Poetry.

THE INFANT'S PRAYER. BY THE REV. R. MONTGOMERY.

Bend, Angel! from thy throne of bliss, A living type to see, Whose pureness, in a world like this, Partakes of heaven and thee,—

For oh! that face with worship rife
Tells more than tones convey,—
Soft pulses of baptismal life,
Deep in the bosom play.

On earth my Saviour once enwreathed Around a sinless child His loving arms, and o'er it breathed A blessing, deep as mild. And still that breath of awful love So charms our inward ear, That children seem to God above Angelically near.

In vain would plastic Sculpture dream It moulds such beauty now, Or, poet-words reflect the gleam That sanctifies thy brow,—

For earth and heaven around thee twine A double charm, that glows With more than marble can define, Or lyre-bota lauguage knows. How blest, to watch thy myriad ways
Of fawn-like grace, and glee,
And call thee bright as vernal rays,
Or sun-tints on the sea !—

Or hear the music of thy mind
In broken lisps of song,
Whose echo seems the spring-toned wind
O'er leaflets borne along.

Elastic as the vital breeze, Thy fairy motions glide, With flexures of infantile ease To each glad step supplied;

While golden locks in glittering play
Like woven sunbeams dance.
And purer than the young-eyed May
Thy soul's etherial glance: And buds and blossoms, too, of thought. Betray their beauteous spell,
Telling that Christ within hath wrought
Far more than speech can tell.

But slumber brings a matchless grace
To thy cherubic form,—
For who can watch a sinless face
Nor bow before the charm?

The silent loveliness of sleep Serenes thy features then, And purity, which makes to weep The sin-worn hearts of men!

Y.

V. G

But Beauty fades;—and I would learn
The Church's lore from thee,
And in the babe some truths discern
That grasp eternity—

Thee at her consecrating Fount
Our own true Mother gave
Regen'rate life, by which ro mount
O'er guilt, and death, and grave.

Thus, fair-browed Thing! whose budding charms Inwreath maternal heart, Oh, never from thy Saviour's arms By recreant will depart. Baptismal blessings, rich and rare, Around thee throng and dwell, Till life becomes embodied prayer, And truth thy guardiau spell.

Still on thy forehead, crossed by grace, May dews of mercy rest, And God enrol thee in that race,— The "Abba" of the blest!

Far down within thy spirit's core
May germs of Christ-born leve
His presence, Whom the heavens adore,
By secret token prove.

Mere sense is dim, and earthly mind

Seems all unfit to know, How water, with the Word combined, Can primal grace bestow.

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ec. 19,	1849.					

Day	Date.	Pungal divisir of the miles grades		1st Lesson		2nd Lesson	
F	Feb. 24,	2nd Sond. in Lent and St. Matthias.	{M, E,	Gen.		Luke Eph.	7.
M	" 25,		{ M, E,	Deut.	5,	Luke Eph.	8.
T	" 26,	***************************************	{M, E,	44_	7,	Luke Eph.	9.
W	" 27,	*****************	{M, E,	44	9, 10,	Luke Eph.	10.
T	" 28,		{ M, E,	"		Luke Eph.	11.
F	Mar. 1.	******************	{ M. E,	44	15,	Luke Eph.	12.
S	" 2,		{ M, E,		17,	Luke Philip	13.
F	" 3,	3RD SUNDAY IN LENT.				Luke Philip	

SECOND SUNDAY IN LENT-Feb. 24, 1850.

The exercises of Lent are a combat and warfare of the spirit against the flesh, that the flesh may be subdued to the spirit. To this purpose we prayed in the Collect for Sunday last, excited by our Saviour's fasting and victory over the devil in the wildernes; and the Collect for this day leads us into the most hopeful way of our coming off victorious in the combat against flesh and blood, and all the spirits of darkness. We must distrust ourselves, under a deep sense of our sins and weaknesses, and place our whole hope and confidence in that Almighty arm, which alone can protect and strengthen, us, even Jesus Christ, the arm of the Lord, Who is our strength, as well as our Redeemer.

