

our course again, and he pointed to a high mountain a great many miles off on the border of the desert. Then I rode on with one or two others towards that mountain, and the rest of the party came on more slowly. We thought we saw a little green down in a low place, and we went down to it hoping to find some water, but there was none there; it seemed as if it were just dried up. I then rode up on a mound and looked about, but there was nothing all around me but a great plain as far as I could see, and all covered with dry, yellow, prickly herbs, such as the camels love to live upon. That same day we saw a young camel and caught him, and we caught a young gazelle too that seemed to have been left there by its mother, and was too young to run away from us. About two o'clock in the afternoon I heard one of the men call out in a very joyful voice, and on going to him I saw that he had found some water in a little ditch. The ditch was full of rushes and reeds, so that the sun could not get at the water and dry it up so quick as in other places. There was but a very little of it left. In a day or two it would have been all gone, and if we had not come as we did, it would not what we should have done. It was only rain water, and was very green and muddy, and full of insects. But we were very glad to get it, and when the rest of the party came and saw that we had found water, they cried out with great joy, and ran to it all in a crowd, and the poor horses were so thirsty that they got down upon their knees to drink of it. We stopped there all that day, and when night came we mounted our horses and rode away over the desert. Now if we had not found that water we should have been in a miserable condition, and perhaps some of our horses would have died, and how difficult it would have been to get out of the desert without horses. But God provided for us as he provided for the children of Israel in the wilderness. The water did not come there by a miracle as it came to them when it poured out of the rock, but it was very remarkable that we should find it in such a great desert, and I have always thought that God guided us to it as much as he guided them, although we had no pillar and cloud to lead us as they had. Now what I wish to say is this—that this little water was a very great blessing, and God made it so by guiding us to it. It was as great a blessing as if it were a mighty river, for it was enough for us all, and it was no worse than the rivers in that country, which are always muddy and warm in summer. So it may be with the money that you gave for Missions, and with the prayers that you offer, God can make them as great a blessing to thousands that are perishing for want of the gospel, as he made that little water in the desert to us. No, it will be a much greater blessing, for how much more precious is the soul than the body, and the Gospel than water! The Gospel you know is good news. Now I suppose it has been better news to many thousands, who would never have heard of it if Missionaries had not gone to them, than it was for us, when we were faint and weary in the desert, to hear that water had been found. If any of you could have come to us then and given each of us a cup of cold water, how gladly you would have done it. How glad then will you be to give, and do what you can to send the Gospel to the thousands and millions, who have never received it, that they may learn the will of God, as you are learning it in the Church, and the Sunday School, that they may be taught concerning Jesus Christ as you are taught, and abandon their idols, and believe in him and be baptized that they may be saved. I did not think, when I began, to tell you this long story, but it came into my mind while I was writing, and I told it, so that if you should ever say, "How little good we do?" you might remember how much good a little water did in the desert, and never say so again."

THE CHURCH.

TORONTO, SATURDAY, MAY 14, 1842.

On Sunday last, the 8th instant, the Lord Bishop of Toronto held an Ordination in the Cathedral Church of St. James, in this City, when the following gentlemen were admitted to the Orders of Priests and Deacons respectively:

PRIESTS.

- The Rev. Thomas Earle Welby, Missionary at Sandwich, Western District.
- The Rev. George Mortimer Armstrong, Missionary at Louth, Niagara District.
- The Rev. Hannibal Mulkins, Missionary at Pakenham and Fitzroy, Bathurst District.
- The Rev. John McIntyre, Missionary at Orillia, Home District.

DEACONS.

- Mr. William Stewart Darling, Student of Theology under the protection of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, appointed to the Mission of Mono, and parts adjacent, in the Home District.
 - Mr. Alexander Sanson, Theological Student, whose destination is not yet fixed.
- His Lordship preached upon the occasion, and delivered a discourse, which was listened to with the deepest attention, and was alike admirable as setting forth the doctrine of the Apostolical Succession in a clear and convincing manner, and as an Episcopal exhortation well seasoned with the salt of Scripture, and full of practical counsel.

