, you will heartily respond to, I have no doubt of your giving a place to this communication in your excellent journal.

I have the honour to be, Rev. Sir, Your obedient Servant,

JOHN G. VANSITTART.

To the Editor of the Church. SIR,-Will you permit me to notice a strange mistake in the

quotation of some verses in that excellent article, "First Sundays at Church," in your last paper. They are there attributed to Bishop Horne. Let me call attention to the following beautiful lines of Herbert, or the "Divine Herbert," as he was once called, and tell me if, in the sweet and most quaintly musical flow of their old English, any one could recognize the pretty little stanzas so neatly dressed up by Bishop Horne:-

Sweet Day! so cool, so calm, so bright,
The Bridal of the earth and sky,
Sweet dews shall weep thy fall to night,
For thou must die!

Sweet Rose! whose hue, angry and brave, Bids the rash gazer wipe his eye—
Thy root is ever in its grave,
For thou must die!

III. Sweet Spring! full of sweet days and roses, A box where sweets compacted lie, My music shews you have your closes, And all must die!

Only a sweet and virtuous soul, Like season'd timber never gives; But when the whole world turns to coal, Then chiefly lives!

IIII.

These lines can be found either in the large editions of the British Poets, or in a little work called "Religious Poetry of the 17th Century. I trust the worthy Bishop Horne was not the redeller of poor Herbert. Sternhold, Hopkins, or Blackmore, would have been more merciful to Milton's "Lycidas," had any of them undertaken to trick him out in ideas borrowed from the wardrobe of their imaginations.

Will you notice this act of poetical piracy, and oblige, Z.

CHURCH STATISTICS.

RECTORY OF WELLINGTON SQUARE.

Incumbent, the Rev. Thos. Greene. Shortly after Wellington Square was constituted a Rectory, a neat Church was erected principally at the expense of Wm. Johnson Kerr, Esq., who hoped that, upon its completion, the usual stipend for a Clergyman would be extended to this as well as other Missions; but in such an expectation he has hitherto been disappointed. The first Missionary nominated to the pastoral charge of this place was the Rev. T. Mack, who laboured with acceptance here for nearly a year. After his departure, the Rev. J. G. Geddes kindly afforded his gratuitous services; but as his own immediate engagements at Hamilton and Barton occupied the earlier hours of the Sabbath, his attendance at the Square was necessarily so late, that the distant members of the Congregation could not avail themselves of his valued ministrations. In the July of 1838, the present Incumbent entered upon the charge of the Mission (a weak state of health rendering him unequal to the laborious duties of Travelling Missionary in which he had been engaged for two and a half years previously), and had the satisfaction of finding many in the various parts of the township rejoicing in the prospect of having Gospel privileges once more within their reach. His two first congregations were in the Square and on Dundas Street. In the latter place, being much inconvenienced by the want of a suitable house of worship, the members of the Church decided on erecting one; and this they have lately carried into effect. There we have now a very neat and commodious

For the site of this Church and burial-ground we are indebted to the prompt liberality of Thos. Atkinson, Esq., who deeded the necessary quantity of land for the purpose to the Bishop and his accessors. The funds requisite for the erection of the Church were supplied by the subscriptions of the neighbourhood and the donations of the Lord Bishop of Montreal, and also to the inde-Waddilove. Whilst the zeal of every member of the Building severe in contending for the Faith, as it was once delivered until Committee deserves much praise, that of Lorent Ireland and the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the Faith, as it was once delivered until the severe in contending for the faith of the severe in contending for the severe in contending for the faith of the severe in contending for the faith of the severe in contending for the faith of the severe in contending for the severe i of a public trust by a faithful and high-minded servant | Sundays at Church," was not conscious of the literary | fatigable friend of the Church in Canada, the Rev. W. J. D. Committee deserves much praise, that of Joseph Ireland and | the Saints. rescrence to these holy mysteries to come but seldom: while others say it is greater religion to come frequently. But I suppose this das Street, and on the Lake Shore; and he has weekly appoint- and the good of their fellow-creatures, evinced by continual of

ments in the township of Nasagiweya, and Oakville, Trafalgar, and also, as circumstances permit, in three other stations. The number of children receiving scriptural instruction may be computed at 75. Several little girls receive gratuitous instruction in ertion

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needle-work every Saturday. The Notitia Parochialis for the year ending July, 1839, is as follows :- Baptisms, 61; Burials, 6; Marriages, 1. The number of Communicants within the range of his labours may amount

ADDRESS FROM THE MIDLAND CLERICAL ASSOCIATION TO THE LORD BISHOP OF TORONTO.

May it please your Lordship; We, the Midland Clerical Association, beg to express the infeigned gratification which the opportunity of our first Meeting since the return of your Lordship to this Province, affords us of congratulating you upon your elevation to an office which the spiritual wants of this rising country rendered so necessary, and to which your Lordship's long and zealous services in the cause of Christ and his Church gave you so pre-eminent a claim.

