

the chief priests and captains how he might betray (Jesus) unto them. And they were glad, and covenanted to give him money; and he promised, and sought opportunity to betray him."

"But that, independent of an actual contract, Satan possesses the power of suggestion;—and that, from such suggestions, may originate great and disastrous events, even to whole kingdoms, is evident from what is related (1 Chron. xxi. 1, 7, 14).—And Satan stood up against Israel, and provoked David to number Israel; and God was displeased with the thing; therefore he smote Israel. So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men." The philosophical cause of a pestilence may be sought in the food, the raiment, the habits, the employments, intercourse, or mental condition of the people; or it may be assigned to the atmosphere, or the exhalations of the earth; nor are we disposed to deny the influence of any, or all of these causes; still the word of God discovers a cause beyond them,—the malice of a seducing, provoking enemy,—and the judgment of an offended God.—Dr. Cooke.

THE EVIDENCE OF CHRISTIANITY.

Dunning (afterwards Lord Ashburton) used to say, that no such written evidence of acts so remote existed as the four Gospels; that they would be good evidence in a court of justice, and before a common jury. When the difference of the narrative of the same events was objected, Mr. Dunning said, let two persons relate the circumstances of the battle of Minden, one just coming from the battle, and one who was equally present at the battle, and related it ten years afterwards, and reconcile them if you can. Mr. Fox said that Dunning had the strongest head of any lawyer within his memory.—Circumstantial Details of the last moments of Fox.

That Jesus Christ lived, died, rose from the dead, and ascended into heaven, are facts established by better historical testimony, than that Alexander fought Darius, conquered Persia, and passed into India. But on the resurrection of Christ all our hopes as men, and our obligations as Christians, are founded. And if we have as great, or greater reason to believe that fact, than we have to believe almost any fact recorded in history, we shall act rationally, and, in a matter of such high concern, foolishly and culpably, if we withhold our assent to it; and if we do assent to it, our duty is obvious.—Bishop Watson.

THE CHURCH.

COBourg, SATURDAY, JANUARY 11, 1840.

We were only prevented by want of room from commenting on our last number upon the excellent and appropriate article which then appeared on our first page, on "the Management of Income;" which, though written for and more particularly adapted to the meridian of England, contains suggestions, expressed in a simple and impressive manner, which cannot but be valuable in any country. We have, on more than one occasion, directed the attention of our readers to this important but not sufficiently regarded subject; and we have endeavoured to impress it upon all as a Christian duty, not simply to meet those claims upon our benevolence which may be peculiar and prominent,—which thrust themselves, as it were, impressively and irresistibly before us,—but to render the contribution of our worldly means for the welfare of our fellow-men, and collaterally for the glory of God, a more than casual or incidental thing,—something, in short, that is fixed, established, and systematic.

We might indeed dilate with no little profit upon the first part of the duty here alluded to,—that of contributing to obvious necessities, of meeting those claims which present themselves forcibly and affecting to our sympathies. It is unhappily not always the case that obligations which are positive and not to be mistaken, are scrupulously and religiously fulfilled: on the contrary, there is scarcely any complaint more common than the disappointment experienced from the non-fulfillment of engagements touching the ministrations of the sanctuary and the propagations of the Gospel. Whether it be the minister's stipend which is to be made up—or those small incidental expenses which are requisite to maintain the decent appointments of the sanctuary—or the trifling amount required to be contributed, according indeed to positive stipulation, in order to secure the privilege of a seat in the house of God,—there is often an amount of trouble and inconvenience and disappointment sustained in the collection of such dues, which very much reduces their actual benefit. We are aware that this slight species of what may be termed voluntary taxation, is often thus irregularly discharged in consequence of the very smallness of its amount; if the obligation were weightier, it would perhaps be better remembered, and it may be, more punctually fulfilled.

