persecutions which they continually experienced, in pursuing their great and laudable purpose, we must have little of Christian charity, as well as little knowledge of human infirmity, if we be not disposed to make large allowance for the peculiar circumstances in which they were placed. It should also be remembered, to their honour, that the first Reformers in general (and especially those of our own country), were not men who presumed upon the as soon ex right of private judgment, to dictate to their lawful superiors, or to subvert lawful establishments; but who maintained the necessity of an appeal to Scripture, in order to effect an amicable decision upon disputed points of the very last importance; and that they only opposed a manifest usurpation of authority, on the part of those who unlawfully insisted upon "having dominion over the Faith," instead of being "helpers of their joy."

Nothing, indeed, can be more evident, than that the English Reformers, in particular, acted not against any lawful authority, but in complete subordination to it; the Reformation in this country being carried on under the direction of the Spiritual Governors of the Church, who were Bishops as truly and Apostolically constituted as any Bishops upon earth, and who, in refusing to submit to the Papal power, refused only to sacrifice their own just authority to an usurpation, as unjust in its principles, as it was corrupt in its practice. - Bishop Van Mildert.

THE CHURCH.

TORONTO, SATURDAY, SEPTEMBER 5, 1840.

The advocates of truth, in the present day, must not be discouraged if they encounter opposition and even meet with hostility in their honest and virtuous career: such has been their experience in every age, since its first revelation to a heedless and ungrateful world; and when a thoughtless Pagan asked the question, "What is truth?" the martyr sufferings of an incarnate God, and the miraculous events with which those sufferings were accompanied, made little impression upon the rude observers of the appalling scene, or upon him by whose timid compliance that tragedy, so momentous in its consequences, was enacted. And certain it is that when the truth is abandoned, or sought to be compromised, the God of truth will withhold his blessing from the individual, or from the people, who regard the heavenly gift with lightness and by its neglect dishonour its glo-

There was a time when, in the British isles, the truth was veiled by intervening clouds of a soul-darkening, sucyling superstition: when every mind was overclouded, every heart over-grown with the rank weeds of error, and every knee was bowed to the foul idolatry which human device had set up as a rival to the uncorrupted faith; but, thank God! a brighter day has long since dawned upon our father-land, and the demon of a destroying superstition had been well-nigh banished from its shores. At least he prowled around its borders with alarm and caution; and was content slyly to insinuate the evil which he dared not openly promulgate.

Mysterious are the ways of Providence; and for our nation's sins, no doubt, blindness in part has returned to our highly favoured people: the purity of God's revealed truth has, of late years, been regarded coldly and indifferently; and a countenance—the result, we must believe, of a judicial visitation—has been given, in high places, to religious error, and alas! to avowed infidelity in its most repulsive form, which, unless a blessed change speedily ensue, threatens the most appalling disasters to our once highly exalted and happy country. But let us tell the tale of sadness in the words of the eloquent Mr DALTON, from whose Speech at the Finsbury Protestant Operative Association we lately quoted at some length:-

"We find that the blessing of God is not upon our land as it used to be. The fact is obvious, the truth cannot be concealed. The plague-spot is upon the land—the judgments of God are already breaking upon England—the vials of his wrath are ready to be poured upon our guilty country. His vengeance for our sins lingers upon our horizon, as if loath to descend upon us in the full sweep of its terrific fury. And why is all this? why is God angry with England? what is the reason we are so distracted, so agitated, so convulsed? I believe the answer is to be found in a great truth, which is being continually pressed home upon the British public by the Protestant Association. We want every Englishman to be solemnly impressed with the reality of that one truth: it is this, that England's faithfulne God has been the secret of her strength—her departure from God is the secret of her distraction and weakness. That the maintenance of the truth in her national acts and councils always brought with it blessings; and the rejection or neglect of that truth invariably produced disaster. We want Englishmen to be fully assured of this one fact, that with nations as with individuals, godliness hath the promise of the life that now is. It is then, just because we have been careless of what God committed to us; because we have not been faithful to our high and sacred trust, that so many evils have been permitted to befal us. Our Houses of Parliament have sinned in this respect—they have thrown overboard God's truth and God's express direction for Christian government. tian government. Instead of shaping our mode of policy by the principles of eternal truth, we have based our policy upon the shifting sand of political expediency. We have asked with Pilate, 'What is truth—where are we to find it? Who can find it amongst such a variety of conflicting creeds?'
Now this is as idle as it is wicked. Every man is able to discover what is truth—every man is responsible for not knowing what is truth. God deals with us throughout as beings who ought to know the truth. He has given us the one inspired Word, and we are bound to know that it contains the truth—the whole truth—and nothing but the truth. Our Houses of Parliament, in 1829, indeed more or less ever since, have acted from impulse, not from rational conviction they have been squeezed into a corner, and then permitted anti-Christian measures to be wrung from them. They have attended to the pressure from without, instead of taking heed to the pure beliests from above. Like Pilate, they have listened to the rude clamour of the mob rather than the silent monitor within, the voice of conscience and the word of God. They have shut out the truth, and yet wonder that error and darkness should be spread over the land Supposing that we could strike the sun out of the material erse, what would follow? Should we wonder to see th clash of planets, the mad career of impetuous and whirling worlds? Should we not naturally expect, and know rtainly, that the words of the poet Darwin would be verified in sublime but terrible reality-