His divine instruction, given by His Apostle in the Epistle, teacheth us so to walk as to please God, and hever to slacken our pace, but go forward with steady command is particularly and seasonably pressed upon us, in order that we may obtain that holiness without which no man shall see the Lord in happiness. We must, therefore, according to His express command. preserve our minds and bodies in the strictest purity and chastity. The conquest over "the sinful lusts of the flesh" is the great purpose of Lent and fasting. "I was fasting for three weeks," says Daniel, "and flesh and wine came not within my lips." But however we may do, in the difference of constitution and circumstances, as to outward abstinence, we must totally conquer the impure desires of fornication, drunkenness and all other deadly sin. In this kind of abstinence from flesh, and wine, we must keep a perpetual Lent. If any seed of these be suffered to take root and grow, in vain do we pretend to keep the spring fast by the

atrictest abstinence in other respects. This, our diseased daughter as it may be called, the animal part of our nature, weak by Adam's fall, of which the devil, in consequence of that first conquest, s apt to take possession and grievously torment us, is strikingly shewn forth by the case of the Canaanitish woman's distracted child in the Gospel. And the way to its cure and restoration to saving health is pointed It in the mothers earnest prayers and persevering es, with deep humility and firm trust, to the merci-Jesus. Hence we are taught whither to fly for hat help and cure which we have not in our power or heans of getting, and can only find in our Divine Alheans of getting, and can only find in our Divine Alprietary Chapel in the hands of trustees and shareholders, and as the interior of the building (to say nothing of its ay sometimes seem to refuse our most necessary peons, and delay to grant what we most earnestly beg, a real Cathedral will rise in the place of it. It is, like Vet it is only to improve our patience, and bring us to most or all of the churches in the Colony, I believe, and the churches in the churches in the Colony, I believe, and the churches in the Colony, I believe, and the churches in the Colony, I believe, and I believe of those who, after the example of this afflicted mother to India.

Ontinue to call upon Him faithfully. But the cries of mere flesh and nature springing in a sensual mind, like those of Esau, whose affecting

right, we may at length, in the time of our extremity, find that there remains no blessing for us. Esau found that his father would not repent of the settlement which he had made, nor give him any share in the inheritance although he sought it carefully with tears. Such may past, they may cry and weep in vain. "Then shall they call upon Me," says God, "but I will not answer; they shall seek Me early, but they shall not find Me; they shall seek Me early, but they shall not find Me; to minimum with others of the they minister.

Apostasy.—I at—, had fa righteous man his thoughts; and let him return unto

But while we constantly call upon God, and seek Him so far as He may be found of us, we must join with our prayers holy prudence and watchfulness. If we would be safe from sin, we must keep ourselves from temptation; if we would keep ourselves pure, we must be upon our guard against the vanities of the must be upon our guard against the vanities of the colonial Church Chronicle; Article, "On the Spread of the Gospel in Western India.

The Coloured Population.—The coloured races in this [Capetown] part, (who, as far as I can make out, form nearly two-thirds of the population,) consist: 1st, of Malays; which name includes all who profess Mahomedanism: 28ly Mozambiques, who are of mixed races, being world, which are the baits and snares that the devil lays to entrap and catch the unwary. To this purpose been liberated by our cruisers, or who have enjoyed the we are warned in the Evening Lesson, by the case of the unguarded Dinah, and the dreadful consequences of her going abroad to see and be seen, to give and in civilization, making also the best servants and workwe should often say, "lest they behold vanity." " Watch and pray," said our divine Keeper, " that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." May the divine Spirit guide

the Lord, and He will have mercy upon him, and to

our God, for He will abundantly pardon" (Isaiah iv.

THE OFFICE OF A BISHOP. (From Nelson's Companion to the Festivals and Feasts of the Church of England.)

Q. What is the office of a Bishop.

A. The office of a Bishop contains and includes in it all the sacerdotal powers; and by consequence the powers of the inferior orders; as, to dispose of the Church's alms, to preach and pray, to administer the holy sacraments, and absolve penitents. And, moreover, contains, peculiarly, the power of consecrating bishops to succeed them in vacant the sees, and of ordaining those inferior officers, are shotters and sees, and of ordaining those inferior officers, presbyters, and deacons, and of confirming those that renew the solemn vow that was made in their names at their baptism. It hath the inherent right of administering the censures of the Church, and the power of ruling and governing it, and providing for its welfare by good laws.

Q. How were the bishops called in the apostolical age?
A. Those whom we now call bishops, were in the first age of the Church styled Apostles, and by St. John in the Revelation Angels (Euseb. lib. i. c. 12; Phil. ii. 25.; 2 Cor. viii. 23; Gal. i. 19). And the words Bishop and Presbyter in the same age were used often promiscuously to depending the same order, and generally that which we Presbyter in the same age were used often promiscuously to denominate the same order, and generally that which we new call the order of Priests. But in the succeeding age, and that whilst St. John was alive, the governors of the Church abstained from the name of Apostles, and were contented with that of bishops; and then the second order was called altogether Presbyters. And that the title of Bishop and twenty-live of all ages to work. This, however, seems to me as great a proportion as could reasonably be expected after deducting those who are too old or too young, and leaving a reasonable number to cultivate their own bits of ground; for every family has a small allotment of land, or which they build a hut of a very inartificial kind, and round this they cultivate their vegetables. They seem to hold it by a sort of fendal tenurs arriving one day's were a was appropriated thenceforward to those that had the power of ordaining, confirming, and governing, is plain from the ecclesiastical writers of that age. So that it is not so much the name, as the distinct powers, which are contended for: of which there will be an account given on the next season