We would, however, very earnestly call the attention of our fellow-Christians to the duty of scrupulousness and exactness even in these apparently trivial matters; by a departure from it, not only is inconvenience sustained, but a general disorganization frequently arises, the mischiefs of which are more widely diffused than is perhaps usually apprehended. If the stipend of a minister, for example, is not regularly paid, he is compelled to fail in many engagements for the fulfilment of which he depended upon the good faith of his own lawful debtors; and he is driven to the humiliation, afflicting to every honourable mind but distressful especially to the Christian, of violating his word and breaking his promise.

And how often do we hear complaints of the difficulty and trouble experienced in the collection of pew-rents and other similar charges; and of how great an inconvenience is the want of punctuality in such matters very frequently the cause! The whole economy of the tabernacle is by such means deranged: not only are its proper ministers, but all its inferior servants involved in the effects of the disorganization; and dishonour thrown, indirectly, upon the sanctuary itself and upon Him in whose cause it is erected. In such matters, then, we would urge all Christians not merely to more thoughtfulness and consideration, but to the most rigid and the most scrupulous punctuality,—as that in which not only the comfort and the advantage of the servants of the altar are concerned, but in which the honour of God himself may be said to be involved.

But this is not all which it is our present design, in offering these remarks, to urge upon the consideration of Christians. They should feel it a solemn obligation to devote steadily and permanently a portion of their worldly substance to the service and glory of that God to whom they owe it all; which is to be done by benefiting, as circumstances may offer, the souls or bodies of their fellow-men. To provide for the indigent and the helpless sick,—to assist in sustaining those institutions which are designed for the support of the orphan, and the care of the afflicted and infirm, is a duty to which no Christian heart can be insensible. And it is certainly not less a religious obligation to have regard to the spiritual as well as bodily necessities of our fellow-creatures,—to contribute something regularly and permanently, in proportion to our means, to the propagation of religious truth either by the dissemination of God's holy Word, or by the support of missionaries engaged in diffusing its solemn lessons.

We are painfully sensible of the justice of the remark often made, that the spirit of "Mammon" is the great bane of the present generation; that the spirit of speculation, yes and of the covetousness which gives rise to it, is so widely and intimately diffused even amongst the

professedly Christian body, that as little of their worldly means as of their care and attention can be extorted in aid of higher purposes and holier objects! "Set on foot," says the author alluded to at the commencement of this article, "a speculation for increasing wealth,—wild and extravagant though the scheme may be,—and sums equal to the revenues of kingdoms are quickly obtained; but ask the means of teaching the perishing poor the way of salvation, and you might as well ask some men for their life's blood."

If we were called upon to specify the objects to which, independent of local claims, the bounty of Churchmen might be beneficially directed, we should mention most decidedly the duty of assisting in the erection of churches in remote, and unprovided places where the population is scattered and poor, and where the building of an appropriate house of prayer is so often the forerunner and even the cause of the settlement of a resident pastor amongst them. And until ministers of the Church can be supplied in greater proportion to the spiritual wants of the country than at present there is a prospect of, we would urge upon all the members of our communion the duty and the importance of contributing towards the support of those itinerant Missionaries, from whose services the happiest results have already flowed,—in the maintenance of the principles of the Church and the practice of true religion in quarters where otherwise they would speedily have been forgotten. In order, too, to strengthen the hands of these and all other labourers in our cause, it is highly essential to place upon a more effectual footing than at present exists in this Province, that excellent Society which has for its object the diffusion of Christian Knowledge,—by distributing in larger abundance the Word of God, the Book of Common Prayer, and those humble but useful tracts which inculcate as well the principles of the Church as those practical duties which it is the object of all preaching and reading to promote. Churchmen, instead of being backward in contributing their means towards the advancement of these grand and holy objects, should rather rejoice that the channels are open for so profitable an employment of their Christian bounty; and esteem it a privilege rather than a hardship that such appeals are made to them for promoting the honour of Almighty God, and the best—the eternal interests of their fellow-men.