'Star after star from heaven's high arch shall rush, Sun sink on sun, and system system crush; Headlong, extinct, to one dark centre fall, And death, and night, and chaos mingle all.'

England has committed this mad and disastrous act. She has struck out of her policy the only vital element of her greatness and durability. She has destroyed the centre of her state system. She has rolled in the dust the standard ner state system. She has rolled in the dust the standard of her Protestantism. The result is precisely what might have been expected. Order, peace, and harmony have been rudely stopped; society has been unhinged; evil principles let loose upon the nation; the melody of the march of worlds in the distance of the standard of the march of worlds. in the glorious firmament has been suddenly arrested, and never, no, never again, shall we be able to replace a solitary planet, or give its right position to a single star, except we again replace the centre of our glorious Constitution—unless we place God's truth whence we have dethroned it, and once more nationally acknowledge God as the God whom we will serve."

Protestant British hearts will beat in thrilling unison with these noble sentiments; nor shall they be chilled in their warmth by the opposition of violent foes, or by the discouragements of indolent and indifferent brothers. They must reiterate to their own consciences the important question, "What is truth?"-and when once persuaded on that vital subject, they will never forego or deny it, though the Inquisition tortures should be renewed again, and the Smithfield fires blaze as brightly as in the Marian era for their victims. That there can be no alliance between truth and error-no intermingling of their opposing ingredients, let the writer we have been quoting from demonstrate in his own stirring Promoting Christian Knowledge, and of the Society for ther in commendation of the plan suggested in the com-

darkness, the sun-beam with the thunder-cloud. as soon expect to wring tears of blood from the flinty rock, to extract honey from the adamant, or evoke strains of melody from the marble bust. Nothing can be more chaste than truth; nothing more simple, nothing more meritorious. The vitality of truth may be said to consist in its purity. Sully that purity, obscure that simplicity, and you no longer possess truth. To bring truth, therefore, into contact with error, to amalgamate them, to try to induce them to harmony, to mingle their principles, and to endeavour to coerce them into union and concord, is as fatal and as absurd as it. is wicked, impious, and presumptuous. The effect of it is immediate, and without remedy—the destruction of truth. She cannot mingle with error, she cannot touch error, and survive. To introduce error, therefore, into any system containing the description of the containing the description. containing the elements of truth, is treason to the majesty of truth, and hold impiety against the God of truth."

This position being thus happily established, the author before us goes on to express the duty of those who have, through the blessing of God, arrived at the knowledge of the truth. That they should not look idly on, when they see that truth assailed,-that it should not be with them a matter of indifference, whether it stands or falls, whether it remains firm and unadulterated or becomes contaminated by the inventions of men, the same writer thus forcibly points out:-

