

Visitation of the Sick." Next to the hilarities of his wedding scene we behold, as it were, his sick room and bed of pain; his family gathered around him; anxiety and alarm on every countenance; the house of feasting turned into the abode of fear and sorrow. And now there is but one more act before the curtain falls; one more office which the church below performs upon her child; lastly, we are presented with the "Order for the Burial of the Dead."—From the Rev. A. Woodward's Sequel to the Shanammite.

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 12, 1840.

We have been kindly favoured by the author with a copy of a sermon preached in St. Paul's Church, Albany, by the Rector, the Rev. Ingham Kip. It was delivered before the Presidential election in New York, and with the hope of correcting that unnatural excitement to which the approaching contest had given birth, and of allaying that feeling of bitter hostility between the conflicting parties which political contention—when it is not tempered by Christian kindness—is too apt to engender. The subject of the discourse is "Our National Sins," and faithfully does the Reverend gentleman depict the national iniquity, and expose its inevitable punishment. There are many allusions to local circumstances; and consequently incapable of an extended application; but, irrespective of these, truths are enunciated of a most solemn nature, and of universal importance. In the commencement we are directed to trace in the revolutions of empires the hand of God, and to ascribe the astonishing events recorded in history, both sacred and profane, to the interposition of the Almighty.

"The Bible alone teaches us the true philosophy of history. If we open any uninspired record of the past, we find that the secret spring which produced every change is entirely concealed, or is lost to view in a cloud of uncertain speculations. The rise or fall of empires is ascribed to the march of this conqueror, or the abilities of that leader, while no notice is taken of that Almighty Power, which 'girded them with strength for the battle,' and crowned their efforts with success. The writers are contented with looking only to second causes. They did one link after another to the chain, but forgot the last link which binds it to the throne of the Eternal. This it is which renders profane history so vague and unsatisfactory. But Scripture, on the contrary, tears aside the veil, and discloses the secret causes which produced all these results. It portrays to us the powerful monarchies of the elder world—the Assyrian, Babylonian, and Persian—stricken in their pride, and crumbling successively into the dust, because God had determined it should be so. It reveals Him as raising up the foe which was to work their ruin, (Isaiah v. 25; xii. 1—5), and so overthrowing all things that human wisdom and human valour were powerless to arrest the blow. And that the world might know beyond a doubt that His hand was the one which did it, the prophets were directed centuries before to proclaim, that these events should happen. Here, then, is the true philosophy of history—the solution of all its mysteries—that revelation which shows us the Most High ruling among the inhabitants of the earth, and visiting the nations for their sins.

"He has established certain immutable principles of justice and right, by which it is the duty of nations to be guided. And unless they do so, He visits them, as nations, with his judgments. They can no more escape the certainty of retribution, than can an individual who that his sin will be covered, and he evade the searching eye of the Omnipotent. And it is the duty of the ministers of God, at times to raise their voices, and to publish these great and solemn truths to their countrymen, that the land in which they dwell may not forget there is a God who is shaping out its destinies. When wickedness is rife around them, and national sins are waxing greater, they must proclaim the startling warning—'The nation and kingdom that will not serve God, shall perish.' Let it not then be said, that subjects like these are inappropriate to the pulpit. It is not thus to be narrowed down in its influence. These themes fall within its legitimate domain. The ministers of the sanctuary are stationed upon the towers of Zion, to look over the horizon, and discern if possible, the approach of any threatening evil. The cry goes up to them, 'watchmen, what is the night?' When they see, therefore, the gloomy clouds arising, and a moral darkness rolling over the land, they must needs answer, 'Behold, the night cometh.'

The contemplation of the infinite wisdom and power of God in the government of His Church must of necessity frequently present itself to the careful and devout reader of the Holy Scriptures. To him it is indeed a source of consolation and valuable instruction, and is well calculated—if undertaken with a proper spirit, and not with a mere desire of gratifying curiosity—to make him deeply sensible of the inestimable privilege he enjoys in being a member of that family which has ever experienced, in an especial manner, the guidance and protection of the Almighty. Though surrounded by dangers and temptations on every side; though continually exposed to the malicious machinations of the Powers of Darkness, yet it is consolatory for the true Christian to feel that an Omnipotent Being has appointed bounds to the influence of the Evil One, and that He will render his sincere worshippers eventually victorious. He may learn too by reflection on this interesting and important theme his own frailty and unworthiness, and the imperative necessity of confidently relying on the assistance of the Most High, and of seeking that aid by fervent supplications at the Throne of Grace. He can investigate the sole source from which the bulwarks of Zion derive their strength, a stability which forms so striking a contrast with the ephemeral nature of all things created upon the tottering foundation of reason unassisted by revelation, which, while the Church of God remains firm as the everlasting hills, are always subject to change, and at length, after enjoying a transient existence, swept by the effacing hand of time into oblivion.

