

subjoin an address to your Parishioners which you may either communicate to them, or suppress, whichever you think best.

"My Christian Brethren, though far removed from you in residence, and personally unknown to you, I am anxious to testify the strong interest I feel in your welfare, as fellow subjects, and much more as fellow Christians of the same pure and apostolical church. I have exerted myself zealously, and I trust you will think successfully, to procure subscriptions in aid of the good work you have been engaged in; and I heartily pray that our contributions may be the means of conducting to your everlasting welfare. May God give you grace to make such a use of the advantages you enjoy, that they may be a real blessing to you. Be not remiss in your attendance on public worship I beseech you; and may you so fix in your minds what is done and taught there on Sunday, as to show forth the fruits of it every day of the week. Let not any self-ordained pretenders seduce you to listen to their enthusiastic effusions, and forsake the Church whose authority is derived from Christ Himself, and whose regular Ministers are appointed in unbroken succession from the apostles: and when any one pretends to a particular and immediate supernatural call from the Spirit, challenge him to prove his pretensions, (as the apostles did theirs) by working sensible miracles. Bring up your families in the fear and love and service of God, and in reverence for his church; that both you and they may so live, as you will wish you had done when you come to die. Finally brethren pray for us, for the whole Church of Christ, and especially for us who have now contributed to your necessity; that we may so approve ourselves zealous servants of our Redeemer, as not to lose the benefits we have been laboring to help in imparting to you; and that you may meet us hereafter in eternal joy, when Christ shall gather together his flock from every region under heaven. His Blessing be with you all evermore! Amen.

(Signed) R. D. WHATELY."

Oriel Coll. Oxford, Sept. 20, 1821.

I have just learned that your money transmitted is £144 10s. whereof three guineas from myself and two from T. Duncan of New College, I wish to be laid out in a cup for the communion table, as a remembrance of us. I will send you the list of subscribers in my next, very soon. I am now in a great bustle about my house.

Remember I want to hear of some mode of conveyance for my books, seeds, &c. to you.

Yours ever, R. D. WHATELY.

(Signed) The Provost is pretty well.

To the Editor of the Church.

REV. SIR.—In one of the articles in your last number the Archbishop of Dublin is referred to. It may not therefore be inappropriate to send you the following extract from a letter lately received from the Rector of Ennis in the county Clare.

"In one of your letters to some of the family you state (and I am not surprised at it) that you had no confidence in the whig Archbishop of Dublin. I say I am not surprised at it, since you have no opportunity of judging the man except through a medium of misrepresentation, or of distorted facts. He never replies to slander, and therefore the latter passes for truth; in some such way as the Christian Religion, which was every where spoken against, was found, in the long run, to be really the way, the truth and the life. And I have no doubt but, if the Lord spare him, and I humbly pray God he long may! the same measure of justice will attend his character, his conduct, his motives. If you did but know (what in fact no one fully can, he so rigidly conceals his acts of benevolence from all but the objects of it) as even I do, the generosity, the gentleness, the humility of the man, you would admire and love him as I do. And, as to myself, I cannot give the faintest notion of the uniform kindness and even friendship with which he has treated me. And if the question why? be asked, I can only reply, my claim on him consisted in the simple impression that I was badly, or, as he said in a letter to Lord Mulgrave, hardly treated by others. Before you decide on his religious opinions, and in some things he is peculiar, read, if you can get it, a volume of sermons recently published by him as preached in Dublin, or any other work of his, and then you can form a fair estimate of him, though a low one in comparison with that which a constant intercourse with him as a bishop and a friend enables me to draw. I would be guilty of at once wronging my own judgment, and of the deepest ingratitude, unless I stood by him through evil report and good report, as far as my poor ability went, and with God's blessing so I will. F. S.

Our attention has just been directed to a typographical error, which we are anxious to correct—that occurred in the Answer to the Address from the Clergy of Upper Canada to the Lord Bishop of Montreal, published in our paper of the 7th inst. In the last sentence of His Lordship's Answer, for "Let us respond, &c." read, "Let me respond, &c."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PERTH.