Q. What do you mean by an Archbiohop? Q. What do you mean by an Arabbishop?

A. When Christianity began to spread over the provinces of the Roman empire, the bishops of lesser cities were subordinate to those of the greater, after the method of the civil government: the chief bishop was originally styled the First Bishop, or Primate, and in the following ages Metropolitan and Archbishop; who was not superior to other bishops in order, but only in jurisdiction. All learned men agree, that Metropolitans were of very great antiquity and some of an eminent character have thought them of apostolical institution, and that Timothy and Titus were such. The privileges that belong to these chief governors The privileges that belong to these chief governors rch, are, to confirm the elections and consecra ishops of their provinces to hold synods under them; to nquire into the manners and opinions of the bishops under heir jurisdiction, and to censure with suspnession or depri-ration, according to the heinousness of the crime; and, astly, to hear and determine cases between contending bishops, and to interpose their authority in all affairs of their provinces which are of great moment.

Q. What solemnity was anciently used in admitting

A. According to primitive practice, men were admitted officers of the Church of Christ, by fasting, prayer, and imposition of hands (Matt. ix. 38; x. 1; Luke vi. 12). Our aviour directed his disciples to pray, immediately before e created them Apostles, and doth himself retire to pray to God for success in a matter of such great importance. In this manner did the Apostles convey the spiritual powers they received from their Master (Acts vi. 6; xiii. 2. 3; Tim. iv. 14); and the custom was observed regularly in he succeeding ages of the Church; neither is it reasonable hat men should be admitted to so honourable an office as no office of trust is conveyed without some form of creation.

Q. What may we learn from the institution of the seveal orders of Bishop's, Priests, and Deacons in Christ's

step and growing haste, till we arrive at the everlasting tablishing such orders of men, on purpose to transact with us, in his name, the momentous affair of our eternal salvation. A. To be thankful to God for his great goodness in estion. To continue stedfast in the communion of a Church which is so conformable to the ancient model for discipline as well as doctrine. To obey those that have the rule over Elijah to heaven. us, as those that watch for our souls. To observe those time to time, enjoin for the building us up in our holy faith.

To spend these fasting days, the Ember-days in devotion and retirement, with particular intercessions for all orders of the clergy; that the bishops may lay hands suddenly on no man, and may be eminent for their piety and charity; that they may govern with justice and equity, and show great gentleness and moderation in their behaviour towards all men; that all they who engage in any holy function may have a due regard to the great ends for which it was wish to emigrate; but then they must imitate Mr. abilities which are necessary for the discharge of their

> A JOURNAL KEPT AT THE CAPE. (From the Colonial Church Chronicle.)

In our last volume, at page 156, we recorded the dearture of some Missionaries to the Cape of Good Hope, which took place on August 27, 1848. To one of that party we are indebted for the following very interesting on Wednesday, 15th November, 1848, we anchored in

The Cathedral.—On Friday' the 17th, we went into Capetown to return thanks in public worship at St. George's Church, for our safe arrival. St. George's is the principle English church in the town and in the Colony. There are daily prayers said there in the morning and evening, and the building goes at present by the popular name of "The Cathedral;" but as it is nothing but a prothty Saviour, Son of God, as well as Son of David, and as the interior of the building (to say not strength of Grecian exterior) is fitted up in anything but cathedral fashion, being filled with large high pews, and with no the temper that is fitted to receive His gift. For we way be sure that He will not finally deny the request to the sure that He will not finally deny the sure that He will not finally

Colonial Workmanship. On we attended Morning Service in the small chapel fitted up in the Bishop's house.
The seats and reading-pew in the Bishop's Chapel, and a

make light of the priesthood, and means of grace aption to these matters, neither materials nor skill will be lives and conversation generally superior to those around dren; catechisms, hymns, primers, spelling-books, &c.; wanting to produce the ornaments of the sanctuary.

