

nature, actions, and sufferings of Christ were only in appearance and not real.

3. The Sabellians (in the third century) maintained that there is but one Person in the Godhead; Father, Son, and Holy Ghost, being only different names for the same divine Being, as the maker of all things, the author of our salvation, and the giver of spiritual blessings.

4. The Arians (since the fourth century) maintain that Christ is essentially inferior to the Father, even as to his Deity, although eternally derived from him (while some of them deny his pre-existence); they reject the worship of Christ, and the personal existence of the Holy Ghost.

5. The Apollinarians (in the fourth century) denied the proper humanity of Christ, and believed that the divine nature in Christ supplied the place of the reasonable soul in man.

6. The Macedonians (in the fourth century) considered the Holy Ghost only as a divine energy, and not as distinct from the Father and the Son.

7. The Nestorians (in the fifth century) maintained that there were not only two natures in Jesus Christ, but also two distinct and separate persons.

8. The Eutychians (in the fifth century) allowed no distinction of the divine and human natures in Christ, since his incarnation; affirming that the human was absorbed by the divine nature.

9. The Socinians (since the sixteenth century) consider that the Father is only properly God; that Christ was a mere man, and that the Holy Ghost is no distinct person.

10. The Swedenborgians (since the middle of the last century) reject the idea of three distinct Persons, but admit three characters in the Godhead, like the soul, body, and operation in man; and consider that God is no other than Jesus Christ.

DIVINE ILLUMINATION.

We have examined all ways in our inquiries after religious truth but one—all but God's WAY. Let us, having missed in all the other, try this. Let us go to God for truth; for truth comes from God only. If we miss the truth, it is because we will not find it; for certain it is, that all the truth which God hath made necessary, he hath also made legible and plain; and if we will open our eyes, we shall see the sun; and if we will walk in the light, we shall rejoice in the light. Only let us withdraw the curtain, let us remove the impediments, and the sin that doth so easily beset us. *That is God's way.* Every man must in his station do that portion of duty which God requires of him; and then he shall be taught of God all that is fit for him to learn: there is no other way for him but this. If you ask what is truth? you must not do as Pilate did—ask the question, and then go away from him that only can give you an answer; for as God is the author of truth, so he is the TEACHER of it. For though the Scriptures themselves are written by the Spirit of God, yet they are written within and without; and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the Spirit, convincing our consciences, and preaching to our hearts,—to look for Christ in the leaves of the Gospel, is to look for the living among the dead.—There is a life in them; but that life, according to St. Paul's expression, 'hid with Christ in God;' and unless the Spirit of God draw it forth, we shall not be able. Human learning brings excellent ministries towards this: it is admirably useful for fallacies, for the letter of the Scriptures, for collateral testimonies, for exterior advantages: but there is something beyond this, that human learning, without the addition of divine, can never reach. Too many scholars have lived upon air and empty notions for many ages past, and troubled themselves with tying and untying knots, like hypochondriacs in a fit of melancholy, thinking of nothings, and troubling themselves with nothings, and falling out about nothings, and being very wise and very learned about things that are not, and work not, and were never planted in Paradise by the finger of God. If the Spirit of God be our teacher, we shall learn to avoid evil, and to do good; to be wise and to be holy; to be profitable and to be careful; and they that walk in this way shall find more peace in their consciences, more skill in the Scriptures, more satisfaction in their doubts, than can be obtained by all the polemical and impertinent disputations in the world. It is not by reading a multitude of books, but by studying the truth of God; it is not by laborious commentaries of the doctors, that you can finish your work, but by the exposition of the Spirit of God. The learning of the Fathers was more owing to their piety than their skill, more to God than themselves. These were the men that prevailed against error, because they lived according to truth. If ye walk in light, and live in the Spirit, your doctrines will be true, and that truth will prevail.—Bishop Jeremy Taylor.

To the Editor of the Church.

CONORAS, U.C., 27th April, 1838.

REV. SIR,—Circumstances having prevented my furnishing the "Society for converting and civilizing the Indians and Propagating the Gospel among destitute Settlers in Upper Canada," with a statement of my Missionary labours, as usual, in time to be embodied in their annual Report, I subjoin the following outline of my proceedings during the year 1837, and request that you will give it a place in your excellent paper as soon as may be convenient,—should you deem it worthy of insertion.—

The arrangements for my settlement in the township of Seymour having been finally adjusted; with the understanding that I was still to retain my office as Travelling Missionary in the Midland District, and in that capacity occasionally to visit such townships in that District as still remain destitute of the regular ministrations of the Church;—towards the end of December 1836, I proceeded into the township, and there took up my abode in a neat log house, the property of Lieut. Hayter, R. N., situated on the West bank of the River Trent, which noble stream winds its circuitous route through the principal part of the township.