We are much gratified to learn from the *Quebec Mercury*, that on the 24th April, the Lord Bishop of Montreal attended Evening Service in the Cathedral at Quebec, being the first time his Lordship had appeared abroad for many months, during which he has laboured under severe and constant suffering. His Lordship pronounced the benediction, and we are happy to add, appeared less shaken by his illness than could have been expected.

The Church Society is gradually advancing to a state of organization, and, among its first proceedings, has nominated certain gentlemen, to act as Committees in soliciting Subscriptions throughout the different wards of the city.

As this Society embraces all the wants of the Church, and contemplates relieving them all to as great an extent as possible, we trust that it will be supported with no niggard hand. Let every one, before he contributes his share, read over and consider the excellent article on our first page, entitled *The Offerings of the Wise Men*. Let him imbibe the truly Christian spirit of this fine piece of old English Divinity, and thank God that he is permitted to bear a part in the glorious work of extending the Kingdom of Righteousness.

It may be well in this place to call attention to the 7th Resolution, adopted on the 28th April:—The Society shall be open to all the members of the Church, all of whom shall be invited to unite with it. 1*l.* 5*s.* per annum shall constitute a member, and 12*l.* 10*s.*, paid at any one time, a member for life, while the annual payment in advance of any sum, however small, shall qualify a person to be a member of the District and Parochial Association. All contributors are allowed to specify the objects, where they desire it, to which their donations shall be applied. There shall be no arbitrary or specific amount of subscription named, but a full recognition of the great Scriptural principle, "Every man should give as he is able."

It will thus be perceived that one of the objects of the Society is to enlist the aid of every member of the Church: and therefore we trust that no person, however young or however poor, will be passed over without being applied to for a subscription,—the day of small things is not to be despised.

Besides the head of the family contributing according to his ability, there is good reason why the wife

and children should each give something in proportion. In most cases, we are confident, that this hint will be cheerfully acted upon: and we are sure that the young will willingly deny themselves a few trivial gratifications for the object of throwing their mite into the Lord's Treasury. Let our juvenile readers turn to Mr. Southgate's narrative on the first page,—*A Little Water a Great Blessing*,—and they will learn the value of small contributions, and commence a habit of religious alms-giving which, flowing from the right source, may secure to them treasure incorruptible and eternal.

The following gentlemen have been requested to solicit Subscriptions in the various Wards:

- St. Patrick's Ward.*—Messrs. J. H. Cameron, C. Gamble, F. T. Billings, Alderman Denison, George Ridout, and Alderman Boulton.
- St. Andrew's Ward.*—Messrs. Stanton, Ritchey, G. P. Ridout, Perrin, Dr. Boys, Alderman Strachan, Alderman Armstrong.
- St. Lawrence's Ward.*—Messrs. Doggan, Dr. Horne, R. Beard, W. Atkinson, and Alderman Dixon.
- St. George's Ward.*—Messrs. Rowell, Hon. R. Baldwin, C. Berzcy, Evatt, Alderman Gunnert, and G. Walton.
- St. David's Ward.*—The Mayor, T. W. Birchall, G. W. Allan, Alderman Dixon, T. D. Harris, J. Browne, T. G. Ridout, J. E. Small, Alderman Burnside, and J. Walton.

We wish these gentlemen a large measure of success, in their somewhat irksome, but really honourable and Christian office. Wherever they go may they be received with willing hearts, and bounteous hands; and may the City of Toronto set an example of zeal and liberality worthy of being followed in every part of the Diocese!

T. W. Birchall Esq. is the Treasurer of the Society; and subscriptions either in land or money will also be received at Messrs. Rowell's in King Street, where a Book is opened to record every kind of donation.

We hope circumstances will enable us to announce, at an early opportunity, that a Depository has been opened for the sale of Bibles, Testaments, Prayer-Books, and Tracts.

