In Europe there are nearly two millions, [of Jews] enjoying different privileges according to the spirit of the several governments; in Asia, the estimate exceeds seven hundred thousand; in Africa, more than half a million; and in America, about ten thousand. It is supposed, however, on good grounds, that the Jewish population on both sides of mount Taurus is considerably greater than is here given, and that their gross number does not fall much short of five millions.

In Palestine, of late years, they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusslem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired; bewailing amid the ruins of their ancient capital the fallen city and the desolate tribes.

In Persia one of them addressed a Christian missionary in these affecting words: "I have travelled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery ;

History, says an eloquent writer, is the record of the past it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hands of the all-wise Ruler of the universe: His decrees will certainly be accomplished; His truth, His goodness, and His-wisdom, will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound and useful knowledge. The more enlightened the Jew becomes * the more incredible will it appear to him, that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family, to be permanent; and the more evident also will it appear to him that a religion, which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are necessarily led by the course of events; but it is impossible not to be struck with the aspect of that grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of Jacob. At this present moment they are nearly as numerous as when David swayed the sceptre of the Twelve Tribes; their expectations are the same, their longings are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction, -to the land of their fathers, and the holy city where they worshipped. Though rejected by God and persecuted by man, they have not once, during eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.

" A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"—Ezek. xxxvi. 21—38. Jer. xxxii. 37—42.—and the duty of christians is pointed out emphatically—Rom. x. 1, 12, 13, 14, 15.—xi. 18, 21, 25, 26, 27, 31.—1. Tim. ii. 1, 4. History of the Jews, vol. iii. p. 418.

THE CRUSADERS.

We purchased from the natives and Armenian merchants at Bombora a number of splendid sabres and poniards of the very first workmanship, and evidently of great antiquity, but so well preserved, that they appeared as if they had only yesterday left the hands of the armourer; several of the blades were engraved or inlaid with gold characters. There were also full-length inscriptions en some of them, surmounted with the head of the Saviour, or a saint, which generally ran thus: "Par mi Dey e par my Rey. Ne me tire pas sans raison, et ne me remets pas sans honneur. From the number of weapons found among this people of Euro pean fabrication, and said to have belonged to the crusaders, it is highly probable that the natives of the Caucasus were engaged in war against the Christians; or perhaps the soldiers of the cross, having been captured by the Turks, escaped from them, to the mountains of the Caucasus; but being considerably the minority in the population, adopted in process of time, the manners, customs, and religion of the natives, and finally became amalgamated among them. This opinion is corroborated by a fact, which I give you on the united testimony of several Armenian merchants who had visited that country. It appears that at the base of the Caucasus, a tribe still exists, called Khervisour, who have pre served among them Christianity to the present day, and in manners and customs differ entirely from every other, and are not exeeeded by any in bravery, or in their love of independence. They are still habited in ancient armour; the figure of the cross distin guishes their bucklers, and one of red cloth is constantly worn on their breasts. It is generally supposed, from the similarity of their weapons with those of the Normans and French of the middle ages, that they are descended from Gallic ancestors .- Spen-

MARRIAGE.

Proceeding on the sacred principle of giving the sanction of religion to whatever concerns the real welfare of man, our Church renders the solemnisation of that contract on which "the charities and affections of domestic life depend," a holy ordinance. Entire ly unaffected by the concessions of modern legislation on the subject of marriage, and upholding the scriptural views of the whole Christian Church, from its earliest period, in regard to this important point, she still recognizes the sacred nature of the contract, and gives it the solemn impress of religious obligation. The principle and the service of our Church with respect to this ordinance are unchanged. No alteration has either taken place, or is it at all contemplated. So that whatever may have been done contrary to the conscientious principles of churchmen, to "relieve the consciences" of others, I trust in God that we shall never become approving parties to those marriages in which the holy ordinance is degraded into a mere civil ceremony. At all events, our Church is free from the guilt of such a desecration; and surely it ought to endear her the more strongly to our hearts, that she still requires a blessing to be sought, and vows of fidelity and of affection to be given and received by the husband and the wife, on entering into the bond of wedlock; thus "hallowing and honouring that union on which all the sanctity of home depends," and which, in an especial manner, has given to woman, if she fulfil her appointed character, her true rank and dignity in life, as the kind companion of man, the soother of his sorrows, the partner of his joys, his fellowhelper through the world's pilgrimage, to the heavenly rest beyond. -The Sanctuary of God, by the Rev. C. S. Hassells.

DUTY OF THE TIMES.

