

stupid, and unthinking creatures, when these are in view, seem enraptured and animated by another spirit, seem capable of plots and designs, advance regularly towards their ends, many times to the reproach of their wits, who are very seldom their competitors with success: in short, the power of pleasure has turned man into a very many, very men into fools, and that of riches has often refined heavy people up to a degree of subtlety and cunning that has enticed them to other names, blockheads into knaves. They work by a power that almost irresistible magic, which turns men into all shapes, and against which nothing but the grace of God is proof. However I do not intend to dwell long here, because our duty with respect to these, is in general at least, well known and stated. The necessities of life are all that we are allowed to be concerned for, and even this must be with an entire subordination to our spiritual interest: without food and clothing we know not how to subsist, and yet these are neither to be sought in the first place, nor with anxiety; there is a more certain and easier way to obtain them, for "such ye first the kingdom of God and his righteousness, and all these things shall be added unto you." As for the conveniences of life, it becomes us to make the catalogue of them as short as we can, and it is the concern of every wise man to take care they do not cost him more than they are worth, but all beyond that is a mere extravagance. I doubt it is never sought with a fault; for not only a Christian but a philosopher is puzzled to know how to set a value upon any thing beyond convenience; and he would less know how to justify the expense of time and pains in vain, than he could not prove rendered him either better or happier than before.

THE CHURCH.

COBOURG, FRIDAY, AUGUST 9, 1844.

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Henry Howard.—Chap. III.

APPOINTMENTS FOR CONFIRMATION IN THE WESTERN PART OF THE DIOCESE OF TORONTO.

- The Bishop of Toronto begs to inform his brethren of the Bishop, that he intends (D. V.) to confirm at the several Missions and Stations in accordance with the following list:—
August 29, Thursday, Brantford, at 2 P. M.
" 30, Friday, Norwich, at 11 A. M.
" 31, Saturday, Ingersoll, at 11 A. M.
September 1, Sunday, Zorra, at 11 A. M.
" 2, Monday, Woodstock, at 11 A. M.
" 3, Tuesday, Woodstock, "
" 4, Wednesday, Bloemhain, at 11 A. M.
" 5, Thursday, Woolwich, at 11 A. M.
" 6, Friday, Stratford, at 11 A. M.

The subjoined extract from the Montreal Baptist Register of the 1st instant, does not in itself call for any particular comment,—being a mere repetition of the common-place and reckless calumnies against the Church of England, in which too many of the separatists of the day are in the habit of indulging,—but is only worthy of notice from the facts which it develops. It adds, as will be perceived, the testimony of an adversary to affirmations frequently made by our own correspondents, and established by the observation of every reflecting person, that the Church of England in this Colony is making progress in spite of the prejudices and the hostility of her opponents,—that many of these are being gradually gained over to her cause,—that truth and sound principle in religious matters, are acquiring their legitimate prevalence,—and that the great body of those who desire to be regarded as members of the communion of the Church Catholic, are becoming more and more studious of the benefits and blessings of Church Unity.—The following is the passage to which we refer:—

"An abomination has just come to our knowledge which we hasten to expose and condemn. It has been told us on good authority, that certain Baptists (not in this diocese) allow their children to receive instruction in schools connected with the Church of England, where they learn the catechism of that Church; there is reason to fear that some of them will be seduced to seek confirmation, and that their parents will be in consequence of it. Now, we can hardly suppose that this will be done in ignorance, since Baptists are under peculiar obligations to obtain an intelligent conviction of the truth of the tenets they profess, and an accurate discernment of error. But, probably, the persons who are now referred to, have been overruled by the impetuosity of their children, who, knowing that the boys and girls of the neighbourhood will shortly receive the imposition of the Bishop's hands, have begged permission to accompany their play-mates, not from any religious feeling, but that they might share the holiday and join in the sports of the day. It is to be regretted that the Church of England take and losses, proud of the imaginary distinction which they are about to receive, have taunted their companions of other persuasions with their inferiority to themselves, and at length induced them to seek the same honour by a counterfeit conformity to God, to which they do not belong. Be that as it may, we feel it our duty to warn our brethren of the folly and peril of such proceedings.