The resources of the most powerful empires of antiquity have been successively developed and employed by the Supreme Being for the promotion of the welfare, both spiritual and temporal, of His Church, and when this end has been obtained, the same deity who called them into existence, has either suffered them to fall by gradual decay, or has at once annihilated them, as no longer useful, but rather prejudicial to the interests of his chosen people. In the rise, as well as in the extinction of the kingdoms of the earth, we can discern the agency of a kind Providence operating for the benefit of His Church. Profane history is a comment upon, and a confirmation of that solemn assertion made by the Royal Psalmist, that "the Lord loveth the gates of Zion more than all the dwellings of Jacob."

After demonstrating that the religious character of the nation is dependent on the degree of attention paid by individuals to the sacred precepts of the Word of God, (he might have added, by the measure also in which the ministrations of that word is publicly sanctioned and promoted by established authority,) the Reverend gentleman remarks:

"There are, then, national sins, which, if punished at all, must be visited in this life. The retribution of individuals may be postponed to the next, because as an individual each must stand before the judgment seat of God, but with communities it is not so. The tie which binds us together as a nation is severed at the grave.

"And how fearful the record of facts which rises from the history of the past to confirm this truth! See how in ancient times God swept kingdoms away, when 'the cup of their iniquity was full.' Amalek and Moab, the Canaanites and the Philistines, passed from the roll of nations, and their names live only on the pages of history. Behold the noblest cities of the Eastern world—Nineveh, and Babylon and Tyre—when they exalted themselves as independent of all fear of change. Trampled under foot by nations whom God had 'gathered from afar,' and commissioned to be his ministers of re-vengeance, the very spot they occupied is now forgotten, and the traveller stands upon their ruins, scarcely conscious that there was once the noise and busy life of crowded millions. See, in later times, how entirely power has passed away from the halls of the Caesars, until 'the

eternal city' is desolate on her seven hills. These were smitten in their pride, because God was angry. And even his favored people Israel escaped not, but were forced from their own experience to learn this fearful lesson. Captives to the fierce idolater—transferred from nation to nation—'emptied from vessel to vessel'—they were taught at last in bitterness and tears, that God had marked their idolatry, and 'would not give his glory to another.'

He then feelingly enumerates the more heinous varieties of national crime, and amongst them includes a prevailing idolatry to Mammon. This sin—one of the most effective in estranging from the Divine Creator the affections of the creature—is dwelt upon in the following manner:—

"Look again, at another sin—our humiliating worship of wealth. Before the idol of Mammon, we bend with a ceaseless, degrading adoration. I know that this has been a sin in all ages, but does it not peculiarly mark this period? Even our language proclaims it. When we ask the worth of an individual, we have no reference to his moral or intellectual acquirements, but to the amount of riches he may possess. The impression seems to be growing stronger, that the acquisition of wealth is the most important business of life, and that he is best fitted for intercourse with the world, who possesses the most sagacity in heaping it up. The consequence is, that the standard of morality has been gradually sinking to a lower ebb. In the excitement produced through our land by the acquisition of sudden fortunes, strict and stern integrity has been too often forgotten. How frequently, for instance, do we see individuals tolling in wealth, and 'faring sumptuously every day,' when their unpaid creditors, whose claims the law has cancelled, are perchance suffering privation! How often do men mount up to fortune, by means which should draw upon them the withering scorn of all who value integrity and right! But yet it is a melancholy fact, that there is a tone of feeling prevailing through society, which induces it to call such things by soft and lenient names, and even to look with favor upon a selfish perpetrator of an equivocal act. How often spreads a charm about him, which covers the multitude of his sins. He is regarded with complacency, on account of the power which the possession of fortune has placed in his hands, and all enquiries are prudently forbore, as to the manner of its acquisition. His very success seems to sanctify the efforts he used, and to cast into oblivion all his former departures from the path of honor and justice.