The world is a lying empty pageant, and these men are ensnared with the show. My part in it as a Christian, is to act with simplicity as the servant of God. What does God bid me to do? What, in this minute of time, which will be gone and earry me with it into eternity-what is my path of duty? While enemies blaspheme, and friends are beguiled, let me stand on my watch-tower, with the Prophet, listening what the Lord God shall say to me. In any scheme of man I dare not be drunken. We, not to speak of imparted benefit—accompanies the who are of the day, must be sober. Churchman or Dissenter, if I faithful prosecution of this peculiar duty; how much, am a true Christian, I shall talk thus to my connexions: The sentiment of the multitude is ensnaring; but the multitude is generally wrong: I must beware of the contagion; not that I am to how much it conduces to personal influence; how powpush myself into consequence—the matter is between me and my erfully it serves to bind, in closer affection, the pastor God-not one step out of a holy and quiet obscurity, but in order and his flock! It may be that, in the progress of a day's

much formed on my feelings. I see it in what I deem a lamenta- we rise with sentiments of grief and pain; but how ble state; but I seem to say, "Well! go on talking, and mis- many, too, are the cases on the other hand, in which the aking, and making a noise: only make not a noise here;" and spirit is rejoiced by the manifestation of a growing inte-

I more Faith, and Simplicity, and Love, and Self-Denial, I might indeed, imagine any portion of the Christian pastor's do all I do in my present sphere, but I should throw myself in the duty so calculated to afford instruction and satisfaction midst of them, and entreat, and argue, and remonstrate.

would be misrepresented and calumniated from many quarters .-But he would make up his account for such treatment. How would St. Paul have acted in such a state of the Church? Would he not have displayed that warm spirit, which made him say, " O coolish Galatians, who hath bewitched you?" and that holy selfdenial, which dictated, "I will very gladly spend and be spent for you, though the more exceedingly I love you the less I be loved?"

It is not to be calculated, how much a single man may effect, who throws his whole powers into a thing. Who, for instance, can estimate the influence of VOLTAIRE? He shed an influence of a peculiar sort over Europe. His powers were those of a gay ouffoon-far different from those of HUME, and others of his class; but he threw himself wholly into them. It is true, these men neet the wickedness or the imbecility of the human mind; but there are many right-hearted people, who hang a long time on the side of pure, silent, simple religion. Let a man, who sees things as I do, throw himself out with all his powers, to rescue and guide such persons .- Rev. R. Cecil.

THE CHURCH.

COBOURG, SATURDAY, MAY 23, 1840.

Amongst the subjects which engaged the earnest and nxious consideration of the Midland Clerical Association at their late meeting at Napanee, and to be resumed when next they have the privilege of assembling together, was the duty of PASTORAL VISITING, -a duty scarcely inferior, in its practical effects, to preaching itself, and upon the fulfilment of which the efficacy of the public ministrations of the servant of the altar so much epends. This, however, is a duty which, from a compination of circumstances, receives not that attention generally which, from its importance, it so undeniably laims; and the neglect, we are constrained to believe, s not always the result of causes which can fairly be eemed pressing or insurmountable. In some cases,in comparatively a few cases, we are rejoiced to think,it may be ascribable to a careless or a listless spirit, to want of system in parochial arrangements, or to a habit of inactivity: in others, -and there the impediment presses upon many a good and conscientious man,-it is the effect of a timid and retiring temper which shrinks from promiscuous intercourse with the world, and which cannot face those oppositions that, in the honest declaration of truth "in season and out of season," are so sure to present themselves. So much, too, have the habits of what is termed respectable society, as a general rule, shut out from ordinary conversation that high and holy theme which, it can be believed, would to the Christian ambassador be of all others the most congenial and delightful one, that frequently the lips refrain from uttering what the spirit yearns to declare, and vice goes unrebuked, and ungodliness unchecked, and waywardness unrestrained from what may be termed the mere fear of