As soon after my arrival as circumstances would permit, I entered upon my new duties, which, though arduous, were not the

less delightful,—delightful especially from the consciousness of ministering to a people, who, though composed of various denominations, seemed to appreciate my feeble labours, and to be thankful for the blessings vouchsafed them, and thus yielding a promising hope of a fruitful harvest. As we had yet no church or building of any kind appropriated exclusively for the purpose of Divine Worship, I usually performed Divine Service at five different stations within the limits of the township,—officiating alternately at two of them every Sunday. I also performed occasional week-day services in different sections of the Township, and a regular service once a fortnight in one of the rear settlements. The settlers in this Township are chiefly of the most respectable class, and a very large portion of them members of the Church of England. The communicants are about fifty in number; though the number of attendants at one time never exceeded twenty-four, owing to their being so widely scattered, and to the consequent difficulties of attending service. In some sections of the Township however the Presbyterians of the Kirk of Scotland form the majority, but they ever evinced the most kind and friendly disposition towards us,—attended the Services as regularly as circumstances would admit,—cheerfully conformed to our ritual, and in one or two instances became regular communicants. Scarcely had I entered upon my duties in this most promising field of labour, ere it pleased Almighty God to visit me with a long and painful illness, occasioned, I imagine, by neglecting a severe cold taken during a tour through the Midland District, in the early part of the winter. This, although it did not at first render me incapable of performing my ordinary duties, yet at length compelled me to relinquish all, and remain perfectly inert for several weeks. By the month of March my health, through the blessing of Almighty God, having much improved, I was enabled again to resume my duties, though I was unable for some time to attempt more than my ordinary routine of Sunday duty, with exception of a service once a fortnight in one of the back settlements. As the season advanced, however, I gradually gained strength, and early in the ensuing month commenced a round of pastoral visits amongst my people, and generally met with much to cheer and encourage me in this difficult, but most profitable and pleasing undertaking. The difficulties attending this mode of ministration are, in this country, generally, very great, but of course are much increased in the more remote townships, owing to badness of roads and numerous other inconveniences naturally attendant on all new settlements; but if the task be arduous, and labour great, they undoubtedly meet with more than their merited reward in the kindly feeling, the unfeigned and generous hospitality, and respectful attention the minister almost invariably meets with, even in the humblest *shanty* to which his labour of love may carry him. And I am convinced that not only the resident minister but likewise the Missionary could not adopt a more effectual mode than this to make himself generally acceptable to those "over whom the Holy Ghost has made him an overseer;" and were it more universally practised amongst us, I am inclined to think that vast and incalculable advantages would, under God, accrue to the church in general.

In the early part of the month of May having occasion to go down to Kingston, I officiated once or twice during my absence in that neighbourhood, as also at the Mohawk Mission, and Nanapanee for the Rev. S. Givins. On my return into Seymour, I was enabled to carry my plans for the establishment of a Sunday-school on either side of the river, into effect, and succeeded far beyond my expectation. A Sunday-school conducted by the Scotch Presbyterians (whose efforts in this particular demand the highest commendation,) had been for some time in operation in Seymour-East, so that all that now remained to be done in this quarter, was, to select some new teachers, and take the whole under my own supervision. This then was readily accomplished; the Presbyterians cheerfully relinquishing their claims in my favour, and they together with many others volunteering their services as teachers. To the family of R. P. Boucher, Esq. and to Mr. Alex. Menzies (the Superintendent) I am much indebted for their ready concurrence and unremitting assiduity in this labour of love. In Seymour-West, a small school was also established under the superintendence of Mr. J. Tice Jun., who in this as well as many other respects, proved himself a most valuable "fellow-labourer with me in the Gospel." To the family of B. B. Ranney Esq. we were indebted for the use of the room, and also for one of our most useful and exemplary teachers.—The attendance at these schools was necessarily very fluctuating, owing to the great distance many of the children had to come, and the often almost impassable state of the roads:—the same causes also prevented the schools being in operation during the winter months, or rather during the Spring and Fall of the year. The number of children who generally attended the school in Seymour-East averaged from thirty to forty,—that in Seymour-West from fifteen to twenty. A day school,—after much difficulty, and through the unwearied exertions and generosity of Major Campbell—was also established about this time, which averaged in attendance from eighteen to twenty-five scholars; but from the same causes which operated against the Sunday schools, it was frequently considerably under that number.

In the course of the following month (June) I made a Missionary excursion into the townships of Marmoras, Madoc, Huntington, and Hungerford, performed Divine Service at several different places in each of them, and baptized six children. The attendance every where was good, and refreshing indeed was the manner in which these simple but well meaning people greeted my return among them. So rejoiced did many of them appear, and so anxious to improve the opportunity afforded them, that several accompanied me on foot to the different stations where duty called me, regardless of the toils of the way, the excessive heat and the innumerable swarms of flies and mosquitoes which, in the back settlements, are at this particular season almost intolerable. Such little incidents as these surely more than repay the perplexities and toils to which the Missionary is naturally subjected, affording as they do a comfortable hope that he has not "laboured in vain," but shall yet "reap if he faint not."