Schools.—One feature has struck us as most pleasing

for that they hated knowledge, and did not choose the fear of the Lord" (Prov. i.). Now, therefore, while the day of salvation lasteth, let us hear, learn, and practise His kind command, with His most merciful promise upon our obedience. "Seek ye the Lord while he may be found. Call ye upon Him while He addresses itself to those who can neither oppose nor resist to its results appears to vanish away as might be expected. is near. Let the wicked forsake his way, and the uned, while the children live under the roof of their heather parents, whose souls appear uncared for under this plan of operation, and who naturally corrept their children. while we are rolling this Sisyphean stone up the hill, which as fast rolls back, and leaves us where we were before. Mem. I find my views confirmed in the February Number of the Colonial Church Chronicle; Article, "On

ism: 2dly, Mozambiques, who are of mixed races, being either captured slaves, or the descendants of such as have

men. Though one frequently hears complaints against their honesty and truthfulness, it is allowed by all that their religion has some power over them; and they are t only particular in maintaining their own distinc but they have made a considerable number of proselytes both from the coloured people, and from Europeans; and it seems pretty plain, that by their charity to the distressed generally, by their kindness in helping all those who are in any way connected with them, by the abscence of covess (for they make it a rule to spend all they earn) and by their temperance, they have fairly outlived their Christian neighbours, and stolen the hearts of many of those whom. God seems to have placed here as a trial to our nation, to see whether we would win them from their darkness and evil ways to embrace the Gospel of Jesus

Capetown, they bring some scrap from the butcher's, so a seep's head, or inside, or feet. Beyond this, they seem to desire nothing; and whilst they live so contentedly on a very little, I cannot see that we have a right to complain of them if they do not willingly work for wares as hard. of them, if they do not willingly work for wages as hard as English labourers are forced to do. One might, indeed, them above their present condition, while their wants are so few. doing in North America. It is a shame to us that we have as yet done nothing in Christianizing these people. Let us hope better things for the future.

to do upon the wild, treeless flat, upon which the Observ when Science finds her willing votaries humbly and unosobservatory work seemed to imply, and that in so desolate appointed me. The atmosphere is much clearer, and one sees the stars more frequently and more brightly than in ne's own northern sky; but there is no new constellation which would attract the eye of a stranger, except the Southern Cross, and that is a poor affair in comparison with what is generally said of it. Orion seems here, as in the northern sky, the finest constellation visible, and I see none so striking as the Great Bear, or rather the part of it called "Charles's Wain," or more poetically entitled

is, as those that water for our spiritual governors shall from minded Dutch farmer, who is desirous of introducing every new improvement which seems at all likely He was digging out some potatoes that he had anted in with his plough, and had a very abundant crop. He remarked on the great quantity of money there seemed to be in England, when people came out here to farm with as much as £2,000 capital; he only wished he had the opportunity of starting with £500. This may be an ncouraging observation to some of my friends who may

> e fig-trees of a size far greater than any I ever saw in just getting ripe (December). These trees, he told me. two of us, and were reminded of the Israelites, under Moses, carrying the huge bunch of grapes from Eshcol, as specimens of what "the land flowing with milk and honey"

Malay Priests .- Mr. - told me that the native

whether Schools for children are the effective instruments for bringing over a heathen population to embrace the Gospel, while their parents are left to follow their own ways. But here as the language, a mixture of Dutch and some African dialogs, for going and are uncelebrated for want of men authorized to officiate. But there are the cheefed for want of men authorized to officiate. be the sad end of the sorrow of ungodly sinners, when their sins have made them utterly unfit for happiness, which all men naturally desire. When the time in which they might have become holy and virtuous is past, they may cry and weep in vain. "Then shall the source of the same and the source of the church are uncelebrated for want of men authorized to officiate. But then, (though deacons) it seems right that they should be, as of old, "Elders." and if they carry on their worldly employment free from reproach, the example of the Malay Mollahs out of it.

benefit of the Emancipation Act: and, 3dly, Africanders, a mixture of Dutch and black blood.

The Malays are the finest race, and the most advanced

Condition of the Labourers.—Mr. and Mrs.—and their son came in to spend the evening. Mr.—is the landlord of this fine property, who lives in a small house by the side; a condition to which the Dutch landowners have very generally fallen. Their decay dates from the emanvery generally fallen. Their decay dates from the eman-cipation of their slaves, on whose assistance in cultivating their land they entirely depended. I had some conversation with them about the coloured people on their estate. The younger—thought these were better off during the time of slavery, because they were always looked after when sick, whereas now they are left to themselves. The elder — made the usual comto themselves. The elder ____ made the usual com-plaints against them for laziness. He said he had eighty-three people living on his property, and he could only get twenty-five of all ages to work. This, however, seems to on which they build a hut of a very inartificial kind, and round this they cultivate their vegetables. They seem to hold it by a sort of feudal tenure, giving one day's work a week as rent; and the landlord has no right to turn them entirely adrift though he may at will always them from the great object of the education of youth. It is regarded as a fund sacredly and permanently one spot to another. They live a most simple life, being content with rice, vegetables, and fish, which they procure tized, only they would not venture to call themselves very chean; and once a well-another tized only they would not venture to call themselves very chean; and once a well-another tized. wish it otherwise, as one sees small prospect of elevating to me, on landing here, to find so large a number of the coloured population evidently taking root in the soil, "no man making them afraid;" instead of withering before the face of the white man, as the aboriginal Hottentots have done before them here, and as the Indians are now