"And how often do those who preserve their integrity towards men, in this respect, fall in their duty towards God! Look at such an one, and where can you see any thing in his character, which is not 'of the earth, earthy?' Through the day, he labours with absorbing cares, and in the night, he is lulled to sleep, by the soft murmurs of his wealth. At night, as he sinks in weariness to slumber, his latest waking thoughts are planning out the business of the morrow; and even in his midnight dreams, visions of countless wealth flit before his eyes, and he awakes, to mourn that it was not a reality. Thus, one day after another of his life passes away, forgetful of his God—forgetful of every thing, but his desire to be rich.—His dealings are all with the mortals around him. He thinks not of those glorious intelligences, who dwell in the courts of heaven, and who are the ministers of the Master's will to the beings of earth, and who may be around his path, watching over his steps, and lamenting his strange infatuation. He is so deeply engaged in settling the books which record the debts of his fellow men, that he never remembers how much he owes to his Lord. He never, in all his calculations, looks forward to that volume which shall be opened at the judgment seat of Christ, when the whole human race shall assemble for moral retribution, and their accounts be balanced for eternity. He is too much occupied with the 'cares of this world and the deceitfulness of riches,' to think of any thing more elevated. His mind is ever in a state of feverish anxiety, looking with solicitude for what the next change of fortune may bring him, and always reaching forward to something just beyond his reach. But is this the kind of service which God requires of his reasonable creatures? No; his Master is writing an account against him, which he will one day find it difficult to discharge. And yet; this is a portrait which thousands in our land might claim, for in this we behold one striking form of our national sin.

"It is time then, we think, that the pulpit should speak out—that the ministers of Christ should raise their voices to rebuke this prevailing idolatry of wealth, which they see ushering in so long a train of evils. They should inculcate upon their hearers, the lesson of moderation which the gospel teaches to those whose 'life is even a vapor that appeareth for a little time, and then vanisheth away.' They should proclaim to those who are grovelling in the dust, that there is something more valuable than money, and the search of which is more dignified, for an immortal spirit.—They should point to the snares which gather around the steps of him who surrenders himself up to the inordinate love of gold, and who is thus illustrating by his own example, the truth of that declaration—'he that maketh haste to be rich, shall not be innocent.'

To national crime every people, as a community of fallible men, must be liable. How anxious, then, should we be that we do not forfeit, by rebellion against our Maker, his favour which has been imparted to us with an unsparing hand, and to which we owe our national greatness. Our privileges are great, and our responsibilities are proportionately heavy. We are members of a genuine branch of the Apostolic Church, which has been rescued from the fiery trials of persecution, and exalted to a proud and lofty station by the Most High. The Word of God is preached to us in all its purity and excellence; its brightness unobscured by human traditions, and its sacred truths unperturbed by human artifice. The talents entrusted to our care are inestimably precious; let us take care, then, that they be employed in the service of our Divine Master. Let us, especially, beware of being led into the fallacy of supposing that the prosperity of our Church can justify her slumbering in supine security, much less that it can preclude the necessity of individual exertion. From the words of the excellent sermon before us let each member learn his duty:

"Does any one ask—WHAT IS MY DUTY IN THIS CRISIS? I answer—1st. Become yourself a Christian in heart and life. This must be the preparatory step, to qualify yourself for usefulness. Then you will estimate clearly the claims of truth and justice, and be freed from all those idle sophistries which pervert and entangle the worldly wise. Then, you will feel your own obligations, and labour as one who knoweth that he must give account. Then, you will be qualified so to train up your children, that in future years they may be a blessing to the land of their birth, and your influence, long after you are sleeping in the dust, live and act in the virtuous conduct of those who bear your name. Oh, if there were no such thing in our country as an irreligious home—if the rising generation could be sent forth into the conflict of busy life, purified by the refining influence of religious culture—rich in the memory of a father's holy example and a mother's tender prayers—how changed would be the spirit of this community! How hallowed and elevating would be the influence going out from our land through all the earth! Then we should need no other pledge for its safety—we should ask no other security for its ultimate prosperity. Holy watchers would be about us, to guard from every evil. The elect of God—the virtuous and holy—would be every where, sanctifying our land. Ceaselessly would there ascend to Heaven, the fragrance of 'the golden vials full of odors, which are the prayers of saints,' and 'God, even our own God, would give us his blessing.'