This is one amongst various obstacles to a vigorous and uncompromising discharge of that duty which is so clearly comprehended in those "private monitions" to which the christian pastor is pledged by his ordination vows; but in many, very many cases its fulfilment is obstructed from the force of mere extraneous causes,-from the moral or physical impossibility that exists of carrying it into practice. In many country parishes as well as in towns of any considerable population, the performance of this duty on a regular plan is next to impossible, especially where the whole pastoral charge falls upon a single individual. The direct calls for his services,-the sick to be visited, -funerals to be attended, baptisms in cases of emergency to be performed, week-day lectures in distant points to be delivered,-break in so frequently and so largely upon his time, as to render any stated appropriation of it to the voluntary office of pastoral visiting nearly impossible. And besides all this, the necessary study and preparation for the duties of the sanctuary is to be pursued; for the minister of Christ must be daily adding to his treasures of knowledge "things new and as of his private monitions be sensibly impaired. Onefourth at least of the disposable or working portion of the day should, as a general rule, be appropriated to a duty which St. Paul himself makes the subject of a special exhortation to Timothy,-to "give himself unto reading," to search the Scriptures, to examine into those sources of theological and general information which may be brought so efficaciously to bear upon the discharge of his ordinary pastoral engagements. All these things, conjoined with those private and domestic occupations which, subordinate and comparatively unimportant as they confessedly are, are nevertheless not to be overlooked, unhappily forbid that continued and systematic attention to the duty of pastoral visiting which its great importance so obviously requires. Nor can we propose an effectual remedy for the deficiency in such cases, other than an increase of labourers in the vineyard, -a restoration, if it were practicable, of the primitive practice of associating, in all or most cases, with the spiritual overseer of a parish, one of the lowest order of the clergy,-whose duty, according to apostolic appointment, it should be to undertake that more secular department of the parochial charge which, in so many instances, excludes a becoming attention to the higher and more important objects of the ministerial office.-To a certain extent we find this system to be substantially acted upon by many dissenting bodies: amongst them laymen are frequently conjoined with their proper ministers in the execution of the pastoral office; so that although, as a general rule, no body of ministers labour individually harder than those of the Church of England, in this country especially, there are portions of duty, from the want of the co-operation and assistance referred to, which may be more efficiently performed by other religious denominations.

Still with all these drawbacks and impediments, we are free to admit that, in the case of pastoral visiting, more might be effected than appears generally to be accomplished. It should, we conceive, be more system-ATICALLY pursued. A positive appropriation to this duty of some specific time in each week-if not in each day-should be made; for although, in many cases, interruptions must be anticipated and experienced, a steady prosecution of it under all practicable circumstances, and in correspondence with a plan laid down, would soon manifest the most beneficial and cheering results. To those whose experience is, in many instances, so much greater than our own, we need not say how much edification, how much satisfaction and delightwhere systematically, vigorously, and extensively pursued, it sweetens toil and adds to the heart's refreshment; intercourse with the varieties of the human family within thority it denies, but to give licence to unbridled passion to range Yet we must be active and bold, whenever duty calls us to be even the limited circle of our ministrations, many an inso. My own conduct, with respect to the religious world, is too dividual will be encountered, from converse with whom

then I retire into my closet, and shrink within myself-But, had rest in the things of an eternal world! We can scarcely, to himself, as well as to confer spiritual benefit upon But then such a man must give himself up as a sacrifice: he others, as this of conveying "from house to house" the word of exhortation,-reproof to the careless, comfort to the mourner, encouragement to the striving.

In speaking of the certain beneficial results of the adoption of some system in this department of duty, it is unnecessary to offer any specific plan, or to make any positive suggestion, because such can never be made to apply equally to all cases. Parochial duty differs so nuch in town and country, and engagements in one sphere vary so much from those in another, that no general rule can be proposed with the prospect of its being successfully entered upon by all. We shall merely repeat our conviction that some fixed plan is necessary; and that if allowed to become a desultory work-to be pursued merely as snatches of leisure may permit-it will, at best, be imperfectly performed, and in too many cases be omitted altogether.

We have to acknowledge, with our thanks to the author, the receipt of a copy of the Sermon advertised in our last and present number,-preached at Toronto on St. Patrick's Day by the Rev. Dr. McCaul, Principal of Upper Canada College. The intention of the Reverend riter, as the title of the Sermon would imply, is to shew the necessary connexion in Christian practice between the love of God and the love of our neighbour, -the latter flowing from the former, and proving its genuineness and extent. An eloquent comparison is drawn between Christianity and the doctrines of pagan philosophy,the one vast and comprehensive, the other necessarily bounded by the narrow scope of human vision; the one simple and intelligible, the other complex and abstruse; the religion of Christ of universal application, but the principles of paganism speculative and limited, fostering pride and contention and failing to purify and improve the heart. And not only was the principle of love, and obedience, and holiness inculcated in the Christian system, but it was exemplified in the lives of its earliest professors. The affection and the concord by which the first Christians were distinguished, was often a theme of admiration with their ungodly and persecuting foes. Would that the picture thus be autifully drawn of the Christian family, as it then existed, were more generally realized now!-

"The practice of the primitive Church, my brethren, was wing commentary on the precept of our Divine Master, 'A new commandment I give unto you, that ye love one another.' The of Christ, that even the Heathens were constrained to exclaim, 'See how those Christians love one another.' Need I refer to the page of history, which records the impression which their conduct produced on wandering observers? 'Their teachers,' says one produced on wandering observers? 'Their teachers,' says one writer, 'have acquired the wonderful power of persuading them that they are all brothers, insomuch that the whole of their possessions are given up for the general we fare.' 'Nothing,' remarks nother Heathen writer, 'has contributed more to the progress of the Christian superstition, than heirattention to the po endless .- It certainly is no small ground of reproach, that we should be so glaringly deficient in these things, whilst those imp ous Galileans cherish and relieve, not only the wretched of their wn communion, but likewise of ours.'