"In the first place, confirmation is an unscriptural thing. It has been nowhere commanded by Christ or his Apostles. It is said of the latter that they 'confirmed the souls of the disciples' (Acts vi.) in that manner, and that their parents 'confirmed' were not children or youths, or such as were not yet in the full communion of the Church, but established Christians;—and it is further manifest, that the confirmation consisted not in the imposition of hands, but in the communication of instruction and consolatory truths, which believers were strengthened and fitted to endure the sufferings of those troublesome times. Of all this the Bishop of Toronto is fully aware, for in his charge delivered to the clergy at the recent visitation, he acknowledged that confirmation and infant baptism are practices which are received 'not on account of their being proved from the word of God, but on account of their being approved by the Church.' That Baptists should encourage a ceremony which is confessedly destitute of scripture warrant, and for which a bishop can claim only human sanction?

"But, secondly, no child of Baptist parents can receive confirmation, being still unbaptized, or not baptized by a Church of England priest, without incurring the guilt of falsehood, and that in its most awful form, for falsehood in connection with religion is a crime of the deepest dye. The person confirmed is asked whether he renews 'the solemn promise and vow' that was made by him as a baptized man, and he acknowledges himself to believe and to do all those things which his godfathers and godmothers then undertook for him; and to this he answers, 'I do.' If these words are uttered by the child of a Baptist, being, as above stated, unbaptized, he lies before God, and that under circumstances which render his guilt especially aggravated.

"In the third place, if a child of a Baptist parent is to be baptized by a Church of England priest, as a preparation for it, acts in a manner unworthy of his profession, and proclaims his inconsistency to all men. It is a virtual abandonment of his principles. How can he hereafter successfully maintain an unscriptural practice by the allowance of confirmation, which is the rite next in order to it, and presupposes its observance? In the mother country such conduct would expose the offender to sharp rebuke, and in some churches to suspension of privileges, or perhaps excommunication.

sense and discrimination, if parents in that communion are induced to consent to the importunities of their children to be baptized and confirmed on the grounds which are here alleged, and we may add, if their children themselves are swayed by the motives thus assigned to seek participation in these or any Divine ordinances.

It is not, however, to be wondered at that even children,—unripe as their understandings are, and comparatively feeble their powers of reasoning,—should, especially with a little instruction in the principles of the Church, which directly communicated or incidentally acquired, come to understand the degraded nature of their position while attached to the Baptist persuasion. It is not strange that they should come to feel that they are treated as outcasts from the pale of Christianity,—admitted to no covenant relation with Christ,—made partakers of no spiritual privileges,—subject to no religious responsibilities; but occupying the place of the heathen and the alien in a Christian land,—hearing the joyful sound of salvation, but deemed unworthy or unfit to embrace its offer of mercy, and become incorporated by a visible bond and taken into the congregation of Christ's flock. Well might they argue, as the Jews at the first propagation of the Gospel would naturally have been led to argue, if the system started within the last few centuries by the individuals who term themselves 'Baptists,' had really been the one adopted by the first preachers of Christianity,—that children under the New Dispensation were less the care of God's Church than under the Old;—that the Gospel to them is but a step-mother in comparison of the Law; and that the love and regard for little children which Christ so strongly manifested, is abjured and cast aside by those who profess to be the disciples and ambassadors of Christ.

In the passage we have quoted from the Baptist Register, it will be seen that the Scriptural authority for the ordinance of Confirmation is limited to a passage which it has never been pretended by the advocates of that rite, has any direct reference to whatever; viz. Acts xiv. 22, where it is said that the apostles 'confirmed the souls of the disciples.' We rest our adherence to this ordinance as Scriptural and authoritative, not so much upon names as upon facts; we look more to acts than to the designation under which they may be recorded. Thus we find in the eighth chapter of the Acts, that Apostles, the highest officers of the Church, were sent down into Samaria to lay their hands on, and communicate a larger portion of the Spirit to, the individuals baptized by Philip the deacon,—who, although it was said of him, in common with his brethren in the same office, that he was 'full of the Holy Ghost and wisdom,' must have his work in the ministry confirmed by a higher order in the Church.—A similar relation is given in the nineteenth chapter of the Acts, where, after the baptism of converts at Ephesus, the hands of St. Paul the Apostle were laid on them, and they received the Holy Ghost.—Again, when St. Paul is recapitulating the first principles of the doctrine of Christ, after speaking of 'repentance from dead works, and of faith toward God, and of the doctrine of baptisms,' he annexes to them that of the 'laying on of hands.'

