

gagements in the morning, and diversions in the evening will not allow the requisite time for this solemn, this religious, this necessary exercise? Surely there are none who could, in moments of thoughtfulness, venture to trifle, in that manner, with Almighty God;—none so indifferent to his favour, so regardless of his blessings, so insensible to their own everlasting welfare, as to rank the service of the great Benefactor of the world amongst considerations comparatively so unimportant as these? Upon those who persist in such a course of thinking and acting, our Saviour himself pronounces the condemnation,—“Verily ye have had your reward:”—like the rich man in the parable, they have “in their life time received their good things;” and as the wages of God’s neglected service, and of the Gospel’s derided duties, their portion in the life that is to come will be with unbelievers “in outer darkness, where there is weeping and gnashing of teeth.”

We hear in the world, and witness around us, lamentable complaints of wayward and rebellious children, who, having no fear of God before their eyes, are “bringing down the gray hairs of their parents in sorrow to the grave.” But let us ask ourselves, would these things so generally, or so grievously, happen, if the conduct of Abraham, as commended in the text, were the subject of universal imitation?—“I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment!” It is perfectly natural that it should happen—it would be extraordinary indeed if it did not happen,—that children and domestics who are brought up without any attention to religious principle;—who never hear a prayer and perhaps never say a prayer;—who are allowed to follow their own unchecked inclinations as to whether they will worship God or not;—it is not unnatural that they should turn out to be wayward, self-willed, and disobedient,—unthankful children and discreditable members of society. If no check be imposed upon the natural evil propensities of the heart;—if wholesome discipline be never interposed, nor the vast extent of moral and religious responsibility be sedulously taught;—innate depravity will so far master the affections and control the conduct as to lead to the subversion of all order and decorum and virtue.

This injunction, then, ought well to be studied and understood.—Abraham “commanded his children and his household after him:”—*authority* must be added to precept, where there is no spontaneous compliance. Those who are of years too tender to be fit judges of what is most conducive to their real welfare, it is the duty of parents sedulously to instruct and anxiously to guide.

We observe mankind to be generally careful enough about the instruction of their children in those things which merely concern their progress through life:—they are, in general, anxiously taught those habits of business which will qualify them for securing to themselves independence and comfort in the world;—and often those light and elegant accomplishments are added which serve to impart a further qualification for successful progress through the mazes of this mortal journey. Of these things I do not speak in terms of censure; but O how much greater pains, how much deeper anxiety should be bestowed upon that portion of their education which is to qualify them for another world,—which is to fit them for a heavenly society,—which is to prepare them for answering in the presence of God this awful demand, “Give an account of thy stewardship!”

Trouble and trial are the lot of us all, and none are exempt from worldly adversity and from domestic afflictions. Happy they who have “brought up their children in the fear and nurture of the Lord!”—When those beloved ones are snatched from them, they can be comforted by a remembrance that they “died in the Lord:”—should they be called upon to leave their offspring fatherless in the world, they have left them, in a religious education, an inheritance “better than thousands of gold and silver.”

E. R.

PROCLAMATION AGAINST VICE, &c.

The following is the proclamation which our gracious Queen signed among the first acts of her reign, in accordance with established custom.

“By the Queen,

“A proclamation for the encouragement of piety and virtue, and for the preventing and punishing of vice, profaneness and immorality.

“VICTORIA R.

“We, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on us and our kingdom; we also, humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom kings and queens reign, and on which we entirely rely,) to make our reign happy and prosperous to ourselves and our people, without a religious observance of God’s holy laws; to the intent, therefore, that religion, piety, and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour. And we do expect and require that all persons of honor, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, be-

ing reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws cannot probably altogether prevent. And we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord’s day at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever. And we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord’s day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law. And for the more effectual reforming all such persons, who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord’s day, or other dissolute, immoral, or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and other lewd and disorderly houses; and to put in execution the statute made in the twentieth year of the reign of the late King Charles the second, entitled “An act for the better observation of the Lord’s day, commonly called Sunday;” and also so much of an act of Parliament, made in the ninth year of the reign of the late King William the Third, entitled “An act for the more effectual suppression of Blasphemy and Profaneness,” as is now in force; and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever, in public or private houses on the Lord’s day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of Divine Service on the Lord’s day, as they will answer it to Almighty God, and upon pain of our highest displeasure.—And for the more effectual proceeding herein, We do hereby direct and command all our judges of assize, and justices of the peace to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws into execution; and that they do at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open Court immediately before the charge is given. And we do hereby further charge and command every minister in his respective parish church or chapel to read or cause to be read this our proclamation at least four times in every year, after Divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners, and others who are employed in our service, by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery, and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority; and likewise take care of and inspect the behaviour of such as are under them, and punish all those who shall be guilty of any the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

“Given at our Court at Saint James’s, this twenty-first day of June, one thousand eight hundred and thirty-seven.”

“GOD SAVE THE QUEEN.”

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 9, 1837.

We should be exceedingly rejoiced if it were in our power to return any satisfactory or encouraging reply to the inquiry contained in the first of the letters of our correspondent, given below. In all the members of our Church, it has long excited the deepest regret to observe how inadequate the number of her ministers is to the demand for their services;—that, whilst “the fields are white unto the harvest,” the supply of labourers is so lamentably insufficient. The inquiry comes home with anxiety and alarm,—how and from whence are shepherds to be provided for our fast multiplying flocks,—how are the numerous congregations, so loudly soliciting the pastoral counsel and consolations of a resident minister, in case even of means being raised for their maintenance, to be supplied,—and, above all, how are the vacancies which may be expected to occur in places already provided with clergymen, to be filled up? For, deficient as are the means in general for the support of ministers of our communion, it is certain that funds have, in various places, been raised for that object, where no clergyman can be procured.