"Again—you must exert your influence to elevate the tone of public feeling. In the unrestrained intercourse of private life, unnumbered opportunities are occurring in which you can assert the cause of truth and holiness, and aid the advance of those great principles which are to live and go down on the way, long after this world is no more. In the discharge, too, of your public duties, by showing that you contend for 'principles, not men'—that your sympathies and love can rise above all petty distinctions, and embrace the interests of our common country—you will set a dignified example, honorable to you as a patriot, and worthy your profession as a Christian. But above all things, learn that patriotism and religion must go hand in hand; for how can he love his country who is doing any thing to produce its degradation, and thus making the Omnipotent its enemy?—Should iniquity become a rife among us, and we desert the God who hath hitherto borne us up as through every trial, every page of Scripture prophesies our fate. 'The nation that will not serve Him shall perish; yea, that nation shall be utterly wasted.' The elements of discord which now exist within our land would burst forth into violence—its conflicting interests be soon arrayed against each other—and our history be written in the blood of the living, and inscribed upon the monuments of the dead. The Spirit from on high, which imparts wisdom and peace, would be felt no longer—God's protecting presence be utterly withdrawn—and the voice of the Divinity be hushed in silence,

until, as in Jerusalem of old, it is heard saying, 'Let us depart hence.'

We have to acknowledge, from an intelligent correspondent, the receipt of a very interesting article on the present position of the Church of Scotland, in consequence of the disagreement which subsists on the question of patronage between the General Assembly and the Courts of Law. The case to our own mind is perfectly clear; although, as the subject comes not strictly within our province, we have foreborne to give an opinion upon its merits. Parties interested may plead, as they will, the inconveniences resulting from the law as it stands; but by that law they should undoubtedly abide, when its award has been promulgated by its most distinguished interpreters and from its highest tribunals.— Yet, after all, it may be but part of the general contest between democracy, supported by the powers of infidelity, on the one hand, and that conservative principle, on the other, which, while it conscientiously upholds the rights of kings, is distinguished for its vigorous and zealous maintenance of that high and holy power by which "kings reign and princes decree justice." To this contest, on what we cannot but deem the erroneous side, not a few good and able men are, perhaps unconsciously, lending themselves; combating under the democratic standard, while they believe themselves contending for real liberty and the genuine cause of truth. This contest, shaking so terribly the nations, may, however, terminate, as far as the present question is concerned, in this happy result,—a more just balancing of the respective powers of the Church and the State; a communication of more of a heavenly odour to the secular party to this high and scriptural alliance; a closer sympathy of the Church with the Crown; a more complete overshadowing, with her holy mantle, of the forms and operations of civil rule.—But we must not anticipate the narrative of our correspondent, which is lucid and judicious; leaving conclusions, which are obvious enough, to be drawn by the reader. This communication, which we beg to assure its writer is highly valued, shall have insertion at the earliest practicable period.

We have given at various times, in this journal, some important extracts from the late work of the Rev. Derwent Coleridge, entitled "The Scriptural Character of the English Church." These are extracts, we would beg to remind our readers, which ought to be read with great care and attention; as well for the importance of the subjects upon which they treat, as because, from the peculiarity of the author's style, his meaning is not always to be caught on cursory perusal. They bespeak a mind of more than the common order, and a heart in which glows purely and brightly the flame of Christian love and devotion. Their style, too, in sublimity of conception and grace of diction, is far above the ordinary standard; though, while we admire the strength and grandeur of its flow, we may sometimes complain of a little obscurity. But our sentiments will be better expressed in the language of a Reviewer in the Christian Remembrancer:—"Mr. Coleridge is, beyond all question, a highly gifted man. He has great imaginative power; chastised, however, by habits of deep and patient thought. He has a heart penetrated and pervaded by a solemn and reverential affection for all sacred things. All his faculties, so far as man may judge, appear to have received that consecration which none but the Spirit of Grace and Sanctity can confer. Moreover, he has been disciplined in a noble school,—even in the mind of his own time-honoured father; and very delightful it is to see how highly he estimates his birth-right. That he himself is not unworthy of his lineage and inheritance, the work before us places beyond all doubt. It is a work that proclaims him the heir of the venerable Christian philosopher now departed, of whom he frequently reminds us, both in his excellences and his defects. His own intellect, evidently, dwells in the midst of light. But the light itself, we must confess, is, here and there, somewhat shrouded in 'the majesty of darkness,' so that no man may very easily approach unto it."

