

the Diocese for a Form of Prayer suitable for the occasion. An elder brother and dignitary in the Church, in order that this deficiency may be obviated, has made the following suggestion, which we most cordially recommend as highly appropriate to the approaching solemn occasion:—

That on Tuesday, the 6th of February, the office of the FIFTH OF NOVEMBER be used with the following slight modifications;—

1. Beginning with the *Sentences* and ending with *Jubilate*, including, of course, the proper Psalms and Lessons, as there enjoined.

2. Instead of the first Collect at Morning Prayer, use the first Collect in the same office—beginning "Almighty God," and omitting all the words after "mighty deliverance" until you come to "from this unnatural conspiracy," and hence reading to the end.

[We beg to suggest that after the words "mighty deliverance," in order to complete the sentence, the following might be added from the Proclamation itself, "from the dangers and calamities of the unnatural Insurrection and Rebellion with which we have been lately afflicted;" and beginning a new sentence with the words, "From this unnatural conspiracy" &c., in the Collect itself.]

3. Before the General Thanksgiving, use the prayer, "For peace and deliverance from our enemies."
4. In the Communion, use the Epistle and Gospel appointed in the same offices, viz. Fifth of November.

We had intended to pursue our remarks upon the manifold and conspicuous evidences of Almighty God's protection of our land during the recent troubles; but we readily abridge them in order to leave room for the excellent reflections of our correspondent "Verus" which appear in a succeeding column.

We had intended, in replying to a "Woodstock Inquirer," to dwell at some length upon the beauty and propriety of the impressive Office in our Church Service, to which he calls our attention. But as our limits forbid, at present, the prosecution of this design, we shall content ourselves with reminding our correspondent that, in the office referred to—the beautiful and pathetic office of "The Churching of Women,"—the rubric directs that the woman thus about to testify her thankful sense of the mercies of God, "shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct." In regard to the "accustomed place" in the house of God of making this grateful acknowledgment, our best authorities, for example Dean Comber and Wheatly, are specifically in favour of the communion place or altar; but as a discretionary power on this point seems, by the rubric, to be vested in the Ordinary, and as the Ordinary in most of our Dioceses does not disapprove of the custom, now so general,—that of the woman remaining at her own seat during the performance of this service, without coming to the communion rails,—we know not why the latter should be insisted on, if by the individual returning thanks the former should be preferred. Believing however, as we do, that some feeling allied to false shame has begotten the more prevalent custom—a feeling which, in some instances, we grieve to think has led to the neglect of this positive and solemn duty altogether—we should be glad to see the older and better custom revived.—To one practice relating to this office we are most decidedly opposed—the offering of this thanksgiving at the altar, after the congregation are dismissed. This clearly destroys the public character of the service,—is contradictory to sentiments breathed in the very service itself, "I will pay my vows in the presence of all his people."

ECCLESIASTICAL INTELLIGENCE.

From the *Sheffield Mercury* of the 2d December, with which we have been politely favoured, we perceive that the Rev. W. Bettridge has been making a successful appeal to the inhabitants of that town in behalf of the spiritually destitute in Upper Canada. "This reverend gentleman," says the *Mercury*, "addressed the assembly at very great length, in explanation of the circumstances out of which the present appeal arose, and certainly, we think that a case more calculated to awaken the benevolent sympathies—not of Churchmen only, but of sincere Christians of every denomination in this country—could scarcely have been made known. . . . In fact it is presumed that there are no less than 100,000 of our fellow-countrymen and fellow-Churchmen left in a state of entire spiritual destitution; and in some districts, the inhabitants are fifty or sixty miles from any church. . . . He felt bound to observe that although the British Government had resolved upon the abolition of the Bishopric of Quebec, as being unnecessary, yet they allowed a salary of £500 a year to a Roman Catholic Bishop in Upper Canada. He did not despair, however, of obtaining redress; for he had the good fortune to direct the attention of several influential sections of the community to the matter, and had received numerous promises of assistance and support. He trusted that he should yet be able to awaken the minds of the Christian public upon the subject, and to prevail upon them to solicit Parliament to grant his reverend brethren in Upper Canada that relief to which they are entitled. But to lay the case at the foot of the throne would be his main object; as he felt satisfied that the principles of virtue and piety are too firmly implanted in the breast of our young and amiable Sovereign, for her to refuse to listen to the prayer that her subjects in Upper Canada should enjoy the same spiritual advantages as those in this country, and that the Clergy of the Establishment there, may enjoy the same provision as those in the mother country do. The inhabitants of the Province of Upper Canada were as much the subjects of the British Crown as the people in this country; and, therefore, they had as great a right to an Established Church as ourselves."