We alluded some weeks ago to the impressive manner in which this subject is treated by the Right Rev. the Bishop of Western New York, in a Pastoral Letter to his clergy and their respective congregations. This zealous prelate recommends the expediency of monthly collections in aid of Missionary and similar objects; and it has struck us very forcibly that this would be a plan for sustaining our Christian Knowledge and Travelling Missionary Societies, much simpler and perhaps in most cases more effectual than by a specific contribution to be raised from door to door. We throw out the suggestion, however, rather to invite consideration than to recommend any immediate action upon it; pre-supposing in either case the willingness of every congregation to contribute, according as God has prospered them, for ends so sacred and desirable. But we shall give the excellent Bishop's own words, and with them we shall, for the present, conclude our observations.—

"The simplicity of this plan of collections constitutes an additional enforcement of its claims. The Convention here proposes no religious machinery, no organization beyond the existing arrangements of every parish. It invokes the liberality of all, both rich and poor, according to their several ability. It calls upon every congregation in union with it, to unite in this effort of Christian benevolence and duty. The mite of the poor, and the abundance of the wealthy here flow together to swell the stream of good. It creates seasons of beneficence for the whole Diocese, when the recollection that other brethren, some perhaps of feeble means, are opening their souls to the visitation of mercy, and their humble treasures to the cause of God, may excite and stimulate our own zeal and liberality.

"This plan of monthly collections commends itself to your approbation on another ground. It carries out the great principle of systematic charity, according as God prospers us, sanctioned by St. Paul; and which ecclesiastical history informs us was in primitive times the great means of sustaining the Church in periods of want and war. Commended as it is by its Scriptural and primitive character, we may add that the moral value of habituating your own minds and those of your children to a practical interest in these important objects of the Church, cannot be too highly estimated, or too urgently enforced. It is, thus, as one means, that the pervading and absorbing influence of the world upon the soul will be counteracted; and the overwhelming monopoly of its best affections by things that are seen and temporal be arrested, and dissolved. It will be a monthly season of practical thanksgiving to God for His various mercies—a set day to open your hands wide unto your poorer brethren in the land. Order and system are characteristics of all the appointments of Divine Wisdom. They mark the career of His physical agents—the sun that rules the day, and of the moon and stars that govern the night.—They signalize His spiritual and moral arrangements, and one of the formal injunctions of an inspired Apostle is, "Let every thing be done decently and in order." Our plan brings into the exercise of our benevolence this wise and hallowed principle, and aims to excite in the heart and conscience, not any fitful and transient emotions of charity, but that abiding sense of obligation which is the only security for a permanent and faithful discharge of the duty of giving to the cause of God."

We consider the *Christian Guardian* so very poor a standard either in divinity or politics,—so meagre in the one and so warped and mischievous in the other,—that we pay very little regard to those violent ebullitions in which it so usually indulges against our humble selves. We are therefore not concerned to notice the fierce assaults upon us contained in its number of the first of January,—not a very courteous or Christian salutation, by the way, at the commencement of a New Year,—further than to expose the most dishonest and disingenuous manner in which, in commenting on the masterly Charge of the Bishop of Exeter, he has spoken of his Excellency Sir George Arthur. We stated, in correspondence with the terms of the Charge, that while in *Van Diemen's Land*, it was in vain that Sir George Arthur pressed upon the Government the extension of the Established Church, and reminded them that the basis of all civil subordination and public prosperity was a deeply grafted and constraining principle of religion. It suited the purpose, however, of the Editor of the *Guardian* very adroitly to shift the scene to *Canada*, and even to adduce us as authority for asserting that, in an underhand and dishonest way, Sir George Arthur was urging the extension of the Church in *this Colony*, at the very moment that he was professing liberality to all other denominations, and apparently recommending the settlement of the Reserves upon what is termed a liberal basis! Such is the line of argument pursued by the *Guardian* in order to blacken the character of an excellent Governor and a worthy and religious man;—a line of argument by which none of our readers could be possibly be blinded, but,—what he desired as its effect,—would be received as truth by his own.

We profess to know nothing whatever of what Sir George Arthur may have said or written in regard to the claims of the Church of England in *Upper Canada*: we merely stated, upon the authority of a public document, what he did in this behalf in *Van Diemen's Land*: to that alone we referred; but the Editor of the *Guardian* would have his readers to understand that it was in *Upper Canada* in which these things were done; and accordingly,—with what Christian propriety the world will judge,—he deduces the fact that Sir George Arthur was secretly labouring for the establishment and "domination" of the Church here, and even writing Despatches to that effect, while professing a desire to settle the Clergy Reserve Question on the broadest basis!