Mr. Coleridge has, we believe, been thought by some to be a disciple of what is termed the Oxford Theology. But this is a misapprehension. In the words of the periodical just quoted from, "he disclaims all sympathy with certain views and sentiments, which, whether justly or unjustly, have been imputed to these writers by their adversaries; but with full purpose of heart he adheres to them, as far as their principles are in harmony with the traditional doctrines of the Anglican Church, as represented in her ordinances, and accredited by the great majority of her divines." And of those who have marshalled themselves to the battle against that divinity, in some points no doubt erroneous, Mr. Coleridge speaks as an impartial and honest observer should speak:—"he extols their simplicity of mind, their love of truth, their genial faith, the vigour of their understanding, and the intense, though partial, illumination which their labours have thrown upon the various provinces of theology. He looks, in sorrow indeed, but certainly not in anger, upon the meagreness and poverty of their filial sentiments towards our holy and gracious Mother. But, on the other hand, he contemplates with pride and thankfulness, the treasures which they have laid up; seeing that, by faithful hearts and trusty hands, those treasures may, eventually, be converted into resources of her strength and glory."

There may be something in the views of Mr. Coleridge which even the thoroughly disciplined Churchman cannot always fully approve of; but there is undeniably much from which he may derive the most solid advantage in his inquiries, while "the winds of doctrine are blowing fitfully from every quarter of the heavens," where truth is to be found, and whence peace is to be gained.

We regret that we are unavoidably precluded from inserting in this week's impression the interesting proceedings of a late agricultural meeting. The document shall, however, be attended to in our next.

COMMUNICATION.

WESTERN CLERICAL SOCIETY.

To the Editor of the Church.

REVEREND AND DEAR SIR,—The last meeting of the Western Clerical Society, was held in accordance with a previous appointment, on Wednesday, the 4th, and Thursday, the 5th of November, at the Mohawk Parsonage, the residence of the Rev. Abraham Nelles, Missionary to the New England Company. The weather being fine, as is usually the case during our Indian Summer, with which we were favoured just at this time, and the roads being still in a passable condition, by the fears as to paucity of number, were soon dispersed, by the arrival of several of the brethren from the extreme western limits of the association. On assembling for the present, viz:—the Rev. Messrs. Cronyn, Evans, Flood, Rothwell, Morse, Nelles, Elliot, Geddes, Usher, Greene, McMurray, and Boomer—a greater number than I have had the pleasure of witnessing on any former occasion. The proceedings of the meeting having been opened by prayer, the subjects appointed for the morning of Wednesday were taken up, viz., the Service for the Ordaining of Priests, and a portion of St. Paul's Epistle to the Romans, and severally dismissed after much profitable discussion, which was characterized throughout by a becoming spirit of earnestness and affection. The remainder of the day was devoted to the consideration of various questions proposed by the brethren, connected with the discharge of the duties of their sacred profession.

Previous, however, to the first day's adjournment, the following resolution was passed, in reference to a special subject for discussion at the next meeting:—

"Resolved,—That in accordance with a previous resolution, the special subject for consideration at the next meeting of the Western Clerical Society, be the doctrine of the Millennium."

The discussion of the portion of Scripture, which occupied the attention of the brethren, in the morning, was resumed after their adjournment, and kept up to a very late hour.—After breakfast, on Thursday, the 5th, at the solicitation of the worthy Missionary to the Mohawks, all the members, previous to the hour for Divine Service, visited the School, and the Mechanical Institution, in connexion with this interesting Mission.

An attempt of mine to give an adequate description of either of these, might savour of presumption, after the beautiful manner in which they have been noticed so lately, in the editorial columns of the Church.

But I cannot here avoid remarking, that, after many years residence in the Indian country, during which period, I had frequent opportunities afforded me of visiting schools, for the instruction of Indian children, I have not seen one possessing greater advantages, or more efficiently conducted, than that in connexion with the Mohawk Mission, in the vicinity of Brantford.

Whilst gazing with delight on the improved condition of the children before me, and noticing the many privileges they were enjoying, when compared with their brethren who are heedlessly left groping in heathen darkness, could not refrain from indulging the thought, that if our government would adopt the same liberal and efficient course as that pursued by the New England Company, which incalculable benefit might result to the poor benighted, and too long neglected wanderers of our forests. But, alas! such has not been the case, nor, I fear, is it likely to be. Instead of an expenditure commensurate with the importance of this most humane of undertakings, (I mean the Conversion and Civilization of the Indians) promises have been more lavishly bestowed than the means for accomplishing this desirable object; and when even these have been doled out with sparing and the eternal interests of the poor (I do not mean the doomed) Indians, seem to be estimated by pounds, shillings and pence.