Rev. Michael Harris, A. M. Incumbent;—who performs divine service twice on each Sunday, regularly, in St. James' Church, Perth, at 11 A. M. and at 6 P. M. He has also service every alternate Sunday in the 3d and 8th concessions of Drummond, at 3 P. M. Ministrations are given, in addition to the above, on the Tuesday and Thursday of each week, alternatively, in the townships of Drummond and Bathurst.

In 1836 there were Baptisms 95; Marriages 37; Burials 12; Communicants 168.

From the Churchman, New York.

CLERICAL CHANGES.—The Rev. James Coghlan, A. B. of the Church of England, having complied with the requisites of the constitution and canons, has been received by the Bishop as a Presbyterian of this Diocese; and is engaged as assistant minister of St. Paul's Church, Flatbush, Queen's county.

We have not been enabled, until now, to commence with the publication of the Missionary Journal of the Rev. C. T. Wade, as requested at the late meeting of the Society for the Propagation of the Gospel amongst Destitute Settlers, held in this town. We are persuaded that the publication of such documents will be attended with much good, and we hope that other missionaries engaged in the same interesting sphere of duty, will be kind enough to favour us with similar extracts.

EXTRACTS FROM THE MISSIONARY JOURNAL OF THE REV.

CHARLES TAYLOR WADE.

Cobourg, Sept. 10, 1836.—Having arrived here this day, by the Steam Boat 'Traveller' from Toronto, I lost no time in calling upon the Rev. A. N. Bethune, Rector of St. Peter's Church. To the advice and suggestions of this gentleman as to my proceedings I had been particularly recommended by our excellent and revered Diocesan, now no more, with whom, by a remarkable

interposition of Providence, I was privileged to form an acquaintance at New-York, as well as with the reverend gentleman already named, in the previous month. His Lordship had also directed me, as far as compatible with my extensive duties, to assist this devoted minister in the sphere of his multiplied and arduous duties. With this gentleman I have ever lived on terms of the most affectionate Christian friendship, and readily do I embrace the opportunity of expressing my obligations to him for every species of useful information respecting my mission, and for unvarying personal kindness since I have had the benefit of his acquaintance.

Sept. 11.—This day, by request of the Rector, I preached in St. Peter's Church, and assisted in the administration of the Holy Communion, at which 60 persons were present. In the very interesting and attentive congregation of this town, numbering generally in the forenoon about 300, are strikingly evidenced the effects of a stated and faithful ministrations of Gospel ordinances.—In the afternoon we proceeded to Port Hope, the pastoral charge of which had, from peculiar circumstances, devolved upon Mr. Bethune. Here likewise I was privileged to address a respectable and attentive audience; and in the evening at 7 o'clock I officiated at the desk in St. Peter's, Cobourg.

Sept. 16.—The previous days having been employed in preparations for my missionary journey, and in some occasional duty in aid of Mr. B. I proceeded, on this day, to the village of Colborne, in the township of Cramahe. Here I was most hospitably received by B. Y. McKyes, Esq., whose amiable partner, long afflicted, it was my melancholy duty to visit. She has since "entered into her rest"—that "rest which remaineth for the people of God." In the evening (Friday) I read prayers and preached in the school-house to an attentive congregation of about 50 persons:—most of them, I believe, members of the Established Church, and upon that occasion and many subsequent ones, expressing a strong wish for stated-services. Thus encouraged, I gave notice for a sacramental service on the 9th proximo.

Sept. 17.—Proceeded, through an interesting country, to Percy,—purposing to proceed to Seymour, whither notices of service for the 18th inst. had been forwarded. But on reaching Percy landing, I found that the bridge across the Trent was broken: and it being too late to return and take the other road, I decided on spending the night at Mr. Francis Beattie's, who, on this and many subsequent occasions, most kindly welcomed me.—At a very short notice, a congregation assembled in the evening, to whom I read prayers and expounded a portion of God's word, and had with many some pleasing conversation regarding the rites and ceremonies of our Church. I removed, through God's mercy, some objections which are often made to Baptism.