We shall pause but for a moment longer to express for the hundredth time the simple, naked fact,—of which

every man and every child of common sense must see at once the force,—that support of the Queen's Minister is not a necessary condition of loyalty to the Queen herself. It is our very loyalty to our gracious Sovereign which makes us desire their removal from her Councils; and as good subjects, as sound Protestant Christians, we renew our prayers that this may be a consummation not much longer postponed. If we misconstrue our duty in impugning the Christian integrity and Constitutional principles of Lord Melbourne and his associates, we err in company not only with the *London Record*, which speaks the sentiments of a very considerable portion of the evangelical Clergy in the mother country, but in company also with the *London Watchman*, the organ of the Wesleyan Methodists in England! Both these papers are to the full as earnest as ourselves in pointing out the unconstitutional course which is pursued by the present advisers of the Crown, and the discouragements which, on every opportunity, they are inflicting upon the Protestant Established religion of the land. That Whig-Radical principles are more consonant to the sympathies and feelings of the Editor of the *Guardian* than the conservative sentiments promulgated by his Wesleyan contemporary in England, it needed not his own late avowal to assure us: the democratical and levelling bias of his writings could never be mistaken; and were we to assert that, with all the violence and all the wickedness of the *Colonial Advocate* and its successor the *Constitution*, the political poison which those papers were the agents of diffusing was less destructive because less insinuating than what for many years had been propagated by the *Guardian*, we should be sustained in our opinion by a vast majority of the loyal and intelligent portion of the community.

The very excellent and eloquent Speech of Mr. Attorney General Hagerman on the subject of the Union of the Provinces, we have the highest satisfaction in transferring to our columns from the *Toronto Patriot* of the 3rd instant; and we rejoice to perceive that in discussing the principle of that dangerous measure, the learned gentleman's opinions are so much in consonance with our own. After the principle of the Union, in opposition to his earnestly expressed views, was carried, Mr. Hagerman, it appears, felt himself at liberty to support the Government view of the details; and, for our own part,—though we do not profess a very minute acquaintance with all the rules and proprieties of statesmanship—we cannot discern any particular inconsistency in the course thus pursued by that gentleman. Upon a naked view of the matter, we should suppose that his opposition to the measure of Government in the first instance,—at the very threshold,—was proof enough of his independence and exposed him to the consequences which, in the Despatch of Lord John Russell, were so seasonably promulgated for the information of all concerned. Remembering, as we do, the noble and vigorous stand made by Mr. Hagerman on all occasions in which the interests of the Established Church are concerned, and that it is solely on account of his zealous and conscientious advocacy of those principles that he is sought to be sacrificed on the shrine of radical and revolutionary late, we shall be very slow indeed to believe any thing to the damage of his public honour and his political consistency.

On Monday last, pursuant to notice, a Message was transmitted to the Legislature from his Excellency the Governor General on that long agitated and embarrassing question, the *CLERGY RESERVES*:—a question, which, it was fondly believed, was finally disposed of in May last, by the measure of re-investment, but which, with a strange fatuity we must call it, is now thrown back into an arena where the conflict upon it is sure to be the most violent, and the final result, either as regards the public interest or private expectation, the least satisfactory. We cannot exactly predict what will be the termination of the question as now proposed, though there is not a little probability that,—with the potent influences which can now be brought to bear upon the subject—it will be disposed of as summarily as was the project of the Union of the Provinces. The plan suggested may, however, experience some modification even in the Provincial Legislature; and in the Imperial Parliament, it is by no means unreasonable to anticipate, that some voice will be raised in opposition to a scheme of spoliation so unjust and unconstitutional.

