

Would you be so good, if it isn't troubling you too much, just to give me a hint or two about your way of turning our worship to the best account?

(To be Continued.)

THE CHURCH.

COBOURG, SATURDAY, AUGUST 19, 1837.

In the infancy of an undertaking like the present, when so many of its zealous supporters are vibrating perhaps between hope and fear in regard to its prospects of eventual success, they will naturally expect to be occasionally informed of the position in which, as to patronage and promise of future support, our humble journal stands. We have therefore, to confess,—and we do it with the liveliest emotions of thankfulness—that, in many respects, looking especially to the circumstances of discouragement which under the present pressure of the times cannot but materially affect any undertaking of this kind, our expectations have been more than realized. A zeal and kindness of spirit in behalf of "THE CHURCH" seems to have been awakened, which promises the most favourable results, and which affords to those engaged in the laborious and often trying duties of its management an encouragement and hope which would support and cheer them under heavier toils and more responsible engagements.

In the first place, the amount of patronage we considered essential to the maintenance of our paper has been obtained, and we now number upon our lists the names of *one thousand subscribers*, with an assurance from many quarters of a considerable augmentation to their number. The collection of the subscriptions has, in general, been very satisfactorily attended to, and will continue, we have every hope, to be conscientiously proceeded with; and what to an editor is not by any means of the least weight, we seem already to have enlisted on our behalf a host of co-operating talent which must, above every other consideration, ensure the prosperous advancement and beneficial influence of the work we have in hand.

We would be strangely insensible to the many kind and complimentary allusions, conveyed from various and influential quarters, to the manner and spirit in which our difficult duty has thus far been performed, were we to omit this opportunity of expressing our warmest gratitude for the cheering encouragement which those communications have been the means of affording; but we must at the same time be explicit in confessing that it is to the diligence and ability of our numerous correspondents that we are mainly indebted for being thus far enabled to sustain the interest and preserve the good opinion entertained of our paper. We deeply feel our own insufficiency; and with the most humbling sense of the infirmity which pertains to us all, we solicit from the well-wishers of this journal their prayers on our behalf, especially that we may be endowed with that qualification which, in those entrusted with the management of a religious paper, we deem amongst the most essential,—the spirit of Christian love; that temper of heaven-descended charity which, with an unwavering adherence to the principles of "apostolic truth and order" may, in relation to the causes ever arising for collision amongst Christian brethren, be willing to hope all things and endure all things.

We must take this occasion to remark that it will now be impossible to furnish to new subscribers all the back numbers of this paper; but to such as will be content to receive it from No. 6 onwards to the end of the volume, only *ten shillings* will be charged, postage included, for that period. We would also propose to furnish them with a title page and index of contents.

In reply to complaints which have occasionally reached us of the damaged state in which some of our papers have been received, we have to say that arrangements have for some weeks past been adopted which, we trust, will preclude the possibility—unless from wanton abuse—either of injury to the papers or of any mistake, so far as the publisher is concerned, in their transmission.

The MIDLAND CLERICAL SOCIETY held their third quarterly meeting at the Rectory in Cobourg on Wednesday and Thursday the 9th and 10th of August, when out of 14 members which compose this association, twelve were present. The deliberations of each day, commencing at 10 A. M., and concluding at 4 P. M. were, according to established custom, opened and closed with appropriate prayers; and the subjects of discussion were, as on the occasion of their former meeting, the Rubrics of the Church Service, and a portion of the Epistle to the Romans. In addition to these, many improving remarks were elicited by the reading of the service for the Ordination of Priests, touching the relative and important duties, so appropriate to the present assemblage, between ministers and people. We have reason, on the whole to believe, that the result of the employment of these two interesting days was a decided strengthening of the bands of fraternal concord which amongst Christian brethren and Christian ministers especially, should always prevail, and a more lively perception of the vast and responsible obligations under which their ministerial commission places them;—results, happy and important in themselves, which, we are persuaded, every succeeding meeting will serve to advance and confirm. And while to the clergy assembled these important deliberations proved so edifying and interesting, there is every cause to believe that the public services with which each day was closed were equally gratifying and instructive to the congregation of St. Peter's church. On Wednesday evening the very unfavourable state of the weather prevented the assemblage of the usual congregation, but the attendance was nevertheless not inconsiderable. Prayers on that occasion were read by the Rev. A. F. Atkinson, and the Lessons by the Rev. J. Grier, and the sermon on the 11th article of the church was preached by the Rev. R. D. Cartwright from 1 Cor. iii. 10, 11,—in which the importance of that leading doctrine of Christianity was ably and clearly set forth. On Thursday evening, the weather presenting no obstruction, the congregation was numerous;—prayers were read by the Rev.