That Churchmen are not singular in their adoption of these passages to the office of Confirmation, we shall adduce testimonies which perhaps will have more weight with our contemporary, Dr. Adam Clarke, a Wesleyan Methodist, in reference to the passage first quoted, says, "It seems evident from this case, that even the most holy Deacons, though full of the Holy Ghost themselves, could not confer the heavenly gift on others. This was the prerogative of the Apostles." And in commenting upon the passage last cited, Matthew Henry, a non-conformist divine, affirms that it means "laying on of hands on persons passing solemnly from their initiated state of baptism to the confirmed state, by returning the answer of a good conscience towards God and sitting down at the Lord's table. This passing from incomplete to complete Church-membership, was performed by laying on of hands, which the extraordinary conveyance of the gift of the Holy Ghost continued."

Such is our substantial Scriptural authority for this ordinance, and not the solitary and inappropriate passage which the Baptist Register has furnished for it. And here, in case any should not be satisfied with this testimony, or should be induced to think that the passages brought forward might have reference to some other circumstance or ordinance, we resort to the testimony of Catholic tradition, as the voice of ecclesiastical antiquity, expressed in the writings of the Fathers, may justly be termed. If, from the beginning, we find an attesting the existence of the same custom in the Church, and even an adding in support of Confirmation the very passages we have cited from the New Testament as referring to this ordinance, we must feel this satisfaction,—that we have not erred in our interpretation of the Scriptures upon this point, but that our view of it is sustained by the sentiments and the practice of the early Church.

We may conclude these remarks with the following extract from a Sermon on Confirmation, which has been for some time in our possession, from the pen of the Rev. W. Bettridge, B. D., Rector of Woodstock, and which clearly and forcibly presents the usual testimonies from Scripture in support of this rite, and fortifies the argument thus derived by pertinent citations from the Fathers, as attesting the sense and usage of the primitive Church:—

"Upon the whole then we say, let the seoffer and the infidel revile: the simple-minded Churchman will bless his God that such an ordinance exists, and will fervently pray that all, who are partakers of it, may attain the doctrine of their Saviour in all boldness and godliness of living."

We have much satisfaction in being enabled in this day's number to furnish a portion of the account of the Pastoral Visitation of the Lord Bishop of the Diocese during the summer and autumn of the preceding year. This is a document which will be read with great interest both in this and in the Mother Country; and we hope to be enabled to proceed with its publication, without interruption, until it is completed.

We are happy to perceive that the Right Reverend Bishop Doane has lately spent a short time at Toronto on a visit to the Lord Bishop of this Diocese. The praise of Bishop Doane's name "is in all the Churches"; and we join in the regret expressed by our valued friend of the Gospel Messenger, that it was our own privilege to see him but for a few minutes in passing on to Montreal and Quebec. We trust he will experience a hearty welcome to Canada some share of the gratification which he so warmly assures us was derived from his journey to England a few years ago. The Church in England is exhibited in her full strength and proportions: in Canada, she is but young and struggling; yet manifesting, as we trust will be apparent to the friendly eye of Bishop Doane,—signs of healthfulness and vigour, and hope and promise of future maturity and of as much perfection as in this militant state can pertain to her. It is by such assurances, we know full well, that the spirit of this distinguished prelate will be best refreshed in his hasty but interesting journey through these Provinces.

A Collector will proceed eastward from this office, on or about the 16th August, instant, and will solicit the outstanding dues to The Church, through the Newcastle, Prince Edward, Victoria, Midland, Johnstown, Bathurst and Eastern Districts, as far as Cornwall inclusive,—and we trust his reception will be every where satisfactory.