We dare not hope, from the temper of the House or from the spirit of the Message itself, that a "just regard will be paid to the objects for which this property was destined;" objects so clearly defined in the Act which appropriates the Reserves, that the time-serving advocates of the various schemes of spoliation which have been devised, could never bring themselves to deny that their arguments had no foundation in law, or justice, or any great public principle, but rested solely upon that wretched expediency which, it is to be feared, would uphold infidelity to-day or true religion to-morrow according as selfish interests might prompt; which would, either through flattery or intimidation, abandon the most sacred obligations; and which, it is to be apprehended, would, under any sufficient temptation, sacrifice our present monarchical form of government—of which the best support is the Established Church—for any shade of mixed or pure democracy which the pressure of the times might recommend to their acceptance.

We are disposed to make every allowance for the misapprehensions to which the want of local knowledge may have exposed his Excellency the Governor General;—otherwise we should scarcely abstain from a smile in observing so grave an allusion to "the state of society and in the legislature upon the question" of the Clergy Reserves;—a state of society and an acrimony of feeling of which Whig-Radical conciliation and "liberality" has been the fostering cause, and which has begotten the lively expectation amongst those who profess to be their supporters of being very speedily rid of the incumbrance of British supremacy!

It is proposed in the bill which has been transmitted to the Legislature, to concede to the Church of England about one-fourth of the property, the whole of which is believed to be legally or constitutionally her own;—whose exclusive claim has never been set aside by any lawful or competent tribunal; and which, if there be anything erroneous in her construction of the law which appropriates it, she has ever expressed her willingness to submit for adjudication to those who are properly qualified to decide the question.

The settled system with the present administration of "heavy blows and great discouragements" to the National Church is studiously persevered in, in the present scheme. Not only is there no recognition of the principle of an Established Church, which is part and parcel of our constitution; but that Church is, in this Colony, designed to be placed lower in the scale of government bounty than even her present number of members in the Province would point out to be reasonable or just. And more than this,—by apportioning one half of the whole reservation to every form of sectarianism and dissent, a premium is positively held out not only to the propagators of religious error, but in many cases to the disseminators of sedition and republicanism!

We have neither time nor space to enter into a minute dissection of the Bill now before the Legislature; but

we would pause to ask whether it was understood that the inhabitants of Upper Canada in 1804 or in 1840 were alone to benefit by this reservation; or whether it is reasonable or just that, in a Colony whose population is in a great measure to be filled up from the Mother Country, any legislation upon this religious property should contemplate merely the inhabitants at present resident in the country, and should not have reference to the religious character of the population in the Mother Country from which these supplies are to be drawn?—With this view of the subject, we may ask how far it is equitable or decent to reckon the claims of the Church of England population at one-fourth of the whole?

Independent of the injustice towards the Church of England which this proposition contemplates, and which in a large portion of the community must prove the source of a deep and abiding dissatisfaction, it is not hard to detect in the general details of the Bill the elements of perpetual strife and animosity. The system of division proposed to be made of the residuary half of the Reserves will lead to a perpetual conflict betwixt the minor sects and their chief rival the Methodists, or to subordinate contentions amongst themselves. Jealousies will be awakened—chicanery on the broadest scale resorted to—religious peace will be banished, and Gospel purity remain but a name.

We gladly republish from the *Patriot* the account of the late public examination of that excellent institution UPPER CANADA COLLEGE; and are rejoiced to perceive that the reputation it so deservedly acquired under the management of the estimable Dr. Harris, is so well sustained under the direction of its present accomplished Principal.

From the Toronto Patriot.

CONGRATULATORY ADDRESS FROM THE CONGREGATION OF ST. JAMES'S CHURCH TO THE LORD BISHOP OF TORONTO.—On Tuesday last, an Address, numerously and respectfully signed, was presented to the Lord Bishop, by his parishioners. The Address was read by the Attorney General, and his Lordship's reply was delivered in an impressive manner. In that part of it which so touchingly alludes to his recent domestic bereavement, the feelings of the father prevailed; and the tremulous tones of his lordship's utterance sufficiently showed how deeply the loss of his daughter had affected him.