S. Givins, and the Lessons by the Rev. W. F. S. Harper, and the Rev. J. Cochran preached upon the Litany of the Church from 1. Tim. II. 1. 2; whose sermon evinced much historical acquaintance with the origin of this beautiful portion of the Church Service, and embraced many excellent practical remarks upon its touching petitions. The sermon occupied 67 minutes in the delivery, but to the last the attention of the audience was powerfully engaged.

We have heard many expressions of admiration for both the sermons with which, on those occasions, the congregation of St. Peter's church were favoured, and a strong desire has been expressed for their publication. We are, indeed, of opinion that if arrangements could be comprised in the plans of these valuable Associations for meeting the expense of such publications, a very great benefit would accrue to our cause from a compliance with the desire which seems to be so generally felt of possessing, for every day use and reference, the very able and useful discourses which may, on the occasions of such meetings, be always expected.

We continue this week, and hope to conclude in our next, the very beautiful and animated dialogue upon our Church Prayers, selected from the Christian Journal, which appeared in two former numbers of our paper. Every person must discover in those conversations a high and spiritual view of our admirable Liturgy, by the perusal of which they cannot fail to be improved. We heartily recommend these dialogues to the attention of our readers, feeling assured that their careful consideration must lead to an advance in piety while they strengthen their attachment to our "beautiful form" of prayer. While on this subject, we rejoice in the opportunity of presenting our readers with the following pleasing incident related by our much esteemed friend and contemporary, the Editor of the Gospel Messenger:

"A BEAUTIFUL FORM."

We lately found it our duty to take advantage of a packet boat on a Saturday, for the purpose of meeting an engagement some time previously made. The day was most delightful—the passengers few, but of a very respectable and intelligent description.—They were all strangers to us, and feeling neither in spirits to attempt entertaining others by any obtrusion of ourselves, and rather willing to pass a silent than a talking day, we had recourse to some reading for which we had made provision previously. Tho' our position was a little remote from the party on board, we could not help hearing their occasional conversations. At one time during the day there arose with them a discussion of the question how they should proceed on the coming Lord's day. There seemed considerable difficulty in making a satisfactory arrangement: some preferred an entire pause, that they might have the privilege of attending a place of worship: some seemed indifferent; and "other some" dreaded the "loss of a whole day" from the prosecution of certain worldly matters of great importance. As we closed our eyes over our book for a moment the question rose,—more important than the worship of God—more interesting than the soul's peace? At this moment some conversation arose which proved that the party belonged nominally to other denominations than our own, and, whether strongly attached to religious duties or not, seemed to entertain great respect for the Christian cause. "One thing I can tell you," said a very interesting young lady to her husband, "if we are to spend Sunday here in this dreary way, I shall insist upon reading for you all, the service of the Episcopal Church—for the day before I left home, I went to a book store on purpose to buy a prayer book, and I have it with me. It is a most beautiful form. I have never attended the Episcopal Church very often, but have always been delighted with the service—it is a BEAUTIFUL FORM." The conversation soon after varied, and we resumed our reading. As the sun was sinking in the west and shedding his bright but softened beams upon a delightful and richly tranquil scene of hill and dale, of verdant meadow, varied groves and gently waving grain, we reached our landing place. Our friend agreeably to appointment was in waiting—we took our seat in his little carriage, and for a mile rode upon the high ground immediately above the vehicle we had left with our unknown friends, and in a half hour were at our journey's end. What our fellow travellers finally determined upon we know not. One thing we do know: the "beautiful form" was never more interesting to us than on the following day; and the prayer for those "who travel by land or by water" could not well be uttered without a thought of those who had been our companions for some hours. We trust the spirit was as animating as the form was beautiful.