We have only time at present to call attention to the letter of A KENTISMAN, as containing some valuable and scriptural suggestions, and to thank our Correspondent for mooring the subject. A Presbyterian minister has lately written a work, to prove "that the tithes is the portion of every man's income which God, by an eternal law, claims as his own." Many anecdotes, scattered over the biographies of our great divines and eminent Churchmen would, if collected together by some one who has leisure and access to books, form a pleasing and useful article, and prove how well the principle of tithes has been found to work in practice.

The Bishop of Salisbury's Letter, explaining the reasons of his withdrawal from the Bible Society, is a document of the gravest importance, and demands the serious attention of every Churchman, who has hitherto countenanced associations of Christians belonging to different denominations. His Lordship observes, that "the tendency of the [Bible] Society is to obscure the office of the Church in relation to the Word of God,"—"that a body so constituted," uniting Independent, Baptist, Quaker, and Socinian, "is not properly capable of performing functions which essentially appertain to the Church in her character of 'witness and keeper of Holy Writ,' and are capable of being satisfactorily discharged by her alone,"—"and that the practical tendency of its meetings, "is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive character of the Church, as the body to which that truth is entrusted."

We hope that these words will have their due effect: and that Churchmen, who have been in the habit of subscribing to the Bible and Religious Tract Societies in this Province, will now throw all their support into *The Diocesan Society*, which proposes to disseminate both Bibles and Tracts, and which does not "obscure the office of the Church," but acts under its high and solemn authority.

The Letter will be found on our first page: and is most worthily succeeded by an article on *The Divines of the Church of England*, which could only have been written by one who had drunk largely of their profound and inexhaustible learning.

In the earnest appeal of our correspondent ATHANASUS, upon the subject of the distressing and daily growing want of Church accommodation in this city, we most entirely concur.

What has become of the Committee for building St. George's Church?

What is there to prevent Divine Service being held in the Church at the Toll-gate? Rude benches could be temporarily provided, until the interior was decently furnished.

We cannot walk down the street, but what we are assailed with a friendly violence, as if it were only for us to wave the editorial wand, and bid Churches rise and Clergymen be appointed. We hear of cases of spiritual destitution, of faint-heartedness and despair on the part of Churchmen, of defection from our holy communion, and of social evils of the most frightful nature, Sabbath-breaking and drunkenness, all proceeding from the want of stated services, Sunday Schools, and the pastoral care of more resident ministers.

Our parish has become far too unwieldy and vast for one charge: and surely requires being divided into separate cures. The excellent Assistant Minister, unremitting as he is in his manifold and overwhelming labours, cannot perform a tithe of the duties demanded at his hands. How can one man, besides all his other clerical avocations, visit the sick, keep up intercourse with the parishioners, merely glance in for a moment and inquire after the religious condition of the families under his care,—when the Church population amounts to 7000 souls, scattered over a wide and still widening area?

Cannot something be done to alter and amend this lamentable state of things?

Is an Evening Service altogether beyond the reach of possibility?

We hear that individuals are ready to come forward with ample subscriptions towards building one or more additional churches, and we cannot doubt the success of a vigorous and well-directed effort. Let the members of our Church, especially those who are suffering from the want of spiritual ministrations, unite in an Address to our venerable Diocesan, requesting him to preside over and guide their plans, and we have no doubt that, aided by his Lordship's characteristic energy and high influence, they will soon succeed in erecting another House of Prayer, and in securing the ministrations of an additional clergyman.

The building months are rolling fast away: and every day's delay threatens to prolong the present fearful and heart-rending evils for another year.

We beg to acknowledge from A FRIEND IN THE WESTERN DISTRICT the receipt of 10*s.* for the Church in *Abidon*, and 10*s.* for our Tracts: as also 10*s.* for the latter purpose, from A SUBSCRIBER IN PRESTON.