Sept. 18.—On this sabbath morning proceeded to Seymour, and found that the Rev. W. F. S. Harper, Travelling Missionary in the Midland District,—who had been requested by the Bishop to extend his visits to this place, and to whose pastoral care it has since been committed,—was preparing to officiate. Happy in the unexpected opportunity of becoming acquainted with a valued fellow-labourer, of whose zealous services in the adjoining District I had been informed, I assisted him at the desk and was gratified by finding 23 persons remain to partake of the Lord's Supper.

Having notified my intention of revisiting this township and administering the Sacrament on the 16th prox., I returned to the Landing, and at Mr. Beattie's house read prayers and preached to a respectable congregation, who very anxiously pressed for another appointment.

Sept. 19.—Returning to Percy, I rode some miles to see a sick woman. She proved an interesting example of the power of Divine grace, and of the faithfulness of a covenant-keeping God to his promises. The seeds of scriptural knowledge had been sown in her mind in a Sunday School in Ireland, under an excellent minister of Christ's Gospel; but the sense of her soul's best interests seemed for years to lie buried under the cares of this world and the pressure of outward circumstances,—yet, in the hour of affliction, true religion revived: that God, whose "word shall prosper in the thing whereto he sends it," gave her, from those early impressions, such "joy and peace in believing" that there seems no doubt she is now "pressing onward towards the prize of her high calling of God in Christ Jesus." Having had frequent opportunities of visiting this woman since, I have found her always the same,—a consistent, practical follower of that Master who has "left us an example that we should follow his steps."

In proceeding this day, I have to place on record a merciful interposition of that God "whose I am and whom I (labour to) serve;" my horse taking fright, I was thrown forward out of the waggon, and, almost miraculously, escaped the wheels and the horse's feet. How useful it is to recognize the movements of His gracious hand "in whom we live and move and have our being!"—On reaching the house of James Platt, Esq. I was most hospitably welcomed. In this little circle I was pleased to discern the characteristic marks of genuine piety, as far at least as man can judge. Throughout the family, its influence seemed to be felt: no ostentatious parade, no enthusiasm, but a fervent love to God in Christ, and love to man for his sake. It was my privilege on several occasions to be an inmate of this well-regulated household, and I think I never left the roof without finding myself edified, and thanking God, took courage to proceed. In the evening I preached to a most attentive congregation of about 60 persons,—of whom, however, but few were members of the Church.

Sept. 20.—My horse, being from an accident unable to proceed, I was fortunate in finding a gentleman who took me in his wagon to Brighton, Mr. Solomon Hoff, with whom I had much interesting conversation on the "things which pertain to the kingdom of God."—Stopping at the house of Mr. Stevens, in the 4th concession of Cramahe, near which is a place called the "happy valley," I was much pressed to make an appointment, and promised, if God willed, to return soon and assist in directing their views to that which alone can constitute true happiness. Proceeding to Brighton, where I had anticipated a numerous

meeting, I found that a Baptist and Presbyterian minister were there holding services at the same time, and consequently the attendance on my services consisted of not more than 30 hearers.

I could not ascertain that there are many Churchmen in this place: it abounds in a variety of Dissenters of different denominations, yet not unfavourably disposed to hear "the truth as it is in Jesus" from any minister. In this and the adjoining townships there are many of the sect called Christians, with whose tenets as far as I have been able to discover, there seems much of infidelity connected. There are also many who are termed Disciples or Campbellites, in some points approaching to the creed of the Anti-pædobaptists. Such of them as I conversed with, seemed not to entertain sound views of the Atomement in its scriptural fulness, nor did they appear to lay much stress on personal and practical holiness of heart and life, as the certain evidence of "receiving the truth as it is in Jesus."

Sept. 21.—Proceeded this day to Colborne, where, after visiting some Christian friends, I preached in the evening to a congregation of about 50 persons. On the following day (Thursday) I assisted my dear brother, the Rector of Cobourg, in a service at Grafton, where he addressed himself extemporaneously—his general custom in these week day ministrations—to a most attentive congregation of about 40 persons. There are few villages which I have visited, in which Church privileges are more duly estimated than in this: Mr. Barnham and his family, and others in the neighbourhood, are ever ready to promote the interests of religion, and their example acts beneficially on the good cause.