CHURCH STATISTICS AND INTELLIGENCE.

MISSION OF WILLIAMSBURG, MATILDA AND EDWARDSBURG.—Rev. J. G. Beck Lindsay, Minister. Divine Service is held in Trinity Church, Williamsburg, every Sunday morning and afternoon alternately; at Edwardsburg every alternate Sunday morning; and at Matilda every alternate Sunday afternoon.—At the latter place service is performed in the School house adjoining the new Church, which will be completely finished in a few weeks. The Sunday School at Trinity Church, Williamsburg, has steadily continued for about five years, and is generally attended by about 40 children.

In 1836, there were Baptisms 45; Marriages 12; Burials 7; Communicants, (at Williamsburg 86, Matilda 30, Edwardsburg 16) in all 132.

RECTORY OF RICHMOND.

Rev. R. V. Rogers, Incumbent. The present Incumbent entered on the duties of this Parish in June 1836. It had then been vacant nearly three years; which, in a new country, must ever be attended with circumstances, in the highest degree, disadvantageous to the best interests of the Church.

There exists, however, in the constitution and ritual of our Church, those seeds of revival which need only the husbandman's care to produce new life, however languishing before; and it is to the praise of her adorable "Head" that the present condition of this branch of his Church is such as to give promise of much benefit to this place and neighbourhood, in ages yet to come.

Divine Service is performed twice on each Lord's day.—Lecture on Thursday evenings. Sunday School,—number on the books 60; average attendance 40 to 50; Teachers Male 3, Female 4. Baptisms from June to Dec. 1836, 24; Marriages 4; Funerals, adults 8, infants 3, total 11.

The following communication was received after writing our remarks upon the late Meeting of the Midland Clerical Society in this place. We were not aware that any offence was, or could

be taken at the subject or spirit of the discourse delivered on Thursday evening, the 10th inst.—but if so, we leave our esteemed correspondent to point out its utter groundlessness:—

To the Editor of the Church.

SIR,—The few remarks which I am induced to make in this communication, are, I presume, within the bounds of the proposed plan of your publication.

It must be the earnest desire of every man to live in peace and amity with his neighbours, and to cultivate every feeling which may tend to the well-being of society. Under the influence of this principle I venture to make a few remarks upon the discourse of Thursday evening last, and upon the reflections which have, in my judgment, been unwarrantably made upon it.

Of the discourse itself I leave others better qualified than I am to speak. I will merely say that it was altogether what a person would expect from a Church of England pulpit,—sound in its doctrine and scriptural in its precepts.

This discourse held enchained (if I may use the expression) the attention of a large audience, during an unusually lengthened period, and from what I can learn from the hearers, no Member of the Church left the service of the evening, who, (from the arguments of the preacher) did not feel thankful for the goodness of God in providing him with such a form of prayer as ours to approach the throne of Grace, and who was not fully convinced that in using it he worshipped the Lord in the most becoming and profitable manner. This position was not only fairly laid down, but quotations from the earliest ages of the Christian Church were adduced, all tending to prove the soundness of our Church both in her doctrine and her prayers. And yet some of those who differ from us take offence at this discourse, which, while it plainly and manfully upheld the principles of the Church of England, wandered not out of the way to attack any denomination of professing Christians. And now, Sir, as a Layman of the Established Church, I take leave to ask, Are our Clergy to suffer the principles of that Church to which they have subscribed their most solemn assent, to be unadvocated, when every one around is ready to run full tilt against them? Are Meetings of other denominations to be held for the purpose of calumniating our Church, and yet not one word be said in her behalf? I blame the apathy of our Clergy in these particulars, and I do so now the more, since I have had an opportunity, (which I often desired) of forming some idea of the strength of our Church. Your paper affords a pleasing, and I must say to the unexpectedly favourable report, of the different parishes throughout the Province; and instead of certain people being "two to one," I presume the members of the Church of England will be found in a large majority.