The Observatory.—We drove in the evening to the Observatory, and were kindly received by Mr. M'Lear and family. The staff of astronomical observers kept here by the Home Government have, I believe, rendered important service to the cause of science. When I witnessed the simple life and amiable cheerfulness of Mr. M'Lear's large family, dwelling so happily as they seem atory is placed, where they have now been fifteen years, and, as Mrs. M. assured me, seldom going into the town, I felt ashamed that so much should be said and thought about the banishment of Colonial Clergy and Missionaries, tentatiously giving themselves up to such drudgery as a spot as if the ordinary comforts and luxuries of life were nothing to them. We saw Saturn and the moon through their telescopes. I will here say that the constellations of the southern hemisphere have rather disby the Norwegians "the chariot of fire which conveyed

activity and his simple life.

Every fresh estate and garden that we visit reminds us how abundantly this beautiful climate and soil minister to the physical comforts and luxuries of man-such a profusion of fruits and vegetables, which, if more plentiful at this the spring time of the Cape year, seem never to be entirely out of season. Probably this remark applies more peculiarly to the only part of the Colony I have yet seen, viz.: the neighbourhood of Table Mountain; where he little streamlets that run down the side of the hill afford such facilities for irrigating the land below that all the gardens will bear three or four crops of several kinds of vegetables within the year. Mr. - showed us England, and quite loaded with beautiful fruit, which is he had planted as slips only two years ago. He cut us off a fine bunch of Banana fruit, weighing, I should guess, from ten to twelve pounds. We bore it home between

families who had settled on his estate were all of Mozambique origin, and were, of course heathens but all had, at least nominally, joined the Mahomedans, and liked to be considered Malays; and that their children were all brought up in the Mahomedan faith. What a sad tale of Christian neglect does this tell! Some of them go in Christian neglect does this tell: Some of the control of the contr them, the question comes home to one, Why should not at least, a part of our ministry be of the same kind? It must have been so in the early ages of Christianity, when Paul and Barnabas ordained them elders in every Church.

in the opinions expressed above. But, on the other hand, it appears that the Heathen population thereabouts are desirous of having their children baptized, and brought up in European ways; so that receiving them into the schools with the Christians, and teaching them the same seems the natural course. And although the parents' wish in this matter may simply be to have their children somewhat raised in the scale of society, even this desire may work for good in the end. However, I could not but it did not appear that any pains had been taken to instruct those who were so baptized. I was informed of real Christianity was likely to grow up among them.

On inquiring for them or their descendants, Mr—told me they were dispersed, having found employment on different ships. Llearned however that there was at a librarian of the regular liners, who are the most likely to take an interest in the work, and undertake to act as librarians. The same Society have also sent me, a few days ago, some boxes of books and tracts, which I me they were dispersed, having found employment on different ships. Llearned however that there was at different ships. I learned, however that there was at-

spiritual barrenness and destitution, such as the Church here exists in. If we do not adopt some expedient to meet the wants of the people, the Church must sink still lower, and either be suffocated with her dignity, or be pushed quite out of the field by the activity of Dissent The Lord give us a sound judgment in all things!

It must not, however be supposed that the passage is miformly a stormy one, or that no opportunities of good occur during the interval. Mr. Bartholomew writes from St. Johns, New Brunswick, June 4, 1849.—

"The passage itself was both pleasant and agreeable my health continuing remarkably good throughout. And from the great object of the education of youth. It

tives (except the Mahomedans) to embrace Christianity and to have their children baptized, is rather from a wish to effect Europeanism, than from an appreciation of the high an holy truths of the Gospel. In fact, where the Gospel has had any real opponents here; as in the Kaffir and the Malay, it has, as yet, advanced nothing. We homedan children; all but the very little ones were standing round the mistress reciting Dr. Watt's "Hymns." As I crossed the threshold, they were saying in unison,—

"That hoping pardon through His blood, I may lay down and wake with God."