As so many of the Clergy have lately visited Toronto, we have availed ourselves of the opportunity to make large presents of Tracts for parochial distribution. Including what we have already given away, and what remains to be disposed of in the same manner, we find that we are under pecuniary obligations to the extent of 20*l.*

For the very generous assistance which we have received from many individuals, towards the circulation of these small but powerful auxiliaries of the Church, we have much reason to be thankful. Many of the Clergy, and some active members of the Laity, have informed us of the great good done by these publications, and of the delight which they have imparted to members of the Church, debarred by distance, or the total want of stated ministrations, from joining in the worship of their forefathers. Nothing but a strong sense of the necessity of disseminating publications, which should exhibit the Gospel in conjunction with the distinctive principles of the Church, could have induced us to undergo the labour of the last few months; and we have little doubt, now that we have brought our tools to a close, that the liberality of the Laity will enable us promptly to liquidate our debt, and employ ourselves, unembarrassed, in fresh fields of exertion.

Our reason for discontinuing the publication of Tracts is this: *THE CHURCH SOCIETY*, just formed, has among its objects the printing and dissemination of Tracts: and, as a general rule, we consider it advisable and becoming that all Tracts should be sent forth under the sanction of that Society, and recommended by the high approval of the Bishop of the diocese. As, however, there is a spirit abroad which sometimes endeavours to make it appear that in what we have done, editorially and otherwise, we have met with little countenance from the highest authorities in the Church, and from the public generally,—we are induced to state, on the suggestion of some ardent friends, who are more sensitive on this point than we are, that the very contrary is the case: and that, putting aside all higher sources of encouragement, we have every human incentive to persevere in the course which we have marked out for our feet, and from which we do not intend to swerve.

With reference also to part of the preceding paragraph, we may state that there is good reason to expect that *THE TORONTO CHURCH OF ENGLAND TRACT SOCIETY* will speedily merge itself in the Diocesan Society. Greater unity of operation will be thus secured: while of the Tracts, which the Society has hitherto kept on hand, a constant supply can be provided; and no difficulty, we apprehend, can exist in continuing that excellent system of Tract distribution which has been so successfully pursued in this Parish.

It is with grateful emotions that we receive the frequent assurances of cordial and generous approval which the Clergy and Laity are kind enough to tender to us, in the prosecution of labours, which we would willingly transfer to other hands. Several of these testimonies of good-will are intended for publication, and if we do not avail ourselves of them, it is not from an insensibility to the kindness that dictated them, but from a sincere desire to devote every atom of space to a subject more profitable than our own praises, and from a disinclination to be in any way accessory to our own laudation.

There are however circumstances and times which render it necessary for a man to vindicate himself, and to appeal to the opinion entertained of him by others. And as we have heard that the grossest misrepresentations have been industriously circulated with regard to our position, we deem it necessary to remark that, at no period of our editorial career have we been so strongly supported as at the present moment. We cannot hope—and who can?—to satisfy every one; but from innumerable quarters we receive encouragement to persevere in the line of conduct, which we have considered it our duty to adopt. In that line, we need hardly add, it is our determination, with God's grace, to persevere unto the end. While we shall do our best to expose the errors of Popery, we shall not fail to warn Churchmen against the opposite extreme of Dissent. We shall, on all fitting occasions, put forth, unreservedly, the doctrine of the Apostolical Succession. We shall equally endeavour to point out the dangers of false liberality,—and, readily receiving suggestions from any quarter, and anxious to make any improvements that wiser heads or experience may suggest,—we shall make it our study, as it has been all along, to walk in "the providential path between Romanism and Dissent." Acting upon our sole undivided responsibility, and shunning no trouble, we shall be deterred neither by menace from without, nor misrepresentation from within, from doing our duty faithfully and fearlessly,—Evangelical Truth and Apostolical Order, on our banner,—the motto on our shield, *No Surrender*. We have much to provoke us, much unworthy treatment to experience: but we shall use every exertion to deserve the compliment which our highly esteemed friend, *The Banner of the Cross*, has been pleased to bestow upon us: "Our able cotemporary, *The Church*, has many assailants; but it bears itself manfully, and with a dignity and temper which cannot but command the admiration of even its bitterest foes."