We are glad to perceive that our reverend brother is prosecuting his mission with so much zeal and ability; and well convinced are we that the British public have only to become fully alive to the spiritual disadvantages under which we labour, to extend to us, both in and out of Parliament, the relief which we claim. The disgraceful act of the virtual abolition of the Bishopric of Quebec is one upon which we dare not trust ourselves to

speak:—it is too disgraceful to let us think it will be persevered in. The collections on occasion of the above meeting were as follows: Parish Church, £21; Ecclesall, £14 12s. 7d; after meeting, £33 17s. 6d.; besides individual contributions in Sheffield, thus far, to the extent of £146.

A late *Dublin Record* states that, "Twenty five converts from the Romish Church recently received the Sacrament of the Lord's Supper in the Parish Church of King's Court, Diocese of Meath, from the hands of the Rev. J. W. Charlton."

To the Editor of the Church.

Rev. Sir,—The following is an extract from a sermon preached in the parish church of B— at the commencement of the present year, and should you think that the perusal of it would be profitable to any of your readers, you are at liberty to give it a place in your valuable paper. Your obedient servant,
January 19th, 1838. VERUS.

EXTRACT &c.

"But I have said, my friends, if you have never seriously thought of religion, think of it now. The times in which we live, the events by which we are surrounded, and the forebodings of the future, seem imperiously to demand it. In the midst of a profound quiet, which we had fondly imagined was likely to be permanent, we have been plunged into trouble and commotion by a few ungodly and wicked men, who have not the fear of God before their eyes, and who, for their own aggrandizement and to gratify their own ambitious designs, would not hesitate (as the specimens of their barbarity already given fully prove) to desolate this hitherto peaceful land with fire and sword. So far God has mercifully averted the threatened blow, and signally appeared in our behalf. But yet a dark cloud seems to be gathering; our political horizon appears tinged with its ominous hue; and when, or how, or with what calamities charged, it may be permitted to burst over our heads, is known only to Him who holds the destinies of the nations in his hands.

We are a sinful people, Brethren, and the Lord consequently has a controversy with us. He has granted us years of prosperity—in many instances, prosperity unexampled—but it has failed to win our hearts to grateful obedience. He has visited us with awful judgments, but alas! they have left no impression. O, who that witnessed the devastations of that dire pestilence, which afflicted these Provinces in 1832 and 1834, can readily forget them? how many entire families were swept away! how many were left childless—how many parentless—how many widowed and bereaved! Did not God, in all this, speak with a voice of thunder? and will he not be heard? Ah! while death stared in the face, the heart appeared humbled; but no sooner was the cause of terror removed, than the good impressions vanished, and, like the keel's track, or the arrow's flight, left not a trace behind. Shall not God visit for this forgetfulness—this sinful forgetfulness—of Him? Surely he is not mocked with impunity. And if he is now about to commission another messenger of vengeance, and to say—"Sword, go through this land!"—are we prepared? What numbers of immortal souls towards the termination of the past year have been hurried into eternity, many of whom, it is greatly to be feared, were quite unprepared for the awful change! and how know we what may be permitted to befall us, during the year we have just entered upon? We have seen its commencement, my friends; but which of us shall see its close? Amid such uncertainty, then, and not knowing the trials and dangers to which we may this year be exposed, it will be well for us to inquire in what consist our wisdom and our safety. Most assuredly, in being at peace with God, in being really Christians, in being ready to die. In this state of mind, come what will, we have nothing to fear. "If God be for us, who can be against us?" But if we expect to enjoy this blessed confidence, if we hope to have God's protection, we must be found abiding in Him, we must be found in the faithful discharge of every christian duty. And of these duties, there are two that I would now press more particularly upon your attention:—the first is—loyalty to your rightful Sovereign and due subjection to "the powers that be."

1. Loyalty, my friends, is a Christian duty, and as positively enjoined in the word of God as any other duty. Hear what the inspired Apostle, St. Paul, declares in the 13th chapter of his Epistle to the Romans—"LET EVERY SOUL" you see no exception whatever is made, not one is exempted from its obligation—"let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." The whole passage is worthy of serious consideration, and I recommend it to your attentive perusal. Now this injunction to "be subject unto the higher powers," was given by St. Paul to the christians of his day, (and through them to all christians to the end of time,) at a time when one of the greatest monsters that ever appeared in human shape, sat on the Roman Imperial throne. If submission, then, to "the powers that be" was enjoined as a christian duty at that time, and under such unfavorable circumstances, how irresistible is the force with which that same injunction comes to us, who live, thank God, under the mildest, the most tolerant, the most beneficent, the most powerful sceptre on the face of the earth—to us, who enjoy the blessings of enlightened freedom, as unrestrained as the air we breathe; and of protection for our lives and properties to a greater degree than falls to the lot of any other people beneath the sun. In the free and quiet enjoyment, then, of such privileges as we have the happiness to possess, how wicked in the sight of God must appear the sin of REBELLION! For what is it in reality but fighting against God? The inspired declaration is, "Whosoever resisteth the power, resisteth the ordinance of God." It evidently follows, therefore, that the moment a man ceases to bear true allegiance to the power by which he is protected, or exerts his influence, or raises his voice, or uplifts his arm, to destroy that power, that moment he not only relinquishes all just pretensions to the name of Christian,