Such was the religion of the primitive Church, as attested even by their enemies; not a speculative belief in doctrines, exhibiting itself rather in high procession than in holy practice such was their benevolence, not displayed in the trim phraseology of idle regrets, or unprofitable simpathy, but manifested in solid and substantial acts of kindness—such was their spirit of Christian love, uniting all the members inbonds so close, that if 'one rejoiced, they all rejoiced together; and if one suffered, all suffered gether.' Theirs was not that spiritual pride, which vaunteth tself of superiority to others; that uncharitable censor which thinketh all evil, and rejoceth in iniquity; that irritable zeal, which is easily provoked by the slightest difference of opinion and presumptuously pronounces sentence on every one, who sentiments are not the reflection fits own. No-theirs was that charity, which 'suffereth long art is kind, which is not puffed up doth not behave itself unseemly beareth all things, believeth all things, hopeth all things, enduren all things.' In short, the pri-mitive Christians showed, by thir lives, that they loved their reighbours as themselves.

While Christian love is loundless in its extent, comprehending the whole human family, it necessarily expe-- preference to any other. riences an intensity and concentration when directed to "the household of faith,"-varying in power and warmth as its members respectively present their claims. And tice of the Sandwich Western Herald, was by no means old," else will the effect of his public instructions as well while the tie of consanguinity and she bond of friendship overlooked by the conductors of this journal at its late partake of the fervent and hallowing influence of Christian love, the claims and associations of country are by no means strangers to is blessed power. The occasion justified a special alluion to this influence, and it is diate intention of any further enlargement of this paper; beautifully given in the following passage:-

"But there is yet another class, who may, with peculiar propriety, be designated by the word whose significations we are considering. They need not the ties of relationship, the attach-ment of familiar intercourse, or the sense of gratitude to enforce their claims on our afections. That they have breathed the same air—that they have trod the same soil—that they are our country-men—is sufficient title to the warmest feelings of the heart, and interests in their favour our kindliest affections. They are loved as we love the land of our birth. The strength of this feeling msy not be perceived, whilst we are in our native country; for ye know not what it is to be parted from it or our countrymen and yet even there, let hostile invasion be but threatened, and the mere whisper of danger to our father-land will fan into a blaze the latent fire of filial attachment. But when placed on a foreign shore, as we are now, this affection soon manifests its force. It is this, which turns our thoughts so often to the green valleys and hills which we have left; it is this, which brings so often before the mind's eye the smiling landscape, 'where once our careless childhood stray'd,' decks it in all the bright tints with which fond ecollection can array it—and loves to crowd the picture which nemory has sketched, with each minute object, still linked to the heart by those sweet associations, which fling around every tree or brook, the halo of home—it is this, which makes us "in our dreams revisit the seabcaten shore,"-It is this, which has formed, in a far distant land, the Society whose anniversary we now commemorate—it is this, which, uniting in the bonds of brotherhood those whose religious opinions differ, has collected us this day within these sacred walls, to offer, in common, our prayers and hanksgirings to the Bring, when thanksgivings to that Being, whom we in common worship.

Christian love, however, has its prudential limits, and must not be allowed to degenerate into licentiousness. In our tenderness and affection for man, we are not to compromise the truth of God: the faith once delivered unto the saints must be adhered to, and in the spirit of meekness contended for, although in so doing we may provoke the displeasure of weaker brethren and lose the reciprocation of the love which we feel and manifest ourselves. The love of God, and the coinciding love of man, is the strongest impulse by which we can be actuated for the maintenance of the trnth .-

"Mistake me not, my friends, as inculcating that spurious liberality, which owns no difference in religion, and which manifests no preference for any form, because it is equally indifferent Whilst I press upon you the sacred duties of charity, let me earnestly caution you against that ruinous indifference about me earnestly caution you against that minous indifference about religion, which is the dark spot amidst the blaze of intellectual light, illuminating the age in which we live. Truly it is a sad characteristic of our times, that infidelity which was formerly professed only by affected philosophers, is now avowed by those who cannot pretend to have been subtilized into sceptics by any process of reading or reasoning, but whose only motives for rejecting what they have not investigated, are often no more than a sordid desire of turning to account the prevailing taste for novelty, the low ambition, which is unable to obtain honourable distinction, but covets notoriety, or that wild impatience of control, which is the fatal offspring of habitual disregard of authority.