Sept. 23.—Having returned to Cobourg, proceeded on the evening of this day, in company with Mr. Bethune, to a school-house about 4 miles distant, which partakes of his stated visits. An excellent congregation here waited to "draw water with joy out of the wells of salvation." The remainder of the evening was pleasantly and profitably spent in a Christian family,—several members of which, under his ministrations, have ripened for and entered into their glorious rest; and to whose head, recently departed, an affecting allusion was made in the sermon preached on that occasion.

Sept. 24.—Rode out to a school-house in the 4th concession of Haldimand, which also partakes of the occasional visits of the pastor of Cobourg (who, on this occasion baptised four persons)—and where a good congregation had come together to "hear the word of God."

(To be Continued.)

MARRIED.

On the 17th instant, at the Cathedral, Quebec, by the Right Reverend the Lord Bishop of Montreal, the Revd. Henry James Grasset, B. A. Assistant Minister of St. James', Toronto, to Sarah Maria, eldest daughter of the Hon. John Stewart, of the former city.

TO CORRESPONDENTS.

The excellent and appropriate article on the "Gunpowder Plot," by the ENGLISH LAYMAN, will be given in our next.

The very beautiful poem in memory of our sainted Bishop, by E. D. shall appear in our next, and, according to his permission, the letter with which it is accompanied.

We, reluctantly, take this opportunity of protesting against the justice or propriety of accompanying the transmission of any communication for 'The Church' with a threat of withdrawing support from it, if not inserted. Besides the unfairness of such an attempt to cramp the independence of an Editor, the pride of the frail human heart might possibly warp the judgment even from a favourable view, when any thing like compulsion appears to be menaced. We shall strive to do our duty honestly and conscientiously, and hope that every contributor to our columns will give us credit accordingly.

Perhaps we ought to add that no allusion is here intended to the valued correspondents mentioned above, to whom, from the position of these remarks, they might possibly be thought to apply.

LETTERS received during the week ending Friday, 27th Oct.: G. W. Baker Esq.—W. Parsons Esq.—Rev. S. Armour:—Rev. C. B. Fleming:—Rev. A. F. Atkinson, rem:—Rev. M. Harris:—Rev. M. Burnham, rem. and add. sub.:—Colonel M. Burwell, rem:—J. White Esq. (all whose wishes we shall be happy to comply with.)

ARDENT SPIRITS.

On conversing with J. G., I found that he had been twenty-one years in the country, and was still penniless,—the poor servant of the other Englishman, who was scarcely less poor than himself. His fondness for ardent spirits, he informed me, had kept him thus poor; and he could trace to this source all his lapses and all his misfortunes. He assured me, in our conversation, that he had foresworn the further use of spirits. I told him of a strength greater than his own, and this I entreated him to implore. He was much affected by a prayer in which I proposed he should join me in his tilt: he kept a standing posture when I commenced, but the poor fellow soon sunk upon his knees; and before the conclusion of my prayer on his behalf, he was weeping like a child. It will give some idea of the prevailing use of spirits in this island, and of the consequent discouragement which the minister is doomed to experience, if I mention that, notwithstanding all that I had said against the use of this intoxicating stimulant, in all which he had heartily acquiesced, and, bringing the test of his own melancholy experience, had declared voluntarily that he had left it off,—he yet offered to myself, on my rising from my knees, what is called "a morning," from a little keg which he drew from under his straw bed; and on my reminding him, when about to help himself, that he engaged to break off this habit, he excused himself by saying he had made a reservation for the use of the remaining contents of the keg.—Archdeacon Wix's Newfoundland Missionary Journal.

Miracles.—Grotius says of those who disbelieve the miracles of the Christian Religion, that to suppose its long continuance and wide spread accomplished by other means, is to suppose a greater miracle than all.—Extract from Walker's Original.