but, more awful still, puts himself in an attitude of opposition to the living God! I tremble, my friends, while I read the fate of such men, as recorded by the pen of inspiration—"They that resist, shall receive to themselves damnation." If we take this word, "damnation," as referring merely to any temporal loss, as the loss of life or of property, O, how awfully has the Divine sentence been executed on those unhappy mortals, who so recently were swept away from the face of the earth, with the weapon of rebellion and murder in their hands, and the sin of it resting on their devoted heads! But if we take the word as implying the loss of the soul as well, I will not venture to lift up the veil which hides from our view the invisible world, but merely remark with all solemnity—"IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD."

2. The other duty to which I alluded is PRAYER. I fear, my friends, we have been relying too much on the arm of flesh alone as our safeguard; forgetful that, without the Divine interposition, "vain" indeed "is the help of man." In the success which has hitherto crowned the efforts of the friends of peace and order, the hand of God has been so remarkably manifested, that one of the most distinguished of the rebel leaders in the Lower Province is reported to have thus expressed himself after his capture—"I never believed in a God before, but so extraordinary has been the success of the British party, and so signal the failure of our's, that a SUPERNATURAL POWER must have aided them!" An important lesson, I may here remark, is to be derived from this confession—namely, that ATHEISM and INFIDELITY are the fruitful source of crime, and that if men believed in, and were influenced by, the word of God, we should see neither rebellion nor war, with their attendant miseries; an assertion which is considerably strengthened by the fact, that most—I had almost said all—of the leaders in the recent rebellion in both Provinces are either atheists or infidels.

But how are we to expect a continuance of the divine protection, if we do not pray for it? Prayer is the most powerful weapon we can use—a weapon too which all may wield—for it engages in our behalf the Almighty arm of God. Among the many instances of its efficacy recorded in Scripture, I may mention two as applicable to our present purpose. When the Amalekites attacked the Israelites on their march to the promised land, Moses ascended a hill and stretched forth his hands in prayer to God for his people, and the consequence was that the Amalekites were utterly routed. Again—when Sennacherib, the powerful king of Assyria, encompassed Jerusalem with an immense army, threatened its inhabitants with destruction, and openly defied the living God,—good king Hezekiah went into the sanctuary of the Lord, and in a most beautiful and pathetic prayer, laid the matter before him. And what was the result? The Lord thus answered—"He shall not come into this city, nor shoot an arrow there, nor cast a bank against it. For I will defend this city to save it, for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they (those) were all dead corpses." Isa. 37 ch.

Let us, then, my friends, engage the Divine favor by fervent and diligent prayer. Let me recommend to you the practice of making the present disturbed state of this land and the evils with which we are menaced, the subject of especial prayer to God at your family worship, and in your private devotions. Perform this duty humbly, devoutly, regularly. Above all, pray that you may become Christians indeed, and abound more and more in love one towards another; thus shall you appear a little band, united together by bonds which even death cannot sever. Shew all good fidelity to your rightful Sovereign, and walk humbly with your God—then, should the day of peril come, (which may God in his mercy avert!) when you would be called to defend your country and your beloved homes at the hazard of your lives,—your arm will be nerved, and your heart will be strong; for prayers from a thousand altars will ascend in your behalf, and the LORD GOD ALMIGHTY himself will cover your head in the day of battle!"

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby notified that the next meeting of THE MIDLAND CLERICAL ASSOCIATION will be held at the Rectory, Belleville, on WEDNESDAY THE 14TH FEBRUARY next, at TEN O'CLOCK A. M. A full and punctual attendance is requested.

I am, Rev. Brethren,
Your faithful servant,
St. John's Parsonage, Bath, } A. F. ATKINSON,
January 22, 1838. } Secretary.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasset, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

LETTERS received to Friday February 2nd:—

Rev. S. Givins, rem.; J. Kent Esq.; Rev. Dr. Phillips, rem.; Rev. J. Cochran; Wm. Deane, Esq.; Charles Brent, Esq. rem.; Richard Athill, Esq.; Rev. C. P. Reid; Rev. W. F. S. Harper; Rev. G. Hallen.

There will be Divine Service in St. Peter's Church, of this town, on Tuesday next at 11 A. M. and at 7 P. M.