His Lordship was attired in his full Episcopal robes, and was attended by his Chaplain, the Rev. Messrs. Grassett and Scadding. The following is the Address, with his Lordship's Reply:—
To the Honorable and Right Reverend John, Lord Bishop of Toronto, D.D., &c. &c. &c.

We, the undersigned Inhabitants of the City of Toronto, members of the Established Church of England, beg leave to express to your Lordship our unfeigned and heartfelt congratulations upon your appointment to the Diocese of this Province, and the sincere pleasure we have felt on your assumption of the sacred duties of your Bishopric, on the occasion of your installation.

The untiring zeal and eminent piety with which you have discharged the duties of Pastor and Rector of this place, for so many years, have won the affection and respect of your numerous parishioners; and although your exertions in your sacred calling have not been limited to this city and neighbourhood, yet, having better opportunities to observe the exertions made by you for the advancement of the spiritual welfare and general happiness of all classes throughout the country than any other portion of its inhabitants, we sincerely rejoice that it has pleased our gracious Queen to select you as the first Bishop of this loyal Province.

Under your watchful superintendence, we confidently believe that the prosperity of our Church will be maintained and advanced, and that true Religion and Piety will be cherished and promoted.

In concluding our Address, we earnestly pray that the Divine Author of all good will long preserve and bless you, and prosper all your undertakings in His holy cause.
Toronto, U. C., Dec., A. D., 1839.

To the Inhabitants of the City of Toronto, Members of the Established Church of England.

Your kind congratulations, my friends and parishioners, on my appointment to the diocese of this noble Province, and the warm interest you take in my assumption of the important duties which it imposes, are dear to me.

Nearly twenty-eight years have passed away since my translation from Cornwall to this Parish. At that time the population scarcely exceeded fourteen hundred souls, of which about one half were members of our communion, and now when the City numbers more than twelve thousand, our congregation continues nearly the same, and forms the largest of any congregation in the Province. You cannot therefore be surprised to learn that, though raised by Divine Providence to a higher office in the Church, it is a great consolation to me to know that the happy connexion, which has so long subsisted between us, is not dissolved, and that you are my congregation still.

The proof of love and affection, which you are now pleased to confer upon me, derives peculiar interest, from your having had the kindness to accompany it with your approbation of my past labours—labours which owed much of their success to your cheerful concurrence, and unwearied assistance. Never have I known or heard of a congregation more ready to support their Pastor in every good work of charity and mercy than that of St. James', and the attachment to our spiritual establishment, which your recent exertions have manifested, challenge a comparison with the most devoted Parish in the Church Catholic.

When I mentioned to my friends in England the alacrity and zeal with which you came forward to restore from its ashes your beautiful Church, and that you had determined with the divine blessing, to complete one still more splendid within a short year; they were greatly astonished and feelingly sympathized in my ardour, when I explained in the fulness of my heart, "there is no people like my people"—and am I not justified when I look at the Church in which we have again worshipped, and think of the marks of affection and esteem with which collectively and individually you have so long honoured me? And I bless God, that proofs of a kindred spirit pervading Churchmen, are daily accumulating from all parts of the Province; our people are everywhere uniting to build Churches, and to make preparations for resident clergy; and with the warmest gratitude do I state, that the venerable Society for the propagation of the Gospel in foreign parts, which, under Divine Providence, has been the happy instrument of establishing and keeping up the pure ministry of our Apostolic Church in this Colony from its first settlement, has resolved to add twenty Missionaries to the number which she already supports among us.

Notwithstanding the kind terms in which you are pleased to speak of the happy results which you anticipate from my watchful superintendence of this Diocese, I am too conscious of my deficiencies not to feel that I am but little qualified to sustain the burden which Providence has laid upon me, and yet assured of your cordial support and candid judgment of my infirmities, I look forward with gathering hope, in humble dependence upon strength from above, to be able to do something towards carrying the blessings of the Gospel through the ministrations of the Church into every Township in the Province.