A Collector will about the same time visit the Townships lying between Cobourg and Toronto, as well as the northern portion of the Newcastle District, and the District of Colborne.

Canadian Ecclesiastical Intelligence.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO, DURING THE SUMMER AND AUTUMN OF 1843.

Saturday, June 10th, 1843.—In prosecution of his purpose to visit the remaining portion of his Diocese during the present summer, the Lord Bishop of Toronto took passage in the Steamer Niagara on the morning of this day. The weather was rainy and uncomfortable, but it improved on approaching Niagara; where, indeed, it was discovered that no rain had fallen, and that consequently the roads were in good order.—Accompanied by the Rev. Thomas Green, the Rector of the parish, his Lordship visited the Church, which had lately been much enlarged by the addition of transepts; and this enlargement, rendering the Church a very elegant and spacious building, has been the means of greatly increasing the congregation, which previously had been much stunted for want of room. The Bishop, in a gratifying degree, the growth of the Church, and the diligence of the Clergyman, His Lordship, evidently animated by the pleasing and refreshing scene, addressed himself with even more than ordinary effect to the assembled congregation. The Government clergy, who were present, appeared to be deeply impressed by the Bishop's words as well as by the beautiful and edifying service which they had witnessed. After the Confirmation was concluded, the Bishop proceeded to the consecration of the burial-ground; and on this occasion, at the conclusion of the ceremonial, to make a few remarks on the subject of reverence for the dead,—how ancient and how natural it was to have places set apart for the burial of our departed friends,—and how revolting it is to the best feelings of which we are capable, so often done in this country, in spots which, in a short time, pass from our possession, and the plough perhaps pass over the graves of those we have loved, and all with an affectionate remembrance of their names, and the most holy souls, who have been so dearly loved, and who are so anxious to be remembered, and who are so great pains to protect their mouldering remains from violation. Witness Abraham purchasing the field of Machpelah to bury the departed Sarah in,—the same which became the burying-place of Isaac, and which was to be interred in the same hallowed spot, that he took an oath of the children of Israel that they should carry up his bones from Egypt and deposit them in the promised land. Nor is this a religious duty which is confined to the human heart ever since; and little hope can be entertained of the real piety of those who are indifferent to the remains of the departed or regardless of memorials of the dead.

So far the progress of the Bishop was very gratifying and cheering. The Church appeared to be rapidly increasing through the exertions, attended by the Divine blessing, of the three clergymen stationed at St. Catharines, Louisa, and Grimsby, who are all indefatigable in their labours, and much to be commended. The congregations are getting daily stronger, and numbers are coming over from other denominations; and no doubt, as the principles of the Church become better known, the causeless prejudices entertained by the numerous sectaries against her, will necessarily disappear. The proportionate abandonment of erroneous impressions, reverence and affection will take the place of aversion and hostility.

Having taken an early dinner with Mr. Groat, the Bishop proceeded to Hamilton, which he reached at half past eight o'clock. [TO BE CONTINUED.]

ADDRESS TO THE REV. J. G. B. LINDSAY.

Matilda, 20th July, 1844.

Reverend and Dear Sir,—We, the members of your congregation at Matilda, beg respectfully to tender to you an expression of the deep and affectionate interest with which we contemplate your departure from among us, and the anxiety which we feel to see you, in the kindness, charity and consecration, also the 'simplicity and godly sincerity' of your conversation, as manifested in your pastoral intercourse among us,—when we look back at the dispositions of benevolence, hospitality and kindliness, which you have shown in your conduct to the poor, the needy, the destitute and the stranger,—your parental care to promote our best interests,—your wisdom as the Minister and adaptation to the Ministry of the Gospel,—your uncompromising faithfulness in declaring unto us 'all the counsel of God from the pulpit, and that through God's blessing on your instrumentality, the Church in Matilda and the vicinity has grown from the desert to the fruitful field,—when we view these and the many other precious graces which adorn you, and your inextinguishable virtues of your very beneficent and godly lady, we are justly incited thus to present to you, Reverend and Dear Sir, the love-tell and tear-giving affection of our hearts; regretting that we cannot, in the fulness of our hearts, express our love, and praying that He, who 'worketh all things after the counsel of His own will,' may bless, preserve and keep you and your very worthy lady and family; and that, in your new field of labour, you may continue to 'sanctify your office,' and be the 'Minister of Jesus Christ, who is the author of the words of faith and of good doctrine, WHEREUNTO THOU HAST ATTAINED.