The bell having announced the hour for Divine Service, we repaired to the Church, where we found a large congregation of Indians assembled. Prayers were read by the Rev. A. Nelles, in their own language, and the lessons in English, by the Rev. F. Evans. The sermon was delivered by the Rev. R. Flood, Missionary to the Munsees, on the River Thames, through the assistance of Mr. Peter Smith, the Interpreter, in the employ of the Mission. The attention of the Indians, during the whole of the services, and the earnestness with which they engaged in the responses and singing, was highly pleasing, and would be worthy of imitation, by many congregations, who have been more highly favoured.

After the services were concluded, and we were about to take our leave of these interesting people, their principal men took each of us by the hand, with an expression of contentment which evidently betokened that they felt truly grateful for the privileges they had again been permitted to enjoy, and requested that we would defer our departure, until the Chiefs of the Mohawk and Oneida Nations could hold a short conference with us. To this our consent was immediately given.

Shortly after our return to the Parsonage, several of their most influential Chiefs arrived, accompanied by the Interpreter; and after their customary salutation, one of their number delivered us an address which he had previously written, expressive of their thanks for our visit to their village, and their gratitude for the continued ministrations of the Church. In the course of his speech he touched upon the many difficulties under which they were labouring, arising chiefly from the settlement of whites (squatters) upon their reservation; and also upon a report which had reached them, (apparently having some foundation), that they were likely to be removed from their farms, church, school, and other advantages which they have so long enjoyed, to a more remote situation; and concluded by requesting that we would memorialize His Excellency the Lieutenant Governor in their behalf. [Vide speech embodied in the memorial to His Excellency the Lieutenant Governor.] To this the Rev. Francis Evans, in behalf of the members of the Western Clerical Society, returned the following reply:—

"BRETHREN,—We are much gratified by the expressions of kindness and respect which you have addressed to us. We are thankful for any opportunity that may be afforded to any of us to lay before you those blessed truths, whereby you may be made wise unto salvation. We rejoice that you have Ministers supplied you, to instruct you, and to assist you in bringing up your children in the nurture and admonition of the Lord. We hope that the means of grace you enjoy may be greatly blessed to your souls. We hope and believe that the happy day is coming when we and your dear Ministers, and your dear departed Minister, the Rev. R. Luger, will be assembled with you around the throne of the Lamb, with those who have sown and those who reap shall rejoice together.

"We deeply regret that you should have any cause to disturb you in the peaceful enjoyment of the lands granted to you so long ago by the British Crown. We agree with you that it would be a deplorable thing, if you were now obliged to remove away from the neighbourhood of your Church and the Institutions provided by the munificence of the New England Company, for the improvement of your children.

"We cannot conceal our admiration of that spirit of humility and candour which prompts you to acknowledge that you are yourselves partly to blame for the existence of the state of things which you deplore, and we think that the offer you make under these circumstances is honourable and just. We shall consider the matter fully, and do whatever appears to us most proper, in order to aid you in obtaining the redress you desire.

"Brethren, the Grace of our Lord Jesus Christ be with you.—Amen."

After much consultation, the brethren consented to comply with their request; and drew up a Memorial, which was forwarded to His Excellency the Lieutenant Governor, by the Secretary; of which the following is a copy:—

To His Excellency SIR GEORGE ARTHUR, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, Commanding Her Majesty's Forces therein, &c. &c. The Memorial of the undersigned, Members of the Western Clerical Society, assembled at the Mohawk Parsonage, on Thursday, the Fifth day of November.

Humbly Sheweth,—That your Memorialists were waited upon by a deputation of the Chiefs of the Mohawk and Oneida Nations of Indians, who presented them with an address, of which the following is a copy:—

"FATHERS,—We are very glad to see you here to-day. We have been desired to speak to you in behalf of the Mohawks and Oneidas. They were the first of the Six Nations who embraced the Christian Faith. They wish to express from their hearts their thanks for your present visit, and their gratitude for the continued ministrations of the Church.

"FATHERS,—We have to speak to you upon another subject.—We wish to tell you of our difficulties. The whites who are settled among us give us great trouble. They are every day getting more and more of our land, and we are afraid that we shall soon be driven away from our homes.

"FATHERS,—We ask you to represent this matter to our brother, the Governor, in Toronto. We wish the white people to be removed from our lands. We do not wish to leave our Church and Schools. It was through the fault of our ignorance that the whites got possession of our lands. They knew their value better than we. We wish to live alone, away from bad men, who cheat us of our property, set us an evil example, tempt us to drink strong drink, and injure us in a thousand ways.