"If, then, truth be assailed by powerful adversaries; if er strongest bulwarks are periled, her defences threatened, her outworks already sapped or stormed; what are those men who can sit with their arms folded and look on with contemptuous indifference, and see her noble buttresses contemptuous indifference, and see her noble buttresses battered to pieces, without one voice upraised, one arm uplifted, to stay the wild work of devastation? Are they neutral, are they guiltless, are they harmless? Nay, are they not rather depressing the energies of the faithful; are they not damning the zeal, the ardour, and the courage, of those who are battling valiantly for the truth? Are they not rather cowards? are they not enemies? are they not traitors? are they not the worst kind of enemies? And the testimony of God's word is clear upon this point. The principle I have laid down is written as with a sunbeam upon the page have laid down is written as with a sunbeam upon the page of inspiration. Isaiah, in his 56th chapter, in enumerating the sins which had separated Israel from their God, expressly and emphatically mentions this as one, 'No one calleth for justice, nor any pleadeth for truth.' So that not to plead for the truth is a national iniquity; a sin of that enormous magnitude in the sight of the great and holy God, as to tend materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially to the separation of a nation from Jenate and materially separation of a nation from Jenate and materially separation of a nation from Jenate and Separation of a nation from Jenate a rence to nations in this respect, is equally applicable to in dividuals. Jeremiah gives us similar testimony in, perhaps, still more express and emphatic language. In his 9th chapter, after the bitter lamentation over his people—'Oh, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, he mentions the sins which marked his time as one of great national degeneracy. Amongst other grievous offences he declares, 'They are not valiant for the truth.' You see, God not only requires that we should know the truth, and that we should love the truth, and that we should defend the truth, but he calls upon us to be valiant—to be valiant for the truth. He declares that any people who are not valiant for the truth, are in a world state apostacy: a state of awful national degeneracy. And I has pronounced a curse. Yes, the God that cannot lie God has pronounced a curse. Yes, the God that cannot lie has declared solemnly that His judgments will be poured out upon those who do not defend His truth. He has pronounced the doom of the enemies and the despisers of His truth—of those who lightly esteem, as well as those who soldly blaspheme and openly hate the Rock of our salva-ion—one doom awaits both. He has denounced them with Lord, curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord gainst the mighty.

We have, on some former occasions, laid before our readers serious warnings from distinguished men and eminent Christians on the indifference which appears so widely to prevail in regard to the blessings achieved by the restoration of pure religion in the British isles, and the apathy with which too many view the strides of those who would overturn the altars of our country and quench their living light,-who would destroy our Protestantism, and bring back again the gloom and the cruelty and the spiritual death of Popery. It is refreshing, amidst so much coldness, to discern the warmth of at least one grateful heart, testified in this beautiful apostrophe to the departed Reformers by the admirable author already quoted :--

"Yes, illustrious Reformers! ye noble martyrs of our God! your works yet live, the malignant rage of your baffled enemies shall never obliterate your names from the brightest page of the annals of Christianity. Your illustrious deeds shall survive the wreck of nations, and the wild desolation depopulated cities. The restless tide of time, as it buries in oblivion kings and their noble fame, empires and their brilliant rise and rapid fall, shall waft upon her rolling bosom the memory of your matchless deeds in the cause of Christ. Your thrice-hallowed memory shall be enshrined in the hearts and warm affections of myriads of posterity. When the present generation shall sleep in dust, their children and their children's children shall love to dwell upon your holy memory. Father to son shall tell the story of your victory over the powers of darkness, your triumphs over the dark night of error, your immortal achievements on behalf of imperishable souls. The lamp of Divine truth, lit at your martyr's pile, already sheds its lustre upon the brightest page of English history, it yet shoots upwards its steady flame, and through the wide circuit of succeeding ages shall light myriads of our race to the paradise of God. Ye died not in vain. Your names are in the Lamb's book of life, and live indelibly engraved on the deathless tablets of a nation's gratitude. Noble Luther! Indomitable Huss! of a nation's gratitude. Noble Luther! Indomitable Huss! Wicliffe! Melanethon! Bucer! Knox! Ye lived not in vain. Venerable Cranmer! Immortal Bradford! Pious and learned Ridley! Illustrious Latimer! Ye died not in vain. by which your labours were animated still survivest slumbers not-it moulders not in the ashes of your martyrdom. It still exists in many a British heart; and should Rome again gain power—should she once more lord it over Christian heritages in this favoured land, she would find that the indomitable spirit of our martyred forefathers was not yet extinct. Should she once more unsheath her coning arguments against heretics, she should not want vic tims with which to satiate her persecuting sword. The flames of Smithfield should again attest the sincerity and the purity of our faith; the rack, the dungeon, and the stake. ild once more prove to the wide world that our faith would support us in death, and carry us triumphantly through the pains, the tortures, and the last dread agonics of martyrdom, to our glorious and eternal rest!"