We subjoin from the *Church Intelligencer* the latest information that we can find respecting Bishop Alexander. It is somewhat discouraging; but we hope that the British Ambassador will duly vindicate the honour of our country, and at least secure the personal safety of the Missionary Prelate:—

"*TRIBEK AND SYRIA.*—The *Augsburg Gazette*, of the 14th instant, publishes accounts from Constantinople of the 23rd ultimo, in which it is stated that Sir Stratford Canning was displeased with the reception given to the Protestant Bishop of Jerusalem, by Tayar Pasha, the Governor. He had addressed a formal complaint on the subject to the Divan, and insisted on the immediate recognition of the Bishop by the Sultan. The prelate had declined accepting the offer of an apartment in Tayar Pasha's palace, in consequence of that refusing to recognize him in his Episcopal character. The *Augsburg Gazette* of the 15th instant, contains another letter from Constantinople of the 23rd ultimo, mentioning that the whole of Lebanon was in insurrection; adding the following postscript, written at 11 o'clock, P.M.:—"Several of the embassies contradict the news from Syria; but the Ambassador of England offers no opinion on the subject. It appears certain, however, that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a sermon.—The Mussulmans remained neutral on the occasion. The Druses have plundered a Maronite village near St. John D'Acree."

The following extract shows the present position of the Kirk of Scotland:—

"1. *Opinion of the British Government.*—On March 11, 1842, Sir James Graham, in the House of Commons, announced that no further attempt would be made by the Government to arrange matters by concession and conciliation with the malcontents of the Scottish Church, and that the letter of the 12th verses, and earnestly praying that He who rules all things may strengthen us in the many temptations we have to rob Him of His appointed portion.

Your's very faithfully,
A KENTISMAN.

Toronto, 2nd May, 1842.

SPiritual Destitution in Toronto.

Sir,—I am compelled by an imperious sense of duty again to address you on the subject of the wants of our Holy Church in this city. Long ere this I, in common with many other Churchmen, expected to have seen some progress actually made in the erection of at least one additional place of worship in this city.

But no signs of active exertion greet our eyes—no ground is broken—no building commenced—no spire yet glimmers in the warm sunlight of our spring mornings or evenings. St. George's Committee are either dead or sleeping,—and, Sabbath

The Edinburgh Observer makes the startling announcement of a scheme contemplated by the majority in the Scottish Church, and at present in the course of being communicated to the members of the party by circular. This is no less than the deposition of the minority, the parishes being declared vacant, and preparation to be held supplied with new ministers appointed by the General Assembly. It is added that wooden churches are to be raised for the accommodation of the Assembly's clergymen, and a company is to be formed on the model of the Wesleyan Methodists, for the payment of their salaries, at the rate of 150*l.* to 200*l.* per annum. "The public," adds the Observer, "may rely with perfect confidence on the truth of the statement we have now made, and within a few days hence the fact will be vouched for by the publication of the circular to which we refer."—*Edinburgh Weekly Journal*.

The extremely sudden death of Mrs. Hagerman, who was cut off after an illness of only a few hours, cast a deep gloom over the inhabitants of this city on the morning of Wednesday last. The deceased lady was a native of England, and had not resided many years in this Province: but she had lived amongst us quite long enough to render herself respected and endeared by her cheerful and charitable virtues. In administering to the necessities of her poorer fellow-creatures, she was ever active, and loved to be so engaged: amidst her immediate friends and connexions her departure has caused the most intense grief; and in losing her,—we speak from our own personal knowledge—the Church has lost one, who was the means of sending God's Holy Volume, and various religious publications written in accordance with the spirit of the Book of Life, into the remote and spiritually neglected settlements of the Province. It was but on the Monday preceding her death,—alas! that it should be the last kindly attention paid to our numerous requests,—that she furnished us with a valuable parcel of Bibles and Tracts to assist an excellent clergyman in his endeavours to rescue a long-neglected Protestant settlement from a state of religious destitution.