This was followed by Watt's "First Catechism," and Prayers for Children;" all which appeared to be taught discriminately to the baptized and unbaptized. Whether is were wise, or lawful, or reverent, or likely to attain the end of its benevolent supporters, I doubted.

Reflections.—I set to work to draw out the following

considerations . . . upon certain matters that have for some time past exercised my reflection as appropriate

1st. Whether he would not be advisable, instead of bringing men out of England, to ordain as Deacons certain "elder" men of good report and honest conversation, if such be found, in destitute districts who might offer the prayers of the congregation, and baptize, and perform such other functions as belong to the Deacon, without calling on them to quit their world!y employ, by which they get their bread.

2nd. Whether it would not be best to restrict Deacons. om preaching, as a general rule, and, instead thereof to em to the public reading of certain specified works. not tend to call people's minds back to a right regard for Liturgical Offices and Sacraments, which is now lost sight of in the feverish desire of listening to sermons. Also, whether the restricting Deacons from preaching would not give greater opportunities of preparing for Priest's Orders, to those whom it might be advisable after-

admit to that degree. 4th. Whether it might not be well to have one such Deacon attached to each Priest, where the population around him could furnish one such according to his

5th. Whether a certain amount of ecclesiastical discipline in such men, (such as joining in the daily prayer, the observance of all holidays prescribed in the Prayerhook, and the like,) would not supply the place of much 6th. Whether it would not be best to sanction and re-

commend that Divine Service should be held in the open air in places where there is want of church accomm tion, and especially where there is a great amount of coloured population professing Christianity, but quite unable from want of free room, to join in the worship of the 7th. Whether it would not be well to reccommend, in

certain pleces some division of the service on Sundays, in reference to catechizing in the afternoon, and certain 8th. How far it is advisable to relax or alter the canon respecting Sponsors. Should not parents be admitted?

9th. Whether it would not be well to exact, from those seeking Priest's Orders, the thorough digestion of some

work bearing on Missions, and the principles and rules to constitution of King's College, at York. be acted on in Missionary work. 10th. Whether some plan might not be adopted to proote the sale and reading of Church books among the members of the Church in the Colony, by means of an iti-nerant vendor, with a stock recommended by the Bishop.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. 79, Pall Mall, Jan. 5, 1850.

(Concluded from our last.) The Rev. T. C. Childs, who at Plymouth has devoted himself to the arduous task of visiting every emegrant ship that sails from, or touches at that port, states the following to be the objects he has all along endeavoured a sensual mind, like those of Esau, whose affecting case is read as a warning to us in the Morning Lesson, will not hear. If through profaneness like his, we will not hear. If through profaneness like his, we

In the same statement, which is in the form of a circular vince a real enjoyment of the advantages intended to letter to the Bishops of the different colonies, he adds.
"It has been the desire of my heart to send over our people into your lands, in a better condition than they in for-

ont of it.

I had some interesting conversation with—on the subject of Missions. I felt constrained to combat the notion which I found that he, in common with others of the Colonial Clergy, advocates, viz.: that it is with the rising generation, and through the medium of schools for children, that we must hope to effect the Missionary work. I dren, that we must hope to effect the Missionary work. I

a different set of arrangements from those adopted in respect to that to Australia. The voyage is short and stormy; and ere the emigrants could be brought into good working order, the functions of their religious inwish in this matter may simply be to have their children somewhat raised in the scale of society, even this desire may work for good in the end. However, I could not learn that any Heathen children, and certainly no single Mahomadan shill had been found to subsequent of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province, for the management of the instinguished by a law of the Province and the provi structor would be at a close. The Society has therefore

instructed by their mistresses, and so becoming Christians. On looking at an old Baptismal Register, I found considerable numbers of coloured people had been baptized together in past years (the years 1815 and 1818 particularly caught my eye); this, I found, was owing to importations of freed slaves from captured slave-vessels; but it did not appear that any pains had been taken to

boxes of Prayer Books and tracts of various kinds, numa considerable proportion of coloured adults who professed christianity; and that the reason I did not see more of them in the church, was,—1st, That there was no room another, for they all crowd around me in a corner of the church of the c for them, the free seats being very few; and 2dly, That they did not like coming to church without shoes. Thus, and in this manner my stock on board is soon exhausted. the old English excuse of "no clothes" comes over again here. It seemed, too, that the renters of seats at were unwilling, even in their absence, to have strangers ately seat themselves too; some stretch themselves in their put into their places. All this made me reflect, whether berths, some squat on the deck, some lie at full length, and

fellow-voyagers. There were nearly five hundred emigrants on board; and being deeply impressed with the idea that many of this number would be beyond the reach upon a more enlarged basis. of Christian benevolence in the country about to be adopted as their future home, I felt the more constrained to atempt to do them good while the season lasted. the weather permitted, I held service on the quarter-deck, with no covering but the clouds above me; when otherwise, it was performed in the cabin in the morning, and in the steerage in the afternoon, so that the rich and the poor might alike hear. The putrid and confined air of and the Malay, it has, as yet, advanced nothing. We have a victory to win in this quarter, differing from the in that part of the ship, to say nothing of the darkness, sidered by the Legislature, and adopted in a spirit of passive acquiescence of the depressed Negro or Hottentot.