The MIDLAND CLERICAL ASSOCIATION held their last meeting at Cobourg, according to appointment, on Wednesday and Thursday the 19th and 20th of August. Fourteen of the brethren composing the Association, were present; only one-and that from unavoidable circumstances-having been prevented from attending. The usual subjects were discussed by the Association with great earnestness and accustomed affection; the conversations on the first day being almost wholly confined to the nearly exhaustless topics for practical edification furnished by the Service for the Ordination of be held at Kingston on the 20th of October next. Priests. Much was said on the irregularities in the exercise of occasional offices which the circumstances of a new country rendered pardonable, if not necessary; but faction the pleasing narrative given in another column of which its growing advancement and increasing population would seem to justify the gradual abolition, and stances described remind us not a little, though on a a return to a more rigorous compliance with rubrical more limited scale and under a different aspect, of the directions and the discipline of the Church. The ex- occurrences in India so graphically told by the Bishop ercises of the day were concluded with Divine Service of Calcutta, and transferred not long since to this Jourin St. Peter's Church, at 7 P. M.; when Prayers were nal. It is, we trust, the scattering of the good seed read by the Rev. J. Deacon, and the Lessons by the which, with the Lord's blessing, is to yield an abundant Rev. T. Fidler, and a valuable Sermon in elucidation of harvest. the 21st Article of the Church was preached by the Rev. R. V. Rogers from Acts iii. 19, 20, 21.

great Church Societies, -namely, of the Society for render it unnecessary that we should say any thing furthe Propagation of the Gospel in Foreign Parts, -to munication which follows, upon the "Toronto Church of

the most efficient means for forwarding that intention,whether by weekly offerings according to the custom of paper for those objects. After much discussion, it was pursued. inally decided,-more in accordance, however, with what was deemed the convenience of the parties to be called upon, than from a belief that it was likely to should be made for each of those objects respectively,for the support of Missionaries, and for the diffusion of the Scriptures, the Book of Common Prayer, and useful ligious Tracts. An immediate employment for the contributions bestowed in the former case is offered in garded as most dutiful and becoming that, for the advancement of the latter object, a connexion should be maintained with the venerable Society for Promoting

Christian Knowledge, So strongly impressed were the Association with the importance of giving their combined exertions to the furtherance of these objects, that it was resolved that a public Meeting for their more full discussion and in the ope of their greater prosperity should, as a general rule, be held during their future sessions; for by no other means can the public sympathy be effectually engaged in the cause, and no opportunity for that purpose could To be presented more advantageous than these periodical

assemblages of a considerable portion of the clergy. We are ourselves strongly of opinion that the congregations of the Church, generally, are not sufficiently called upon to contribute from their worldly resources towards the important objects we have referred to: in some places—the larger towns especially—they are, it is true, often heavily taxed for the maintenance of the poor, and liberal contributions are also frequently given for Missionary objects; but, as a general rule, less is thus bestowed than should be expected from Christians alive to the greatness of their privileges, and who are affected, as they should be, by the principle that "the grace of God is not bestowed in vain", -but that it is to be accompanied by the appropriate fruit of holiness and a zeal for good works. It was a settled principle with the early Christians that, on the first day of the week, all were to lay by in stere, according as God had prospered them, a contribution for pious and charitable ases; and we find nothing in the sacred records to exempt succeeding Christians from the strictest exercise of the same duty. It will be time enough to plead for such exemption, when objects for the exercise of that Christian bounty shall have cessed to present themselves.

In regard to the Christian Knowledge Society, we should gladly refer our readers to the admirable Sermon of the Lord Bishop of Montreal in its behalf, published in this Journal in the month of May last; and while we might adduce many comforting instances of a connexion with it within the limited sphere of the operations of the District Committee with which we ourselves have the pleasure of being associated, we would request the attention of our readers to the following extract from a letter to that Society of the Rev. F. L. Osler, a faithful Missionary at Tecumseth in this Diocese, which we find in the Ecclesiastical Gazette for July :-

"I write to acknowledge, and gratefully to thank the Society for Promoting Christian Knowledge, for the most kind and liberal grant of books and tracts, to the value of £25, a great part of which is already distributed amongst the poor people under my charge. Many cases of destitution are doubtless brought under the Society's notice, but I think w more so than that which you have so kindly relieved. The inhabitants of ten townships, each containing 120 square niles, look to me for instruction, and earnestly desire the privilege of being enabled to worship God after the manner of their fathers. In many parts of this destitute tract of ountry, I have regular congregations, varying in distance com three to forty miles from my residence; and wherever can obtain teachers, I establish Sunday Schools, of which I have now nine in operation; but, generally speaking, the people are not only very poor but also very ignorant. Teachers, therefore, are difficult to be procured.