Mr. Hagerman, at the time of this sudden and distressing bereavement, was engaged in his judicial duties at Picton. On Wednesday afternoon, Mr. Justice Macaulay, went down to impart the melancholy tidings and to take his place on the bench. Mr. Clarke Gamble also went down at the same time, for the purpose of accompanying Mr. Hagerman on his return to Toronto.

We can bestow but a hurried notice, just at present, upon several publications lying before us. At a future, and we trust no distant opportunity, we intend to draw largely from the Right Reverend Bishop McCosky's excellent pamphlet, *Episcopal Bishops the Successors of the Apostles*,—and from the Ven. Archdeacon Coster's judicious Sermon.

The excellent Sermon, preached by the Rev. H. Scadding, on St. George's Day, has been published, by request, at the *Herald Office*, under the title of *The Eastern Oriole opened*.

We purpose noticing *The Poor Emigrant's Almanac* in our next.

We have been favoured with a pamphlet, entitled *Letters on Medical Education*, which we have handed to a professional friend, as a way of disposing of it most likely to promote the objects of the writer.

The Tent and the Altar,—a manual of short Family Prayers for every morning and evening in the week,—has been reprinted from the London edition by Messrs. Rowell, for "a Rector in the Diocese of Toronto." This little work is of a very simple and evangelical character, and might be most beneficially distributed in all our parishes. The largeness and clearness of its type, and the cheap rate at which it is sold,—1*s.* for a single copy,—are strong additional recommendations in its favour.

Mr. Hoppner Meyer, of this city, has painted a Portrait of the Hon. Mr. Chief Justice Robinson, which, we understand, is to be engraved. The learned Judge is represented in his ermine robes,—and the expression of his intellectual and handsome features has been successfully copied.

The Publishers of the *The Church* respectfully beg to inform their Subscribers at Hamilton, that they will be waited upon for their Subscriptions to the Paper, on Tuesday the 17th inst., or on the following day. As a gentleman will proceed to Hamilton, for the purpose of collecting the amounts due, they will confer a favour on the Publishers, by being in readiness for his call.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. CUTLER.]

VOLUNTARY TITHES.

My dear Sir,—As a gratified attendant at the truly impressive meeting of our Clergy and Laity on the 28th April, I observed one circumstance which I am desirous of bringing to your recollection.

The Rev. J. Short, in his brief address, contended that, though the compulsory payment of Tithes did not accompany us across the Atlantic, yet it was still our duty to contribute in the same proportion to the service of Almighty God, with any one else to the same end, and at the same time, with my own eyes to the service of Almighty God.

This remark was the more pleasing to me from its coinciding with my own resolutions formed about four years ago, and the object of this communication is to request your assistance in inculcating this duty upon all the members of our Apostolic Church.

I have the desire, though not the ability, to lay the subject feelingly before your readers, and therefore call upon you for assistance. It will, I believe, be readily conceded by all, that we are commended to give in proportion to our substance, and is not a tenth the proportion named in the Holy Bible? I do not wish to be understood to limit the almsgiving of any man, but I call upon all sincere and pious Catholics to be firm in their religious and charitable contributions at the head instead of at the foot of their daily expenditure; and further, not to wait for applications for aid, but to make a point of laying aside weekly, monthly, or quarterly, (as they may receive the means whereby they live), one-tenth part of the same for the service of their Creator; not grudgingly or of necessity, but with cheerfulness, and as an acknowledgment of the source whence they derive all earthly blessings.

I am confident that there are very few who would not, after a short trial, acknowledge the benefit of this plan. I for one, can assure them that I derive true pleasure from the feeling that I am always able to contribute something to any and every just demand which may be made upon me, and only regret that my means are not larger.

The Hon. the Chief Justice explained in a very clear manner the good which might be done by the annual contribution by each head of a family of only one shilling. How much more then if the majority of our members were to appropriate one-tenth part of their yearly income? Satisfied myself of the propriety of doing so, but unable to lay the reasons properly before your readers, I commit that charge to you, simply referring them to the 3rd chapter of Malachi, from the 8th to the 12th verses, and earnestly praying that He who rules all things may strengthen us in the many temptations we have to rob Him of His appointed portion.