We are fallen upon times when it becomes the duty of every true Church-man to act in favour of his religion with boldness, unity, and concert; and though his weapons are not carnal but spiritual, they ought ever to be ready for the combat. Of such unity the Bishop is naturally the centre to ensure that steadiness of object, vigor of exertion and moral perseverance, which are so requisite to command ultimate success.

More than ever is our Church called upon as the Church Militant, to prepare her faithful soldiers for their spiritual warfare, and to march against her enemies in that holy discipline and firm array which primitive truth and order enable her to maintain, and bearing before her the glorious banner of the Cross, which never fails to prove triumphant. That this course is not merely necessary, but the only safe one for the Church to take is abundantly evident, from the melancholy spectacle which the Protestant part of the christian world at this moment exhibits.

Instead of living in unity and peace within itself, it is split into endless divisions, agreeing in nothing but in their enmity to the glorious temple of our glorious established Church. Some desire to demolish her exterior wall, so that men of every shade, character, and opinion might leap over the ruins; others would divide the sacred space within her bulwarks into a multitude of little chambers and separate compartments without the slightest intercourse one with another. But it is the duty of Churchmen to preserve the walls of our Zion firm, and entire, and to throw down the miserable partitions which ignorance and bigotry seek to introduce, that the Church of England may continue to stand forth in Upper Canada as she does in every quarter of the globe, the impregnable fortress of the Protestant principles of the Reformation on the one hand, and the uncompromising denouncer of heresies and vices in faith and practice on the other, by which her opponents are disgraced and enslaved. It is her glory, by which she breathes the true Catholic spirit, combining in her doctrine, her liturgy and government all that is wisest and best in the ecclesiastical and discipline of other

Churches, and to incite among her children, unanimity and brotherly love, and that charity and forbearance towards all who differ from her which our Saviour enjoins, however deplorable their errors or bitter their provocations.

Permit me again to thank you for this mark of your affection and esteem, it administers to me sweet comfort under severe domestic affliction. My Episcopate has commenced in tears, but I trust in God it will prosper and close in joy, and earnestly do I pray that nothing may be allowed to weaken your union or to diminish your affection for our beloved Church; and while you stand up firmly in her defence, and employ her holy ministrations in working out your own salvation, seek I beseech you to extend them by every means in your power to the remotest settlements of the Province.

And may the God of peace who brought again from the dead the Lord Jesus Christ, that great Shepherd of Souls, establish, settle, and make you perfect.

JOHN TORONTO.

Toronto, December 31, 1839.

For the Church.

LAY READING.

Mr. Editor,—What can be done to supply the spiritual wants of the destitute members of our communion dispersed throughout the townships of this Diocese, and to prevent their estrangement from the Church of their ancestors? This is a question that must often propose itself to every zealous Churchman, whether he be lay or cleric, on witnessing the serious and increasing injury the cause of genuine religion sustains from the want of an adequate supply of Clergymen. It is pleasing to observe the generous interest felt by many of our friends in England in our behalf, and thankful ought we to be to a gracious Providence for the proofs we have received of their Christian benevolence; but notwithstanding all that has been done, the means of religious instruction are utterly insufficient. The consequence is, that many who are cut off from the means of grace are either fast lapsing into indifference, if not irreligion, or falling victims to that jesuitical system of proselyting, which is so industriously and successfully pursued by our enemies. The exertions of these wily adversaries were never greater, nor perhaps more successful than at present; and I really think some general measure ought to be adopted by the Church, with a view to induce our people to adhere to their principles, and to defeat the designs of the adversary; many of whom never perceive their error, (having no spiritual guide to warn them of it), till they are so far committed, that they are ashamed or afraid to retract, in consequence of the persecution that would await them.

As I am sure none of the Brethren are more sensible of the wants of our people, or more disposed to promote any plan calculated to meet them than yourself, I send you the following suggestion, and if you think it worthy of notice, you may bring it under the consideration* of the Church generally. Some of the Brethren might improve upon it, and I am sure our good Bishop would sanction its going into operation if convinced of its practical utility.