"FATHERS,—We repeat our request, that you would speak to our brother, in Toronto. Your voice is louder than ours. We are so desirous to live apart from the whites, that we are even willing to surrender a portion of our land in the lower part of our reservation, on the north side of the river, if it be right that any of those people, who have settled among us, should be paid for their improvements.

"FATHERS,—These are our words."

That your Memorialists perceive, from the foregoing statements, (of the truth of which they have, from other sources, been fully satisfied), that the Indians of the Grand River are in danger of being removed from the farms which they have so long occupied, and being forced to retire to a distance from their Church and Schools, and to relinquish other advantages which they have enjoyed for more than half a century.

That your Memorialists have this day visited the Institution, in the Mohawk village, for the education of the Indian youth, and for their instruction in the various arts of civilized life, and were struck with the progress of the children in the several elementary branches of education, and particularly in the knowledge of the Holy Scriptures; that they have also beheld, with thankfulness, a large congregation of Indians, many of them advanced in years, assembled for the purpose of Divine Worship in a Church erected for them by the British Government, so far back as the year 1783.

That your Memorialists are fully aware that many persons of the most honorable character have illegally taken possession of large portions of the lands reserved by solemn treaty, for the exclusive benefit of the Indians; not only robbing them of their property, but also by bad example, and by the sale of ardent spirits, counteracting the exertions that are making for their civilization and spiritual improvement.

That your Memorialists, in compliance with the earnest solicitation of the Indians, would therefore pray your Excellency to take their case into your Excellency's most favourable consideration, and adopt such measures as shall seem best calculated, not only to secure to them the quiet and permanent possession of their lands, but also to remove from among them those persons of whose intrusion they so justly complain, and whose pernicious example must ever prove a formidable barrier to their temporal and spiritual welfare.

That your Memorialists prefer this prayer the more readily as the Indians, with a laudable sense of justice, are willing to surrender a portion of their lands in a more remote situation, as a remuneration for improvements, to those persons who, after due enquiry, shall be found desiring of such consideration.

And your Memorialists, as in duty bound, will ever pray.

(Signed) BENJAMIN CROXTON, A.M., Rector of London. FRANCIS EVANS, Rector of Woodhouse. RICHARD FLOOD, Missionary at Caradoc. WILLIAM MORSE, Missionary at Paris. JOHN ROTHWELL, Missionary at Oxford. AB. NELLES, Missionary to Six Nation Indians. A. ELLIOT, Missionary to Six Nation Indians. J. GAMBLE GEDDES, Rector of Hamilton. JAMES C. USHER, Minister of Brantford. THOMAS GREENE, Rector of Wellington Square. W. McMURRAY, Rector of Ancaster and Dundas. MICHAEL BOOMER, Minister of Galt.

Mohawk Parsonage, 5th November, 1840.

To this Memorial the following reply was returned to the Society's Secretary:—

Government House, 11th November, 1840.

SIR,—I have the honour to acknowledge the receipt of your letter of the 9th instant, transmitting, by desire of the Western Clerical Society, a Memorial, signed by a number of their members, assembled at the Mohawk Parsonage, on the 5th instant, on the subject of the Six Nations Indians, and their desire to remain in possession of their lands on the Grand River, which I have laid before the Lieutenant Governor.

In reply, I am commanded to inform you, that the subject of the Memorial of the Western Clerical Society, will not fail to receive the early and attentive consideration of the government.

I have the honour to be, Sir, Your most obedient humble servant, (Signed) S. B. HARRISON.

The Rev. William McMurray, Dundas. The next meeting of this Society was appointed to be held in Caradoc, at the residence of the Rev. R. Flood, in the first week of February next, of which due notice will be forwarded to the Church for insertion.

I remain, Reverend and dear sir, Your humble servant, A MEMBER.

November 28, 1840.

ECCLIASTICAL INTELLIGENCE.

THE TEX CHURCHES.—We are happy to find that Saint Matthew's Church, Duddleston, the first of the proposed ten new churches in this town, is nearly completed, and will be ready for consecration as early as a day as the convenience of the Bishop will admit. It is a spacious and commodious building, containing about 1050 sittings. The second church, St. Mark's, is rapidly progressing, and will be ready early in the spring. The committee of the society are preparing to commence a third church, which will be erected near the previously, but that they are desirous to erect it near the present site. The district is of great respectability, with an extensive population, and has not yet been carefully canvassed; we learn, however, that several gentlemen in the neighbourhood are likely to interest themselves in the contemplated object. The funds of the society are still far deficient of the sum necessary to complete the whole design; but when we take into consideration the number of professing Churchmen who have not yet contributed (probably from want of thought, or from not being canvassed) we cannot doubt that sufficient resources will be found to complete the noble effort which is making to supply, in some degree, the spiritual destitution of our vast and increasing population.—Birmingham Advertiser.