Indiscriminate Teaching in Schools.—I went this morning into a school composed chiefly of Heathen and Mathe poor people whose berths are there situated, and I be-lieve they were grateful for the privilege."

Emigrants' Spiritual Aid Fund, affords a favourable op-portunity of circulating extensively among the reverend the Clergy an earnest request that, lin parting with those members of their flocks who are emigrating in ever-in-creasing numbers from the shores of Great Britain, they would furnish them with brief letters of commendation, addressed to the Bishop and pastors of the colony which they are proceeding. The vast importance of the casion deserves such a document and its utility is attespointed Emigrant Chaplain directs him "with the least practicable delay to acquaint himself with the numbers, according to the foregoing regulations, and to report the same to the Bishop of Sydney, together with any commendatory letters which they may be the bearers of from cler-

And to all others who may have learned to take a Christian view of the vast movement of emigration which the sum of £5000, originally proposed as necessary to furnish twenty cargoes of emigrants with spiritual aid, barely one third has been as yet contributed, while eighbound to attend, and which His Majesty is sure can een ships have been more or less efficiently provided for. Without far more efficient aid than has yet been extended, the efforts of the Committee must be transitory, and their success wholly inadequate. The work, if done at all, must fall to the share of those who, with Mr. Bartholomew, can the result of the communication which I have now

THE CHURCH.

TORONTO, FEBRUARY 21, 1850.

UNIVERSITY OF KING'S COLLEGE.

DESPATCH FROM LORD GODERICH. Downing-Street,

2nd November, 1831. SIR,-Amongst the subjects which your correspondence, public and private, with this office has brought under my notice, there is none more import- universally desired, because universally beneficial. ant than the question of public education, and particularly that part of it which relates to the existing

established with the view of giving to the Province of the Church of England should recollect the peculiar Upper Canada the benefit of complete instruction in situation in which they stand, in the midst of a popuall the higher branches of knowledge, and of connect- lation of whom so large a proportion differs from them ing, in the minds of the provincial youth, those asso- in religious opinions; how much that situation exciations which belong to the seat of early education poses them to the chance of painful collision with with their future progress in life; and it is greatly to large masses of their fellow-subjects; and how much be regretted that any thing in the constitution of the the extension of their own Church depends upon the establishment should have tended to counteract, if absence of all grounds for such collision. Those not to defeat, this laudable design, and practically to who, on the other hand, differ from them, ought not deprive the Province of the advantage which was con- to forget the causes which drew to the Church of templated from its adoption. It cannot, however, be England the marked countenance of the British Pardenied, that the exclusive and restrictive character liament upon the first establishment of a Legislative given to King's College has had this effect; and a Assembly in Canada. Many ancient and laudable plan which was intended to bring together, and to associations of feelings and long attachment to the harmonize in the pursuit of the common object of Established Church, whose rights and privileges cenuseful knowledge, all classes of his Majesty's sub- turies of legal and constitutional possession had conjects, has had the opposite effect of causing uneasi- solidated, created a natural predilection in the

It is obvious in this state of things (too notorious to require proof), that it is the duty of his Mejesty's Government to consider what course of policy is most likely to remedy the evil, and to ensure to the Probe conferred on it. Had the recommendation of the Canada Committee of the House of Commons upon mer days entered our colonies, and, if possible, to create a connecting link between the Church at home and the Church abroad; that the Church should be the last to soothe the wounded spirit of our emigrants, and say, Good bye, my children; God bless you; and that she should also be the first to meet them when they arrive at their new country, and say, 'We are cladities and the control of the House of Committee of the House of Com presume that such a course would at once have proved satisfactory and effective. Even now, that measure appears to afford the most easy and simple means of neeting the difficulty of the case; and without enterwhich, I believe, was the cause of the conversion of the whole party. We have an apostate of a similar nature not many hundreds yards from the house at——. Let him that thinks he has faith take heed!