"In order to assist me in my overwhelming charge, the

constantly employed travelling on foot through the destitute townships, visiting from house to house, and searching out the members of our church, especially the old and sick; and on Sunday he collected the people together, to whom he reads the prayers and a sermon with which I provide him. In this way he has been made very useful, but he has been especially so in catechising the children, and distributing racts and books. At every house he visits, the children are examined, and lessons set to them, to be ready against his next visit; when, if they prove to have been diligent, they are rewarded with a tract or small book.

"My catechist returns to me about once a month, and takes away with him as many books and tracts as he can earry: it is not a small stock which can answer these con

stant demands: the Society may, therefore, easily imagine how truly acceptable was their valuable present.
"The Village Conversations on the Liturgy, and Sermon on the excellency of Common Prayer, were the very things I most needed: teachers of various seets are going through country, striving to obtain proselytes from the Church of England: they bring before them specie nd the people, being very ignorant, have nothing to answer them. Could the Society see how joyfully and gratefully these valuable little works are received, it would cheer the hearts of its members.'

Nothing we could say, can add to the arguments which the foregoing delightful letter furnishes for increasing the local resources from which to draw a supply of these welcome publications, more commensurate with the vast wants of the country. The discussion upon this point, in connexion with the duty of advancing general Missionary objects, which employed the Midland Clerical Association on the 20th August, was particularly interesting; and it was with a very general reluctance that it was terminated by the arrival of the appointed hour for adjournment. The exercises of the day, and the business of the Association, were concluded by Divine Service in St. Peter's Church, at 7 P. M.,when Prayers were read by the Rev. J. Grier, the Lessons read and a Baptism publicly administered by the Rev. A. F. Atkinson, and an eloquent sermon, in illustration of the 23d Article of the Church, was preached by the Rev. C. T. Wade.

The next meeting of the Association is appointed to

Our readers, we are sure, will peruse with great satisunder the signature of "Eye-Witness." The circum-

The remarks we have made above on the good ef-The discussions on the second day were confined, in fected by the distribution of religious tracts,—where a great degree, to a consideration of the claims of the such have undergone a judicious supervision,—almost

"There are but two opposing systems in the world. Truth—eternal, immutable truth; and error,—baseless, worthless, perishable error. There is, there never was, there never will be, any middle system between the two. To try to compose a system which shall contain the elements of both in harmony, is to endeavour to weave light with darkness, the sun-heam with the thunder-gloud. You might that such support should be vigorously and systemati- pily awakened, is likely often to be maintained by the cally yielded; and much consideration was given as to presence of that constant though humble monitor, a sound religious tract. Such is often a persuasive counsellor, when the living teacher is unheard or disregarded. the primitive church, by stated collections in the sanc- Most sincerely do we hope that the good work so well tuary, or by the annual circulation of a subscription- recommended in this communication, will be vigorously

> We are much gratified to perceive, from the Ecclesiastical Gazette of July 14, that, on Saturday, July 4, prove the most efficient,-that an annual collection in the degree of Master of Arts was conferred on the Rev. every church within the bounds of the Association, Henry Scadding, late of St. John's College, Cambridge, and 3rd Classical Master of Upper Canada College.

> We have been directed by the Lord Bishop of the Diocese to request the attention of the Missionaries on the list of the Venerable the Society for the Propagation the demand for Travelling Missionaries; and it was re- of the Gospel in Foreign Parts, to the following form:

BY AUTHORITY. The Missionaries on the list of the Venerable the Society for the Propagation of the Gospel in Foreign Parts are requested to draw their bills half yearly according to the an-

Upper Canada,

At thirty days sight of this my first of Exchange (second and third of same tenor and date unpaid) please to pay to A. B. or order the sum of Sterling pay to A. B. or order the sum of

Sterling value received, and charge the same to accompt of my half year's Salary due from the Society without farther advice. Signed

The Rev. John Russel, D.D. and James Heywood Markland Esq., Treasurers for the Society for the Propagation of the Gospel in Foreign Parts, No. 4 Trafalgar Square, London.

Bills on the Society must in no case be drawn payable at sight—"The rule is thirty days after sight."

It is farther requested that the Missionaries make more frequent communications respecting their Missions, their labours and services, in order that the same, when interest-

COMMUNICATIONS.

For the Church.