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The Rev. J. G. B. Lindsay, Rector, Cornwall.

DEARLY beloved in the Lord,—Sensible, as I am, of the many and great deficiencies and infirmities which accompanied my humble labours among you as a 'Minister of Jesus Christ, the steward of God's gifts,' I really feel greatly humbled by the entirely undeserved and much too flattering address which you have been so kind as to present me on my resignation of the united Mission of Williamsburg and Matilda.

Such an expression of your parts, so unmerited and so freely afforded a fresh instance of the kind and partial feeling,—more, the deeply rooted affection and attachment which glows in the hearts of all true sons of the Church towards the divinely Commissioned Ministers, who labour in the vineyard of the Lord, how little they are 'esteemed for their work's sake.'

That a vast accession and increase to the Church in Matilda has been vouchsafed by the mercy and goodness of God, within the last few years, is a fact which cannot be denied, and which I need scarcely add, is a source of thankfulness and joy to all who are true to the cause which we are firm and steadfast, 'let your conversation,' dearly beloved, 'be as it becometh the Gospel of Christ; that when I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the joyful hope.'

Most highly do I prize your prayers to Almighty God on my behalf, that in my new sphere of labour 'the word of God may have free course and be glorified.' And for my part, dear friends and brethren in God, I shall never cease to give thanks to the God of our Lord Jesus Christ, the Father of Glory, may give you the spirit of wisdom in the knowledge of Him."

Once, dear friends, your attached Pastor, But ever 'your servant for Jesus' sake, J. G. BEEK LINDSAY.

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Arrival of the Caledonia.

The Royal Mail Steam ship Caledonia arrived at Boston on Thursday the 1st inst., bringing the English Mail of the 19th July. In the absence of our own English Mail which have not yet reached us, we have made up the following summary of news from the compilations contained in the American papers:—

THE WEATHER AND MARKETS.—The weather since our last publication having been favourable to the growing crops, which are greatly improved, the corn trade has become very active, and the price of wheat and flour have tended to increase. At our market on Tuesday last, the sales of wheat were very limited in amount, and all descriptions of English, Irish, and Foreign wheat, at 3d. 7/10 to 1/5, and on English and Irish Flour, an abatement of 6d. to 1/5, and a decline in the price of all our other commodities, and a Canadian barley which supported the reduced rates of Friday.

Canada Wheat 7s @ 7s. 9d. 7/10 lbs.; Canada Flour, 28s. @ 28s. 6d. @ barrel; United States Flour, 29s. @ 30s. @ barrel.—Liverpool, 19th July.

After taking a kind farewell of the people and clergy, the Bishop proceeded the same evening to Grimsby, a distance of ten miles; but the road being much cut up, with holes and deep ruts, he did not reach Hunter's Inn, near the Church in that village, until about nine o'clock. The usual returns of the revenue exhibit an increase in the Customs for the quarter of £312,029, in the Excise of £85,479, in the Stamps of £46,023, in the Taxes of £5,048, and in the Post-office of £10,000, being a total increase in the ordinary revenue of £455,574. On the other hand, however, a decrease in the Property-tax of £9,224, in the Crown-lands of £2,500, and in the Miscellaneous—from there being only a small portion of the remittances from China included in the present quarter—of £241,337. Including the extraordinary revenue, the whole increase in the quarter is £404,324, and the whole decrease £671,223, showing a balance of decrease of £176,299. The revenue is so much the worse this quarter than for the corresponding quarter of last year. The revenue for the year is altogether £2,448,336 better than the revenue for the last year, ending at the same period. The Customs have increased in the year £335,349; the Excise, £420,073; and £1,929,666 more Property-tax has been collected. The falling off in the Miscellaneous revenue in the year was £1,154,401.