Your's very faithfully,
A KENTISMAN.

Toronto, 2nd May, 1842.

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But no signs of active exertion greet our eyes—no ground is broken—no building commenced—no spire yet glimmers in the warm sunlight of our spring mornings or evenings. St. George's Committee are either dead or sleeping,—and, Sabbath

after Sabbath, festival after festival pass by in rapid succession, and the only voice that calls this vast population to prayer in the bell of our solitary Cathedral, the only place where a community of seven thousand can gather to hear the Word of God. Little are those blessed with Church accommodation aware of the bitter privations endured by hundreds of sincere members of the Church of England and Ireland, thirsting for the opportunity of hearing the Word of God preached to them by the Apostolic teachers whom they have been accustomed, from infancy, to regard as the true dispensers of the bread of life. Little do they know the deep injury inflicted on the best interests of our holy religion by this lamentable paucity of the Church accommodation to be found in almost the rudest parishes in England and Ireland.

Can nothing be done? Will nothing be done? Will not our good Bishop bestir himself in this holy work? Will not some generous Churchman, blessed with affluence beyond his wants, "do sweet service in the eye of God," and lay up rich treasure for himself in Heaven, by devoting himself to this noble task,—this building up of a House of Prayer in the midst of what may truly be called a spiritual wilderness?

Toronto is resonating with the echoes of the mason's trowel and the carpenter's hammer: hundreds of buildings are springing into existence in every direction,—but, alas! not one is destined for a House of Prayer. We are all too busy improving our brief lease of this world's profits, to cast a thought toward the boundless eternity that awaits us, when the palace and the rampart shall have alike crumbled into dust, and the proud work of our hands shall be of less positive value than the humblest prayer breathed by the lowliest altar on that earth, for whose passing enjoyments we could forget the imperishable things of Eternity.

Your's,
ATHANASUS.

Canadian Ecclesiastical Intelligencer.

RECORD OF BELLEVILLE.
The Rev. John Grier, A.M., Incumbent.

During the year 1841 there were of
Baptisms, 114
Communicants, 90
Marriages, 51
Burials, 35

Largest number of communicants at any one celebration, 49. About 25 of the above 90, received the Holy Eucharist on occasions of administering the Sacrament to sick persons in the surrounding country.

Connected with the parish Church is a very prosperous Sunday School. An extract from a letter received in February last, throws farther light upon the state of this portion of the Canadian Church:

"It is in the back Townships, our strength, in this [the Victoria] District, lies,—there we are strong. But, alas! how long will we retain our hold of them, if their eyes are not to behold their teachers?"

"There are city settled Townships in this District—each of them 10 by 12 miles, or including a surface of 120 square miles each, and covering together 960 square miles,—with a population of about 13,000 souls scattered over this large space,—yet, with the exception of a small portion of the south-eastern angle of one of these Townships, occupied by the Indians, of which the Rev. S. Givins, Rector of Napanee, has charge, no Clergyman visits any portion of this District, except the little done by the incumbent of Belleville, and that is merely sufficient to excite their appetite, without satisfying it.

"Three weeks ago he gave them a service at the south-east angle of Huntingdon. Though on a week-day, the large school-house was crowded to excess, and there were ten baptisms. Indeed wherever appointments are made large and attentive congregations assemble. How deeply must we regret our inability to send a sufficient supply of papers into these fields, already white unto harvest! [And how inconsistent, how shocking is it to contribute to Dissent, while these distressing wants of our own city abound from every side.] En. C. U. —

"Secretaries of all kinds are seeking tares among them; hitherto they have withstood them; but how much longer will they withstand them?"