A SCENE IN A CANADIAN PARISH. Mr. Editor,-I send you the following imperfect sketch of an interesting scene, which I lately had the happiness to witness, in hopes that it may awaken feelings of lively joy and gratitude in the hearts of many of your readers, and furnish those who labour in the Ministry with a powerful entive to sow, with unsparing hand, the precious seed of

the Word of God, and to commend it with fervent prayer to
His grace and blessing, who alone can give the increase.
In the Township of West Flamborough, and not very far
distant from the romantic village of Dundas, is an extensive clearing, known by the name of the "M—e settlement." The settlers consist chiefly of European emigrants and their descendants of two generations. They were most of them originally members of the Church of England; but partly owing to the religious destitution of the neighbourhood in which they settled, and partly to that indifference to spiritual things, to which the human heart is, alas! too prone, they appear very soon to have lost any serious impressions which they may have brought with them from their native land, and at length to have lapsed into a state bordering upon The Bible, (if Bible there was to be four heathenism. lay dusty and unopened upon the shelf; the Lord's day was spent in listless indolence, if not in the more gross and positive violation of the fourth commandment; public positive violation of the fourth commandment; public worship was unknown; private prayer abandoned; the Sacraments neglected and forgotten; and their children and their children's children were growing up to man's estate without the rite of Christian baptism. O, England! are these the descendants of thy privileged, thy Christian people! "How is the gold become dim! how is the most fine gold changed!" Hadst thou but followed thy exiled children with maternal solicitude to those distant wilds,—hadst thou provided them with the sincere milk of the Word, (and where should the infant look for nourishment but to the mother's breast)—hadst thou given them the bread of life, (and where should the infant look for nourishment but to the mother's breast)—hadst thou given them the bread of life, and spread a table for their spiritual sustenance in the wilderness,—many a hungry soul would have been satisfied, as it were, with marrow and fatness; many a desponding spirit would have been cheered in its dreary passage to the tomb; many a repenting sinner would have kindled joy in the presence of the angels of God, and have awakened notes of praise and thanksgiving from the strings of their golden

lyres. But we must descend from heaven to earth.

At a subsequent period, the "M——e settlement" appears to have attracted the notice of itinerating preachers, of various Dissenting persuasions, who, doubtless, with good intentions, but with more zeal perhaps than knowledge, or competency for the work, endeavoured to till the unyielding soil. Their efforts proved abortive; and it was reserved for the present zealous and indefatigable Minister of Ancaster and Dundas to break up the neglected ground,—to sow the good seed,—in other words, to furnish the people with the wholesome food of sound doctrine, and having preached Christ unto them, to give them admission into the Christian

A week-day service was commenced among them, -a congregation was gradually formed,—the zealous Missionary persevered "through evil report and good report," till it pleased the Lord to open the hearts of his hearers to attend on the things which were spoken, and to enquire, "Sir, what must we do to be saved?" "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," was the prompt and Apostolic reply; and after of sins," was the prompt and Apostolic reply; and after laving been more fully instructed in the principle of the Phristian faith, and in the nature of the Baptismal covenant these honest-hearted people expressed to their delighted Missionary their readiness and anxiety to receive the initiatory rite.

A day was accordingly appointed, and the neighbouring Clergymen were invited to attend and to assist in the ceremony; the large number of persons to be baptized (nearly seventy in all) rendering the service too arduous

On Monday morning, the 3d August, in the middle of the wheat-harvest, and consequently at a season when loss of time to the farmer was attended with great sacrifice and self-denial, the members of the newly-formed congregation laid aside their worldly occupations, and, with pious haste, repaired to the largest house in the settlement, which, for want of a Church, had been selected as best adapted for the performing of the interesting ceremony.

A little before the hour appointed, the Reverend Mr. McMurray arrived, attended by three of his brotherclergymen. The house was already thronged, and yet men, women, and children could be seen in every direction wending their way in holiday attire towards the place of sacred rendezvous. The day was delightfully propitious,a Sabbatic stillness reigned around,—the cattle, free from toil, reclined beneath the pasture-shade,—the newly formed cocks of golden grain, ranged at regular intervals, lay smiling in the sun,—and the chirp of the grasshopper, or the more musical and lengthened note of the locust, were the only sounds that fell upon the ear.