The persons of whom I speak were not all members of our Communion, but as in most other settlements, were composed of

various denominations. Many of them too, in the "times of their ignorance," had, like others, been disposed to lift up their voice against our revered Establishment, her ministers and her ritual.—Here then is one among many proofs which might be adduced, that the Church is only to be known to be revered, and to disarm that prejudice which alas! so many in this country have imbibed, in consequence of having her represented to them, by wilfully ignorant or ill-disposed persons, in a false and unhalloved light. What then have those to answer for who from their exalted situations, should be the protectors and defenders of the Church, that is as far as regards her temporalities—have suffered her so long to be deprived of her lawful rights; for to this is undoubtedly owing, in a great measure at least, the lamentable destitution which now prevails in every District throughout the Province. Had the original intention of Government been carried into effect—had the stream of Royal bounty been permitted to flow in its intended channel and a clergyman placed in every township, as it became settled; the result would have been widely different both in a religious, moral and political point of view from that which now unfortunately exists. The question, however, is not what *might* have been, but what *is* to be done to remedy the evil and to supply the wants of the destitute Settlers. Certainly no more effectual plan could have been devised than that adapted by the Society under whose auspices I have had the honor to be employed now nearly three years. In former reports I have already stated that there is not a township in the Midland District where the number of Church people is not great, and that in some they form the majority:—besides these, there are many who have never joined themselves to any particular denomination of Christians, while many who though themselves members of the Church, from being so long destitute of her ministrations have suffered their children to wander from the fold. Many too who, though educated in the principles of the Church, have from her "lack of service towards them" been, in a manner, compelled to seek refuge in other societies, still retaining however an unshaken partiality to the Church of their youth and of their forefathers. What, then, may be said of the Midland will apply with equal force to every District in the Province; and if such be the materials we have to work upon, doubtless an Itinerant ministry is best adapted to supply the present need,—to collect within the fold those sheep which circumstances have scattered through this wide trackless wilderness, and left almost destitute of spiritual sustenance; and thus to prepare and make ready the way for the more regular ministrations of a resident pastor.—This the society have contemplated; and could their project of sending a travelling missionary into every District be put into effect, the most incalculable advantages would, under the blessing of God, accrue to the Church and country at large. By this means the soil would be prepared, and should the stream of the Royal bounty be eventually permitted to irrigate, in the manner intended, "this parched and thirsty land," it would under the Divine blessing yield an abundant harvest to the glory of God and to the firm establishment of our truly Apostolic Church. While then every Churchman, as in duty bound, lifts up his voice in defence of those *inalienable rights* with which his Sovereign has invested him, let them diligently improve the means they now have in their power; let them unite in fervent, persevering prayer for the blessing of God upon the efforts now making in their behalf; and let every one according to his ability minister to the furtherance of those efforts in which they are individually so immediately interested. By so doing we shall not only evince our sincerity and attachment to the Church, but secure that blessing, protection, and assistance without which we can do nothing.

Early in July I returned to my home mission, where I remained till September; when being called upon to attend the Archidiaconal meeting at Kingston, I took occasion, at the conclusion of the meeting, to visit the Townships of Pittsburg, Loughboro, Portland, Camden, and Ernestown. In my tour through the two latter, I had the pleasure of being accompanied by my excellent friend the Rev. A. F. Atkinson, Rector of Bath, who had previously accompanied me on similar excursions;—it being his practice to visit the more remote sections of his spiritual charge three or four times a year:—an example well worthy of general imitation. Here too things wore a most cheering and encouraging aspect. We were every where greeted with the most kind and friendly welcome, without any distinction of sect or party: our congregations numerous and attentive, and on one occasion in particular, at the administration of the Sacrament of the Lord's Supper at a School-house in the 4th concession of Camden, the concourse was so great that numbers, unable to find room in the interior of the building, were seated in their waggons and on the adjoining fences. It was indeed a goodly and refreshing sight and I trust proved "through the riches of Divine grace," a time of real benefit to the souls of many. Much of the good feeling which now prevails amongst nearly all classes in this neighborhood towards the church is undoubtedly owing to the single-hearted and indefatigable zeal of Mr. Paul Shirley, the Society's catechist, who with incredible activity, considering his feeble health and bodily infirmities, has laboured in this and the adjoining Townships for several years, overcome apparently insurmountable difficulties,—and placed the Church on a firm and propitious footing.

While in Loughboro' Wm. Holditch Esq. pointed out a spot of ground to me which he has set apart for the erection of a Church, and intimated his intention of setting a subscription on foot immediately for that purpose. The Church-people in this and the adjoining Township of Portland, though numerous, are much scattered; and being chiefly of the poorer classes, I doubt much if they could raise sufficient means among themselves to defray the expenses of building a Church;—but should the effort be made (which I have no doubt will be tried) I trust liberal assistance will be afforded from other quarters, as a Church in that neighborhood is essentially necessary and would be of incalculable advantage:—the distance not being too great to admit of their being pretty regularly served by some of the resident Clergy in Kingston until such time as they could be provided with a minister of their own.