The public are anxiously waiting the result of the state prisoners' appeal to the House of Lords on the writ of error. To the judges who were present, and who, at the termination of the proceedings were obliged to give their respective verdicts, a number of queries, involving the technical points of the appeal, have been submitted by the Lord Chancellor, and judgment will be given when their decision has been received. A naval station is to be established at the Cove of Carlisle. The Government clergy, who were present, appeared to be deeply impressed by the Bishop's words as well as by the beautiful and edifying service which they had witnessed. After the Confirmation was concluded, the Bishop proceeded to the consecration of the burial-ground; and on this occasion, at the conclusion of the ceremonial, to make a few remarks on the subject of reverence for the dead,—how ancient and how natural it was to have places set apart for the burial of our departed friends,—and how revolting it is to the best feelings of which we are capable, so often done in this country, in spots which, in a short time, pass from our possession, and the plough perhaps pass over the graves of those we have loved, and all with an affectionate remembrance of their names, and the most holy souls, who have been so dearly loved, and who are so anxious to be remembered, and who are so great pains to protect their mouldering remains from violation. Witness Abraham purchasing the field of Machpelah to bury the departed Sarah in,—the same which became the burying-place of Isaac, and which was to be interred in the same hallowed spot, that he took an oath of the children of Israel that they should carry up his bones from Egypt and deposit them in the promised land. Nor is this a religious duty which is confined to the human heart ever since; and little hope can be entertained of the real piety of those who are indifferent to the remains of the departed or regardless of memorials of the dead.

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Canada Wheat 7s @ 7s. 9d. 7/10 lbs.; Canada Flour, 28s. @ 28s. 6d. @ barrel; United States Flour, 29s. @ 30s. @ barrel.—Liverpool, 19th July.

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The public are anxiously waiting the result of the state prisoners' appeal to the House of Lords on the writ of error. To the judges who were present, and who, at the termination of the proceedings were obliged to give their respective verdicts, a number of queries, involving the technical points of the appeal, have been submitted by the Lord Chancellor, and judgment will be given when their decision has been received. A naval station is to be established at the Cove of Carlisle. The Government clergy, who were present, appeared to be deeply impressed by the Bishop's words as well as by the beautiful and edifying service which they had witnessed. After the Confirmation was concluded, the Bishop proceeded to the consecration of the burial-ground; and on this occasion, at the conclusion of the ceremonial, to make a few remarks on the subject of reverence for the dead,—how ancient and how natural it was to have places set apart for the burial of our departed friends,—and how revolting it is to the best feelings of which we are capable, so often done in this country, in spots which, in a short time, pass from our possession, and the plough perhaps pass over the graves of those we have loved, and all with an affectionate remembrance of their names, and the most holy souls, who have been so dearly loved, and who are so anxious to be remembered, and who are so great pains to protect their mouldering remains from violation. Witness Abraham purchasing the field of Machpelah to bury the departed Sarah in,—the same which became the burying-place of Isaac, and which was to be interred in the same hallowed spot, that he took an oath of the children of Israel that they should carry up his bones from Egypt and deposit them in the promised land. Nor is this a religious duty which is confined to the human heart ever since; and little hope can be entertained of the real piety of those who are indifferent to the remains of the departed or regardless of memorials of the dead.

So far the progress of the Bishop was very gratifying and cheering. The Church appeared to be rapidly increasing through the exertions, attended by the Divine blessing, of the three clergymen stationed at St. Catharines, Louisa, and Grimsby, who are all indefatigable in their labours, and much to be commended. The congregations are getting daily stronger, and numbers are coming over from other denominations; and no doubt, as the principles of the Church become better known, the causeless prejudices entertained by the numerous sectaries against her, will necessarily disappear. The proportionate abandonment of erroneous impressions, reverence and affection will take the place of aversion and hostility.

Having taken an early dinner with Mr. Groat, the Bishop proceeded to Hamilton, which he reached at half past eight o'clock. [TO BE CONTINUED.]