The service was commenced by singing the Old Hundredth Psalm. The prayers were read in an impressive manner by the Rev. Geo. C. Street, and the lessons, not less so, by the Rev. Mr. Flanagan. These were selected particularly for occasion, and were taken respectively from 2 Kings v, and Acts ii, 37—47 verses. An appropriate sermon preached by the Rev. Mr. Geddes, of Hamilton. The as taken from the first lesson, (2 Kings v, 12), and the bject of the preacher was to explain to his hearers the ature, importance, and efficacy of the divinely-appointed means of grace, and to impress upon them the necessity of aubmitting to the Christian ordinances in a child-like, teachable spirit. The interesting nature of the Scripture narrative, and the plain and instructive manner in which it was illustrated and applied, rivetted the attention of the hearers, and although there was an unusually large propor-tion of infants and young children in the congregation, n interruption was experienced,—all was listened to with breathless attention, The sermon ended, the adults were equested to come forward, and about twenty individuals presented themselves before the font. The following Hymn as then given out and sung by the whole congregation :-

Soldiers of Christ, arise And put your armour on, Strong in the strength which God supplies Thro' His Eternal Son. Strong in the Lord of Hosts, And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand then in his great might, With all his strength endued, And take, to arm you for the fight, The panoply of God.

That having all things done, And all your conflicts past, Ye may behold your victory won, And stand complete at last.

The Rev. Mr. Geddes then proceeded, with much feeling and solemnity, to read the impressive service of our Church for "the baptism of such as are of riper years." one, the elder candidates received the holy rite by affusion, and were signed with the sign of the cross. The feelings that were at work within were easily discernible, even in the hardy lineaments of the men; while the eyes of the female candidates were bathed in tears, and freer vent was given to their agitated feelings. The baptism of the adults over, they retired, and the parents were requested to bring forward their infants. In the interval, the following beautiful and appropriate Hymn was sung :-

The gentle Saviour calls
Our children to his breast;
He folds them in his gracious arms,
Himself declares them blest.

"Let them approach," he cries,
"Nor scorn their humble claim;
The heirs of heaven are such as these,
For such as these I came."

Gladly we bring them, Lord, Devoting them to thee; Implering that, as we are thine, Thine may our offspring be.

The lambs of the flock were then received and blessed by The lambs of the fiock were then received and blessed by the Rev. Mr. McMurray; the joyful parents presenting them with eager emulation, and seeking from the man of God the same precious boon which had so recently been imparted to themselves. Nearly fifty infants, and children under twelve years of age, were admitted into the congregation of Christ's flock, and their names registered in the Parish Record. God grant that at the last great day they may be found written also "in the Book of Life."

Referent the congregation dispersed, the faithful and

Before the congregation dispersed, the faithful and affectionate Pastor took each of his newly-baptized converts by the hand, and addressed to each, individually, a brief but feeling and emphatic exhortation, reminding them of the new relation they now sustained, and expressing an ardent hope that they might have grace to adorn the holy profession hope that they might have grace to adorn the holy professionthey had that day made, with corresponding holiness of life.
In reply to the sneer of those who, even in high places,
have stated that the ministrations of the Church of England
are not adapted to the inhabitants of this province, I might
point to the Township of West Flamborough, as a proof that,
let the Church of England be but faithfully exhibited in her
Scriptural doctrines and worship, and in her Apostolic
Ministry, by zealous and laborious Missionaries, and disent.
with its thousand shades and variations of error, shall with its thousand shades and variations of error, shall

vanish before her as noxious vapours before the genial sun-The day was fast declining before the services were finished. The four Clergymen then took their leave, and as they drove from the house, amidst the hearty salutations of the honest yeomanry and their families, I could not help ndulging in pleasing reflections on the interesting nature of heir sacred profession. Happy they, thought I to myself, their sacred profession. Happy they, thought I to myself, who, influenced by zeal for the glory of God and love for the souls of men, thus devote themselves to the work of the ministry. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

I remain, Mr. Editor,

Your humble servant, AN EYE-WITNESS.

August 17, 1840.

TORONTO CHURCH OF ENGLAND TRACT SOCIETY. It may not be generally known or understood, that a Society in connexion with the Church of England, was established in this City during the past winter, under the patronage of the Lord Bishop, the primary object of which is "to loan and circulate Religious Tracers among the poor and destitute inhabitants of the City of Toronto."

The Society has now how in the city of Toronto."

The Society has now been in active operation for about the space of six months—Tracts are distributed in various sections of the City. sections of the City, by a number of disinterested individuals who have kindly volunteered their services in promoting this good work;—and there is every reason to hope that their labour has not been altogether in vain. Indeed many instances of the good which has been already effected by these hundle programmers. instances of the good which has been already effected by these humble messengers of mercy, have come under the notice of the Society; and experience has shewn that these little Tracts have, by the Divine blessing, been a powerful means of stemming the corruptions of Popery on the one hand, and of curbing the proud spirit of licentiousness and infidelity on the other.

infidelity on the other.