We have, for some little time, been in possession of the proceedings of the Montreal Committee for the Propagation of the Gospel amongst the Destitute Settlers of that Province; but although, from that report, we learn that there has been for some time, in the hands of the Treasurer the sum of £181, 4s. 5d.;—an amount nearly sufficient for the support of two travelling Missionaries for a year,—we perceive that they have, as yet, been unsuccessful in procuring a clergyman to undertake that important duty!

A similar difficulty is experienced, under similar circumstances in this Province. For the Newcastle District no successor can as yet be found to the Rev. C. T. Wade, who has, for some time, resigned his missionary duty for the services of a stated

charge. In the Johnstown and Eastern Districts, funds have been raised for the same object, but no Travelling Missionary is to be procured; and we understand that the means have been provided also in the Niagara, Gore and Western Districts for engaging the same religious services in those respective portions of the Province, but as yet also with a fruitless application for clergymen to undertake them. Moreover, vacancies are occurring in long established stations, for the supply of which no ministers are to be found!

For this deplorable state of things we see no present remedy, adequate at least to the magnitude of our wants. The Upper Canada Clergy Society will doubtless do something towards its alleviation; and we may look for an occasional replenishment of our thinning ranks from the arrival of clergymen in this Province who emigrate hither rather, perhaps, as settlers than with any positive expectation of a ministerial charge;—but, thankful as we always must be, even for these incidental supplies, they are too precarious and insufficient in their nature to permit any serious mitigation of the destitution complained of. For the regular and complete supply of all such demands for ministerial service, we must necessarily look to the Province itself;—but, at the present moment, what prospect does that present?—For ourselves, we are unable to adduce the name of a single candidate for orders within the bounds of Upper Canada;—amongst the many respectable families in this Province who are zealously attached to our communion, we know of none who have sons in a course of training for the sacred ministry. It is very true that, if we regard the extremely precarious prospects, in a worldly sense, of Clergymen in this Diocese,—as circumstances at present stand,—we can hardly wonder that sentiments of prudence should interpose their barrier to the exercise of this christian zeal; for few parents, who are themselves without the means of leaving a competency to their children, would feel justified in selecting for their sons a profession in which no positive means of support are offered. Charitably, however, as we may be disposed to regard the workings of this wisdom of the world, we cannot, at the same time, repress our feelings of surprise and sorrow, that,—be those prospects as discouraging as they may,—more are not to be found, amongst our rising youth, of that ardent devotion to the Saviour’s cause which would constrain them to the adoption of this sacred profession, in dependence for those needful worldly supplies upon that kind Providence which our Christian faith teaches us, will never permit the faithful servants of the Lord Jesus eventually to want.

We feel, however, perfectly assured that were a Seminary in existence, expressly instituted for the preparation of candidates for the sacred ministry, many,—undaunted by any mere worldly discouragement,—would be found ready and anxious to embrace the opportunity of qualifying themselves for that holy profession. Had, for example, the charter of the University of King’s College been permitted to remain, as it originally stood, we might have contemplated with a better hope the prospect of a steady addition to the ranks of our Clergy. All know the vigor and zeal with which the venerable President of that Institution resisted the encroachments upon the integrity of its charter, and how firmly he repudiated the unhallowed efforts,—which, unhappily, have proved at last successful—to strip it of its religious character. But amidst the regret which the triumph of clamour over principle has, in that instance, awakened, we are rejoiced to record the determination of that able and zealous individual to undertake personally the establishment of a Lecture for the express benefit of candidates for the ministry.

We do not profess to be furnished with the completest information upon this subject, nor to understand how far religious instruction may still be prosecuted under the existing charter of King’s College, but we incline to the opinion that, were such a separate establishment practicable, the institution of a Theological Seminary distinctly appropriated to the training of candidates for the ministry would be attended with better practical results. But the insertion of our correspondent’s letter leaves the matter open to remarks from other quarters, and we shall gladly receive them. In regard to his second letter, it embraces an extent of discussion—in some degree legal in its character—upon which we cannot at present enter.

To the Editor of the Church.

REV. SIR:—Encouraged by a notice, in the 2nd number of your useful paper, of two several committees appointed at the meeting of the clergy at Toronto in October last, I would inquire what was done at that meeting, or what has subsequently been done, relative to the establishment of a seminary for the education of candidates for Holy orders—and what reliance, if any, can be placed on the University of King’s College, at Toronto, as rendering such an institution unnecessary in the present condition of the church. Answers in the columns of your paper from yourself, or others competent to give them, would probably be acceptable to many, as they would be to

B. F. T.

To the Editor of the Church.

REV. SIR.—I am anxious to obtain from you, or from some of your able correspondents, information on a subject, which deeply concerns many of our congregations. In what way can property be held by a congregation? Where there is a Rector regularly inducted, the way is manifest: the Rector is himself a body corporate. But as there are many congregations within the range of missionaries; and as there are others under the care of Rectors inducted into parishes, to which these congregations however, do not belong, it becomes important to know the best way in which they can hold property. I am aware that trustees can be appointed to hold it in trust for the benefit of the congregation. But both reason and experience tell us, that this way is liable to serious objections. The trustees may become inimical to the interests of the congregation, for whose benefit they are supposed to hold the land; and as they have the power in their own hands of filling all vacancies (at least, so most trusteeships are constituted) they have the power of depriving the congregations of the benefit of that which was originally intended for them. If a general act of the Legislature could be obtained incorporating all congregations complying with its con-