"Three sects of Methodists are struggling against each other with much bitterness, and all are labouring with their whole might against the Church. Practically there is not a particle of difference in good-will for the Church, between the English and Mr. Ryerson's Methodists.—The former, with professions of affection for her on their lips, evince, practically, hostility; and would, if they could, withdraw members from our communion, and gladly abstract money from the pockets of Churchmen,—but behind these objects of affection, I verily believe that their love of the Church is among the nonentities.

"We are getting on, thank God, prosperously here. The services of the Church are well attended,—the number of communicants large, considering the late state of this Parish,—the congregation liberal in contributing to the objects connected with the Church, and also to the support of their Minister.

"Last year they gave 10*l.* to add to the Sunday School Library,—25*l.* to procure cushions and hangings for the pulpit, desk, and altar,—and they have lately subscribed upwards of 76*l.* with which to purchase a bell."

HOLLAND LANDING.—At a Meeting held at Fraser's Hotel at Holland Landing, on Monday the 25th April, to consider the best means of procuring the erection of a Church in that rising village, Edward Morton Esquire having been called to the chair,—

It was Resolved, upon the motion of Benjamin Thorne Esq.—That the increased size and population of this village are such as to call for the immediate erection of a place of worship in connection with the United Church of England and Ireland.

Resolved, upon the motion of William Laughton Esq.—That an advantageous site for a Church having been immediately taken to carry into effect the object under consideration.

Resolved, upon the motion of Mr. West,—That a Committee be appointed to decide upon a plan,—to contract for the erection of a Church,—and to solicit Subscriptions. Resolved, upon the motion of Mr. Beman,—That the following gentlemen do compose such a Committee, viz.—Benjamin Thorne, William Laughton, and Edward Morton, Esquires, and Messrs. Wilcocks and Barry.

Resolved, upon the motion of Mr. John Selby,—That a subscription be at once entered into for the furtherance of the undertaking.

Resolved, upon the motion of Mr. Wilcocks,—That the thanks of this Meeting be tendered to the Chief Justice for his valuable donation of a Church-site.

Resolved, upon the motion of Mr. Pleyter,—That a notice of this Meeting, with a copy of the Resolutions passed, be forwarded to *The Church* newspaper for insertion.

Resolved, upon the motion of the Rev. Mr. Small,—That the thanks of this Meeting be given to Mr. Fraser for the use of his house upon this occasion.

Those who were present entered at once into a subscription, amounting to about 140*l.*

It is intended to build the proposed Church either of burnt-brick or of mud-brick, and hopes are entertained of its being so far advanced as to allow of the celebration of Divine Service within its walls before the close of next autumn.

TESTAMENTAL TO THE REV. J. RAMSAY.—On Friday last the Rev. James Ramsay's pupils, consisting of some of the principal young gentlemen of the city of Montreal and its vicinity, waited upon him at his residence, on the occasion of his relinquishing his literary charge of them, and presented him with a splendid Bible, bearing the following inscription executed in a beautiful style:—

Presented to the Rev. JAMES RAMSAY, M.A., by his grateful Pupils, as a Token of their esteem and regard for his paternal care manifested in advancing their Education, and his kind and gentlemanly conduct towards them on all occasions.

The following are the Address and the Reply:—

ADDRESS.

REVEREND SIR,—We have the honour of meeting you here this day to beg your acceptance of this Holy Bible, and we embrace the opportunity to express how deeply we regret our reluctant separation from you. Most devoutly do we pray, that the Almighty disposer of human events may be pleased to shower down upon you his choicest blessings, and to grant you many years of uninterrupted health and happiness.

REPLY.

MY DEAR YOUNG FRIENDS,—I accept with great pleasure this Holy Bible, and I thank you most sincerely for your kind feelings towards me, and your prayers in my behalf. In selecting the sacred volume as an appropriate token of your esteem and regard for me, you have not only evinced good taste, but at the same time given an additional proof of industry, if indeed any such were necessary,—that the pains, which I have constantly taken to impress your youthful minds with a deep sense of the inestimable value of the Holy Scriptures, have not been in vain. I have ever been of opinion, and I avail myself of the present occasion to bring my sentiments upon the subject