Every impartial person will, I doubt not, unite with me in saying, that the discourse to which I allude was characterized by the purest spirit of Christian love; and dead must be that heart to all feeling, which did not fully enter into those beautiful ejaculations, so happily introduced by the preacher. I beg leave respectfully to suggest that, as in my opinion every sermon, when once delivered, becomes public property, and as so many remarks have been made both by those who heard it, and those who did not hear it, the sermon in question ought to be published, and thus every one will have an opportunity of judging for himself. Hoping this hint will be attended to, I merely add my sincere prayer that the Church of England may never want a less talented assertor of her rights, and a less manly maintainer of her principles, than the Reverend Preacher on the above occasion.

I am, Sir,

Yours &c.,

A LAYMAN.

August 15, 1837.

From St. James's Chronicle, May 27.

CONFIRMATION.—On Tuesday last an interesting service was held at Trinity Church, Islington. A numerous and respectable assemblage of young persons received the solemn rite of confirmation from the Bishop of London. The whole ceremony was deeply affecting. Several juvenile members of old Wesleyan families were amongst the candidates, and this public act of allegiance with the Established Church is truly commendable to the parties in question, who we are well aware still hold a conscientious and independent union with their own religious body; but, steady to the example of their venerated founder (who repeatedly declared throughout his long and important life, "that he lived and died a member of the Church of England") they thus avouch themselves his faithful followers, while from higher principles they desire for their children those spiritual advantages offered to all who seek them beneath her Catholic wings. In the year 1782, it is recorded, that the learned and pious Dr. Adam Clarke, then an itinerant Methodist preacher, was himself confirmed by the Bishop of Norwich at Bristol. With his name may be connected those of Benson and Coke, and though last not least, the lamented and immortal Watson, who in his memorable reply to an invidious biographer of the illustrious Wesley, when writing on the subject of the Church, "hails her as the mother of us all," and thus, with the true genius of Christianity shows, that "although in body separate, yet in spirit one."

THE EXCELLENCY OF THE CHURCH OF ENGLAND.—In respect to her memory, her ritual, and her ceremonies, the Church of England may justly be said to be a goodly fabric,—corresponding, as nearly as the change of outward circumstances will permit, to the primitive model designed by its first and inspired founders, and the inheritors of their spirit and their views; cleared from the external excrescences, which, after a time, deformed it; and cleansed, in a pre-eminent degree, from the internal corruptions which defiled it, from the rank weeds, which destroyed or concealed its fair symmetry and proportions, and from the rust, which dimmed and cankered the fine gold of its inmost sanctuary; but still invested and enriched with the decorations, which bore the impress of genuine and pure antiquity,—still abundant in the accommodations, which were sanctioned by the test of practical utility. It is, as it were, the temple of Solomon, neither reduced to the comparatively rude and unshapen structure of the tabernacle, nor loaded with the meretricious ornaments of Herod; pre-eminently adapted at once to advance the edification of man and the glory of God.—Bishop Ryder.

LETTERS received during the week ending Friday, 18th Aug:—N. B. In our last for Rev. W. Seeming, read Rev. W. Leeming.

Rev. Dr. Phillips;—John Kent, Esq., (we thank him much for his zeal)—John Burwell, Esq. subs. and rem:—Rev. G. Salmon's spare Nos. are received, for which we are obliged to him;—also those of the Rev. H. Burges:—C. Brent, Esq. add. sub. and rem:—Rev. S. S. Wood, subs. and rem:—Rev. F. Mack, rem:—Rev. M. Burnham, rem:—Rev. A. Palmer, his correction has been anticipated.—Rev. J. Padfield, add. subs.

[A package containing 6 copies of No. 8 has been sent us from Granby Post Office, and stated to have arrived there without address. We cannot account for this otherwise than that the cover had by some means been removed on the way. The Agent thus deprived of the package will please inform us.]