Unreal Conversions, and old English Prejudices.—On reverting to our former conversation about schools (vide supra), if sand Mr.——more inclined to agree with me in the opinions expressed above. But, on the other hand, it appears that the Heathen population thereabouts are warded with considerable activity, and is now open for the instruction of youth. It may therefore be assumed that experience has demonstrated that, under the peculiar circumstances of Upper Canada, a Col-Mahomedan child, had been found to embrace Christianity from choice or conviction in consequence of being at any of our schools, whilst it was living at home with its Heathen or Mahomedan parents. One or two cases were cited of girls going to live in Christian families, and being instructed by their mistresses, and so becoming Christian families, and so becoming the first six months of this gentleman's appointment. "When the vessels are leaving the dock."

Mr. Wels'h writes under date Nov. 6th, 1849, "I go down the river with them, as I find it the best time for tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canada College, as may give it tution of the Upper Canad the community for whose benefit, as well as for that

I am confirmed in this latter observation by refersmall lending libraries in neat lock-up cases, which I am 20th March, 1829, in which the following opinion is pronounced upon the advantages likely to result from the establishment of Upper Canada College :-

"Resolved,-That this House trusts that no hoped "for modification of the present Charter will suspend "the exertions of His Excellency to put into opera-"tion Colborne College, and by the observance of "those liberal principles which His Excellency has already been pleased to patronize; and recommend to open, with as little delay as possible, opportu-"nities of education no way inferior to those contem-

"plated by the proposed University." put into their places. All this made me reflect, whether it would not be better to hold services in the open air in this beautiful climate, at which the coloured people might attend, instead of waiting for enlarged churches, expecting fruitlessly that Laodicean Christians will give all the help in their power to make their coloured brethren partakers of the same means of grace which themselves enjoy. I found an evident prejudice in the minds of those I conversed with on this head, against this practice: still, I could not see what this climate was given to us for, if we were to let our English restrictions and notions of church decorum stand in our way in circumstances of church decorum stand in our way in circumstances of spiritual barrenness and destitution, such as the Church here aviets in the port; but I fear that before the authorises the shall have finished their deliberations, hundreds will be a we died of disease."

by whom it is composed, will not be disregarded; as have died of disease."

> though, on further seizing every opportunity which presented of making the that they were bap- passage profitable, in the best sense of the word, to any upon a more enlarged basis.

As it is the intention of His Majesty to manifest his desire that the internal concerns of the Province should, as far as possible, be regulated by its own Legislature, I abstain from instructing you with any particularity on the subject of the general regulations sidered by the Legislature, and adopted in a spirit of justice, mutual harmony, and good will. But there is one object to which I must direct your attention. and which you will not fail especially to recommend The publication of this renewed appeal in behalf of the to the consideration of the Legislature : Linean the permanent establishment in the College, upon a secure footing, of a Divinity Professor of the Church of England. This is a matter of great importance to those of His Majesty's subjects in Upper Canada who belong to the Church of England; and His Majesty, as Head of that Church, cannot be insensible to the duty which belongs to him of protecting it in all parts ted by the highest authorities in the Colonies: e. g. the of his dominions. It is not from any desire to give hop of Sydney's fourth instruction to his recently apthat Church, either as regards the College in particages, employments, and intentions as to the disposal of themselves, of all emigrants who come under his direction His Majesty has this object at heart; but when His Majesty cheerfully recommends the surrender of a Charter, which the Crown was lawfully and constitugymen whose parishioners they have been; or from societies or individuals in the United Kingdom taking an faction which its exclusive character has created, he feels an entire confidence that his faithful subjects the Members of the two Houses of the Legislature of has now set in, and promises, for many years to come, to advance with an ever-growing velocity, the present appeal specific object to which I refer but a proof, that, s submitted in the confident hope, that its claims will not whilst he is desirous of remedying all real grievances, and removing all just grounds of discontent, he is not be attended to in this instance without prejudice of

any kind to any other class of his subjects. feel and appreciate the "great joy" he had "in preaching made to you. I am well aware of the jealousies, not to say animosities, which have been engendered in the Province by the agitation of this question; and it is scarcely to be expected that those feelings can all at once subside with the cause that gave them birth; nor can I conceal from myself that there may be prejudices and habits of thinking which may not easily be reconciled to the adoption of the new system : bu# it cannot be the interest of any class of Christians to be an object of jealousy, perhaps of dislike, to those who, differing upon certain points of doctrine and discipline, find themselves debarred by the effect of that difference from an equal share in advantages

It will be your especial duty to use every exertions to impress upon all classes the incalculable importance of looking at all questions of this description There can be no doubt that that institution was with moderation and forbearance. The members of English Parliament for the National Church, even in