It has occurred to me that Clergymen situated like myself, with several unprovided townships in their neighbourhood having a number of Church families in each, might establish in the different settlements a system of lay-reading that would be productive of very beneficial results. The plan I would propose is this:—Let the Clergymen visit the different townships, and after ascertaining the number of Church families in each neighbourhood, arrange with them as to the place most convenient to assemble, and select from those that would attend two or more of the most pious and intelligent, who would undertake alternately to read the scriptures, or a Sermon from some sound divine, once or twice every Sunday, and the Burial Service when no clergyman could be procured. These associations should be under the direction of the nearest Clergyman, who should visit them statily, to preach, administer the Sacraments, or discharge any other Clerical duties.

When properly established these meetings might afford openings for good in a variety of ways:—

1. They would supply our people in every destitute neighbourhood with a substitute for those privileges which so many only learn to value when deprived of them; and even if these services (as perhaps would occasionally be the case) were conducted in a homely manner, I am sure they would be much more orderly and quite as edifying as the crude and noisy effusions of many of those self-constituted preachers who abound in the country. Indeed, Mr. Editor, we may confidently trust that our blessed Lord would fulfil in the most gracious manner his cheering promise even to two or three of the humblest backwoodsmen assembled on the Sabbath in their *lay shanty*, to worship the God of their fathers in the way authorized by the Church.

2. They would insure the right observance of the Sabbath, and put a stop in a great degree to that pernicious system of "godding about" to hear every itinerant that comes,—which tends generally to unsettle without improving men's minds, alienating them from the Church of their Fathers, and not unfrequently poisoning them against the institutions of the country.

3. Again, Churchmen assembling in this way (even though their numbers were small) would have their faith and principles refreshed and strengthened, and they would stir one another up to be more active in the cause of Christ and His Church. Every member would insensibly acquire a livelier interest in his neighbour's temporal and spiritual welfare, and thus the whole body would be knit together in love. The very opposition of their enemies (and opposition they must expect) would have the effect of stimulating them in their christian course; and they would by this means "come out from among" their pretended friends but real enemies, and "be separate." By becoming a distinct people is the only way we can maintain our Church principles, and prevent our people from becoming imbued with that disaffected and latitudinarian spirit which at present is working such havoc in the Christian world.

4. As each of the places of meeting would in all probability form a nucleus for a future congregation, great care should be taken in selecting a site for a Church, Parsonage, and Burial-ground and they might be stimulated by the prospect of being provided with, a Church and Clergyman at no distant day. To the children should be paid every attention. It would also be advisable, wherever practicable, to have week-day schools maintained by churchmen. Sunday Schools should be established; sacred music cultivated; Lending Libraries, composed of books and tracts illustrating the doctrines and discipline of the Church, might be formed, to which should be added, for gratuitous distribution among the poorer members, a few copies of "The Church,"—that all our people may be rooted and built up in the truths and doctrines they profess; and lastly, Bibles and Prayer-books should be supplied at a cheap rate to those who can purchase, and distributed among those who cannot; and every facility afforded to confirm and edify them all in our common faith.

The pious Churchman in the wilderness, although wearied with waiting for a pastor of his own Church, would no longer, as his last resource, connect himself with those who are enemies to the institutions he reveres, but with all the weight of his influence and example, would uphold the assembly of his brethren in his own vicinity; whilst his careless neighbour (ceasing to imagine that because he had no spiritual guide of his own he was exempt from all restraints,) would no longer live as he pleased, but be influenced by the example of his neighbours and be won by their good conversation.

I have endeavoured to enumerate a few of the openings for good, and some of the advantages that, with the Divine blessing, would flow from the efficient operation of this system in the various destitute neighbourhoods; but they can only be developed in their full extent by the plan being put into operation. I am confident, that in every settlement of Church people, there is sufficient piety, zeal and intelligence to carry it into effect, and it only requires a little admonition on the part of the Clergy to prevail with competent persons to engage in it. The system will work well; and you and your readers have had abundant proof from instances stated in your paper. I have no doubt the practice already prevails in the destitute parts of the Province to a greater extent than is generally supposed. And if those pious individuals who are engaged in this labour of love would send you

* We hope to do so shortly.—Ed.