CLERICAL EXAMPLE.—We are informed that the parish of Welshpool is about to be subjected to a great privation and loss, by the retirement of the Rev. J. G. Longueville from the curacy, under circumstances so meritorious that they surpass everything we have yet heard. It appears that some years ago a church was built by a relation of Mrs. Longueville's, at Hoylelake, on the Cheshire shore, and the spiritual wants of an extensive population have been, in consequence, for a considerable period, not supplied, and this truly pious man, regardless of every pecuniary consideration, voluntarily resigns his curacy at Welshpool, to render gratuitous services at Hoylelake.—Salopian Journal.

CHURCH EXTENSION IN THE DIOCESE OF CHESTER.—Our worthy diocesan has had the satisfaction of consecrating no less than 134 churches during his episcopate.—Manchester Chronicle.

CONSECRATION OF ST. MATTHEW'S CHURCH, ASHED.—The ceremony of consecrating St. Matthew's, the first of the 10 churches proposed to be erected within the limits of the borough of Birmingham, was performed on Tuesday by the Lord Bishop of the diocese, in the presence of a large body of his lordship and neighbouring clergy and a crowded and highly respectable congregation. The prayers and lessons were read by the Rev. G. O. Fenwick, M.A., Vicar of Aston, and the sermon was preached by the Rev. J. Garbett, M.A., the Rural Dean, who took his text from Hagga i. 14.—"And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God. After expounding the text, and applying it to the interesting and solemn services in which they were engaged, the preacher adverted to the circumstances of the church of Christ in the present day, the spiritual destitution of large masses of the population by whom they were surrounded, and the responsibility and duty of professing Christians. He noticed the difficulty of raising funds for the purposes of religion, while thousands and millions were annually embarked in commercial enterprises, or wasted in luxury or vice; but amidst these gross discouragements, they had the consolation in knowing that the number of those who were professing the principles of the Gospel they professed was increasing among them, and that Christians now manifested a deeper interest in the cause of the Church of which they were members, and in the temporal and eternal welfare of the community of which they formed a part. He then adverted to the progress and soul-destroying tendency of infidel principles, especially amongst the poorer classes of the population; and after forcibly pointing out that it was the duty of a Christian government to provide the means of religious instruction for the people, expressed his persuasion, that every man of sense and feeling, from no high or remote motives, their rulers would find that this was the only true security for social order and national prosperity and happiness. If the state, however, should withhold its aid, it was the duty of ministers and people to engage in the work themselves with greater earnestness and devotedness; and, above all, it was the duty of those who congregated the people in dense masses throughout the manufacturing districts, who lived by their labour, and grew rich by the sweat of their brow, to endeavour to promote the religious instruction of the thousands who were perishing around them for lack of knowledge. The collection, including sale of books, amounted to 551 5s. After the ceremony, the Bishop and clergy were entertained by the Rev. G. O. Fenwick at the Ashed School-room, where a cold collation was provided, the Rev. Mr. Fenwick presiding. His lordship afterwards dined with a party of clergymen and gentlemen at the house of the rural dean. The church is a very plain but elegant structure, and was designed by Mr. Thomas, of Leamington, who very liberally presented the committee with a window of stained glass. The building contains upwards of 1000 sittings, including about 400 free seats.

New Churches at Derry Hill.—On Tuesday the Lord Bishop of Salisbury consecrated the new church at Derry Hill, near Calne, in the presence of a large assemblage of persons, many of whom had arrived from a considerable distance to witness the gratifying ceremony. The sacred edifice has been built for the accommodation of the inhabitants of a large and populous district, who have been hitherto virtually deprived of the services of the Church, in consequence of their great distance from the other churches in the neighbourhood. We understand that the Marquis of Lansdowne (whose princely seat is contiguous to Derry Hill) and other large landowners have contributed liberally to the undertaking. The expenses attending the erection have been also partly defrayed by grant from the Commissioners for Building New Churches, and by grants from the Church Building Fund, and the Diocesan Church Building Association. At the close of the ceremony a liberal collection was made towards building a house of residence for the minister. The Marquis of Lansdowne, and nearly all the resident gentry and clergy of the neighbourhood, were present on the occasion.—Dorset Chronicle.