More than thirty years have elapsed since your Lordship entered upon the ministry in this portion of the vineyard of our Divine Master; and the changes in the spiritual condition of the country during that interval, while they afford cause for much thankfulness and joy, cannot but awaken at the same time sentiments of regret and melancholy. There is reason for abundant satisfaction and gratitude that, in the space of thirty years, the shepherds of the flocks of our Zion have increased from three to eighty; and that the whole number of communicants then in the Province scarcely reached to one half of the amount of those who are now accustomed to gather round the altar of that church which has so long enjoyed, and continues still to receive the benefit of your Lordship's pastoral care. But we cannot look round without sorrow of heart and many anxious forebodings upon the waste places in our vineyard, -upon the hundreds of scattered families of our communion who seldom hear the voice of an accredited ambassador of the Lord,—upon the numerous townships, peopled in a great degree by those whose Protestant forefathers earnestly contended and died for the faith, without the means of access, except in cases rare and few, to those ministrations to which in their father-land they had been accustomed, and which, in this country of their adoption, they had fondly hoped were secured to them. We view their destitute condition with sentiments of the deeper depression, when we contemplate the effort which has recently been made to deprive the children of the Church of that patrimony which a religious King had conferred, and which the Constitution guaranteed to them. But amidst the lukewarmness of friends and the violence of opponents, we cannot refrain from thanking your Lordship for the zeal and Christian determination with which, aided by a few faithful friends in the Legislature, you have resisted those aggressions upon the acknowledged rights of the Church. These are efforts which, when the clamour of faction shall have died away, will be viewed by a Christian public with the approbation they deserve; and in the dying hour they will afford to your Lordship a satisfaction which no attempt at effecting an unstable peace at the expence of principle could ever yield.

That the Great Head of the Church may continue to "cast upon it His bright beams of light," and that He may long preserve your Lordship in health and strength, and vouchsafe to you an increasing measure of His grace and Holy Spirit, that you oversight of this Diocese may be blessed to the glory of God and to the salvation of souls, is the fervent and constant prayer of your Lordship's faithful and affectionate servants,

On behalf of the Association,

(Signed)

CHAS. T. WADE, Chairman. A. F. ATKINSON, Secretary. Port Hope, Feb. 6th, 1840.

My REVEREND BRETHREN: I feel much encouraged by your seasonable and affectionate ad dress on my appointment to the episcopal superintendence of this new and important diocese; in which the spiritual wants of the

inhabitants are so great and pressing. Amidst many difficulties which the branch of the united church of England and Ireland has had to encounter and surmount in this portion of Her Majesty's dominions, there is nevertheless, as you justly observe, great cause of consolation in the gradual but steady amelioration of our religious destitution. As the Clergy have in creased in number, so have our communicants in a still greater proportion. It is, indeed, delightful to me to state, that in all places, as well as in Toronto, where the ministrations of our Apos tolic Church have been regular, there has been a like incr a wong her members. And in regard to those who are so to diminish our numbers, we appeal with confidence from their man statements to the public return of population; which, not will standing it called a standing standing its acknowledged imperfectness, proves us to be far more numerous than any other denomination in the colony.

But though much has been done, through the power of God accompanying our weak endeavors, the harvest is still great, and the labourers few; and most deeply do I deplore with you, many waste places in our Vineyard, and the hundreds of scattered families of our communion, who seldom hear the voice of an act credited Ambassador of the Lord. Yet even here, we must not give way to despondency. Our brethren in England are becoming fore and more aware of our spiritual wants, and more and more

ready to hold out the generous hand of cordial assistance.

The Venerable Society for the Propagation of the Gospel in for Goldonies reign parts, ever awake to the religious necessities of the Colonies and to which, under God, North America owes the foundation of our beloved Church, has resolved to grant us twenty additions Missionaries; the sister Society for Promoting Christian Know ledge has very lately bestowed a donation of two thousand pour sterling, to be expended for the benefit of the Church in this dio cese, and stands ready to confer new favours.

Among ourselves, also, indications of a liberality worthy of the primitive age begin to appear. Col. Burwell, so long a disting guished member of the Legislature, and honored for his firm disinterested support of our holy Catholic Church, has lately built an excellent Church, and substantial Parsonage House, not an endowment of six hundred acres of good land,—and constitute the the whole a Rectory, under the name and appellation of the "Port Burwell Rectory;" and he promises the erection of two more Rectories, equally well endowed, in a short time. It can not be but the not be, but that such a meritorious example will call forth man)

In lamenting with you the reckless effort recently made to prive the Church of the patrimony which a religious King had conferred, and which the Country which a religious King had conferred, and which the Constitution of the Province guardinal we are not without hope of its coming to nought; for it is happily one of those measures which one of those measures which, before it can receive the Royal as sent, must be laid before it. sent, must be laid before the Imperial Parliament, and thus an opportunity will be offered by opportunity will be afforded of arresting its progress, and of sub-stituting in its stead such stituting in its stead such an arrangement, as may accord with justice, and the principles. justice, and the principles of a Christian government.

Whatever may be the final result, our duty shall have been scharged when we have discharged when we have respectfully petitioned against the mes sure; and having so done, it then becomes our privilege to bow with submission to the decident with submission to the decision of the supreme Legislature.

In striving by peaceable and lawful means to preserve the pate nony of the Church, we are discharging an imperative duty; to give it up so long as it can be innocently retained, would not only be to abuse a talent. Let the solution of the solution be to abuse a talent, but to incur a judgment. Yet, should the day ever arrive, when the day ever arrive, when the question shall lie between the retention of that patrimony on the of that patrimony on the one hand, and the breach of God's copy mands on the other mands on the other, we shall, I am confident, reject it with ab horrence, and despising worldly considerations on such terms, po

I thank you for your prayers on my behalf, of which I stand