The Committee, while making this gratifying announce. ment to the public, and particularly to the congregation of St. James', have, at the same time, to express their regret that the number of distributors is by no means commensurate with the work to be performed; and they would especially appeal to the Ladies, who have ever been prominent in aiding every pious work of labour and love, and earnestly and respectfully solicit them to step forward as distributors of Religious Tracts, and thus by their influence and pious example, become instrumental in diffusing the light of Christian truth among their necessary. never forget the great amount of good, which, in this way, is effected in Great Britain, chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females, who was the chiefly through the instrumentality of pions females.

tality of pious females, who, by works of piety and charity ameliorate the condition of the suffering poor.

Let us then, while we look up to the land of our fathers with reverence and respect to the land of our fathers with reverence and respect to the land of our fathers. with reverence and respect, imitate the virtues of her sons and daughters, remembering that one distinguishing mark of "pure and undefiled relieves and continuous the continuous continuou of "pure and undefiled religion is, to visit the fatherless and widows in their affliction."

Persons desirous of becoming distributors, will please leave their names at the Depository, at Mr. Rowsell's, King-street, where the Subscription List now remains for subscriptions and donations; and where the religious public will always find a supply of Church of England Tracts on sale. Toronto, August 21, 1840.

ECCLESIASTICAL INTELLIGENCE.

CHURCH RATES. - One of those disgraceful scenes which have of late so frequently taken place in different parts of the country, occurred in our town Thursday, July 16th, and gave rise to many, very many, debasing, immoral, and blasphemous remarks within the porch of our parish church. In the vestry, on Thursday, it was proposed that a rate of one halfpenny should be granted, in order to defray the necessary expenses that might be incurred in repairing the parish church, &c. This moderate proposition did not suit parish church, &c. This moderate proposition did not suit the combined phalanx of dissenters; they, therefore, opposed the metion and the motion, and, as a matter of course, carried it, ther no more than six real friends of the church assembled. Hatch, the parish churchwarden, immediately demanded a poll, which being acceded to, commenced forthwith, will the understanding that it should close on Thursday and Friday at 7 o'clock, and on Saturday morning finally at 12.

The voting went on satisfactorily to both parties until the last two hours, when every trick that could be brought to bear was practised by the opponents of the rate. Roman Catholics, Dissenters (so called), Chartists, Radicals, Whigs, Unitarians, Sociains, and Jastly, the Catholics who came Unitarians, Socinians, and, lastly, the Socialists who came to their help, were found canvassing the town, falsely representing that "a rate of a rate of the second canvassing the town, falsely representing that "a rate of a rate of the second canvassing the town, falsely representing that "a rate of the second canvassing the town, falsely representing that "a rate of the second canvassing the town, falsely represent the second canvas and the second canvas a senting that "a rate of one shilling was about to be imposed, and if not overruled it would happen twice a-year." This trickery not succeeding, a Radical of church-rate notoriety objected to the poll closing at 12 o'clock, and persisted in the poll of the po to say that the poll did close at 12, and with a majority

219 in favour of the rate.—Cheltenham Chronicle.
A signal victory was-obtained in the parish of Hackney
on the question of church rates. The rate was opposed in the vestry at great length by the radical party, seven of whom inflicted their tiresome speeches upon the meeting in the hope of tiring out the church party, but in vain.

Rev. T. O. Goodchild (the rector) put the question, and the rate was carried on a show of hands by nearly 2 to 1. radicals demanded a poll, which lasted three days, and gave the following result. For the rate of a constant of the control o For the rate, 650; for a voluntary sority for the rate, 520! Thus the ar scription, 130; majority for the rate, 520! church-rate party did not amount to one-fourth of their op-ponents. We regret to state that a member of the church

of England, Mr. Henslep, recorded his vote against the rate.

CONSECRATION OF NEW CHURCHES AT DUDLEY.

Monday, Dudley was distinguished. Monday, Dudley was distinguished by one of those gratifying scenes which will long dwell in the memory of its inhabitants, and which, under the blessing of Divine Providence, cannot fail to be productive of the most beneficial effects in improving the moral and religious providence. inproving the moral and religious condition of a large proportion of its recovery s, reared chiefly through the active exertions of the vicar, warmly aided by the liberality of the principal inhabitant of the town and neighbourhood, were consecrated by the diocesan, the Lord Bishop of Worcester. The edifices, are respectively situated on the Wolverhampton road, near