ADDRESS TO THE REV. J. G. B. LINDSAY.

Matilda, 20th July, 1844.

Reverend and Dear Sir,—We, the members of your congregation at Matilda, beg respectfully to tender to you an expression of the deep and affectionate interest with which we contemplate your departure from among us, and the anxiety which we feel to see you, in the kindness, charity and consecration, also the 'simplicity and godly sincerity' of your conversation, as manifested in your pastoral intercourse among us,—when we look back at the dispositions of benevolence, hospitality and kindliness, which you have shown in your conduct to the poor, the needy, the destitute and the stranger,—your parental care to promote our best interests,—your wisdom as the Minister and adaptation to the Ministry of the Gospel,—your uncompromising faithfulness in declaring unto us 'all the counsel of God from the pulpit, and that through God's blessing on your instrumentality, the Church in Matilda and the vicinity has grown from the desert to the fruitful field,—when we view these and the many other precious graces which adorn you, and your inextinguishable virtues of your very beneficent and godly lady, we are justly incited thus to present to you, Reverend and Dear Sir, the love-tell and tear-giving affection of our hearts; regretting that we cannot, in the fulness of our hearts, express our love, and praying that He, who 'worketh all things after the counsel of His own will,' may bless, preserve and keep you and your very worthy lady and family; and that, in your new field of labour, you may continue to 'sanctify your office,' and be the 'Minister of Jesus Christ, who is the author of the words of faith and of good doctrine, WHEREUNTO THOU HAST ATTAINED.

We beg to subscribe ourselves, Rev. and Dear Sir, Your ever affectionate friends, (Signed by the Church-wardens and others, on behalf of the congregation of the Church congregations in Matilda.)

The Rev. J. G. B. Lindsay, Rector, Cornwall.

DEARLY beloved in the Lord,—Sensible, as I am, of the many and great deficiencies and infirmities which accompanied my humble labours among you as a 'Minister of Jesus Christ, the steward of God's gifts,' I really feel greatly humbled by the entirely undeserved and much too flattering address which you have been so kind as to present me on my resignation of the united Mission of Williamsburg and Matilda.

Such an expression of your parts, so unmerited and so freely afforded a fresh instance of the kind and partial feeling,—more, the deeply rooted affection and attachment which glows in the hearts of all true sons of the Church towards the divinely Commissioned Ministers, who labour in the vineyard of the Lord, how little they are 'esteemed for their work's sake.'

That a vast accession and increase to the Church in Matilda has been vouchsafed by the mercy and goodness of God, within the last few years, is a fact which cannot be denied, and which I need scarcely add, is a source of thankfulness and joy to all who are true to the cause which we are firm and steadfast, 'let your conversation,' dearly beloved, 'be as it becometh the Gospel of Christ; that when I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the joyful hope.'

Most highly do I prize your prayers to Almighty God on my behalf, that in my new sphere of labour 'the word of God may have free course and be glorified.' And for my part, dear friends and brethren in God, I shall never cease to give thanks to the God of our Lord Jesus Christ, the Father of Glory, may give you the spirit of wisdom in the knowledge of Him."

Once, dear friends, your attached Pastor, But ever 'your servant for Jesus' sake, J. G. BEEK LINDSAY.

To the Members of the Church in Matilda.

Arrival of the Caledonia.

The Royal Mail Steam ship Caledonia arrived at Boston on Thursday the 1st inst., bringing the English Mail of the 19th July. In the absence of our own English Mail which have not yet reached us, we have made up the following summary of news from the compilations contained in the American papers:—

THE WEATHER AND MARKETS.—The weather since our last publication having been favourable to the growing crops, which are greatly improved, the corn trade has become very active, and the price of wheat and flour have tended to increase. At our market on Tuesday last, the sales of wheat were very limited in amount, and all descriptions of English, Irish, and Foreign wheat, at 3d. 7/10 to 1/5, and on English and Irish Flour, an abatement of 6d. to 1/5, and a decline in the price of all our other commodities, and a Canadian barley which supported the reduced rates of Friday.

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