"In former days, infidelity had at least the merit of supporting some code of morality, but the free-thinking spirit of our day does not propose to erect any thing on the ruins of Christianity. Its object is not to substitute new laws in place of those, whose au-

idst a moral desert. "Let not, my brethren, let not your faith in the Revelation of God be shaken by subtle sophistry or reckless assertion. The evidences of Christianity are not to be overcome by quibbling cavils; they are not to be set aside by pert sneers. 'Round it,' to borrow

Secure within that impregnable rampart with which the labour of successive generations has en-

cled it, the faith is seated on an unassailable fortress. "From it she has looked down upon the disastrous disc nd defeat of every enemy that has ventured to attack her. Its bulwarks have resisted the onset of the heathen and the apostate atheism and blasphemy have launched their missiles aga valls without effect-scrutinising philosophy has failed to discover a breach-it is not now to be undermined by the dark working of rationalism—it is not to be carried by the shouts, however fierce, of assailants, who are neither armed by study nor disciplined by ducation.
"'God is in the midst of her: she shall not be moved.' 'She

will not be afraid of ten thousands of the people, that have set themselves against her round about."

Let the bitter animosity, here so feelingly described, entertained by the votaries of scepticism and infidelity against the holy principles of Christianity, nerve the arm of the soldier of the cross when contending in the defence of his assaulted faith. Let it incite him to caution, to watchfulness, and to prayer, to know that even in England irreligion, in its most painful and repulsive garb, is diffusing slowly but efficaciously its deadly poison, countenanced and therefore advanced even by some in high places. It is no time, then, to parley with the foe, or give heed to his specious overtures of compromise: in these perilous times, it is most imperatively the Christian's duty to WATCH.

We request the particular attention of our readers to the admirable Sermon on our first page from the able pen of the Lord Bishop of Montreal. It brings eloquently under review the claims of the oldest of our Church Societies; and most cordially do we hope that his Lordship's recommendation will be adopted, that every member of the Church of England should associate himself with this excellent and venerable Institution. In these Provinces we have experienced very largely the benefits of a connection with the Society for Promoting Christian Knowledge: let every Churchman feel it his duty to belong to it, and contribute, according to his means, to its objects, and those benefits will be immeasurably enhanced. His Lordship very judiciously meets the objections sometimes made to a connection with this Society, while the concurrent testimony in its favour of the excellent Bishop of Calcutta should remove every scruple. The Society for Promoting Christian Knowledge may, in some of its departments, be susceptible of improve ment,-and we have reason to know that, during the last few years, great improvements have been made; yet it is undeniably the one with which the Churchman should ally himself in preference to all others having similar objects. It is the great Bible Society of the CHURCH; and no other should be permitted to rival it in the Churchman's veneration, affection, and support.

In the Ecclesiastical Gazette for January, under the head of the proceedings of the Society for Promo-TING CHRISTIAN KKOWLEDGE, we find the following announcement :-

"A communication was read from Stafford Kirkpatrick, Esq. of Peterboro', Upper Canada, who is now in this country, inclosing letters addressed to him by the Lord Bishop of Montreal, and the Archdeacon of Kingston, Upper Canada, relative to the Protestant Episcopal Church at Peterboro'. By these it appears that the building, after many difficulties, had been opened to Service in the winter of 1836, but that it is still in an unfinished state, and that in consequence of the failure of the original con tractor, and other circumstances, it is burthened with a debt ounting, with an accumulation of interest, to £700.

"Mr. Kirkpatrick, who has manifested great interest, and made many sacrifices in behalf of the Church of Peterboro', is person ally liable for this sum. "It was agreed that the sum of £100 be granted toward the

Church at Peterboro'. This is another timely evidence of the liberality of the Society for Promoting Christian Knowledge; and we feel very sure that with our fellow-Churchmen at Peterboro' it must prove another, amongst numerous powerful arguments, for distributing their bounty, for the circulation of the Word of God and those excellent Books and Tracts which enforce and illustrate its principles, through the channel of this benevolent Society in

The suggestion contained in the following friendly nonlargement; but after mature consideration it was decided as most expedient that it should be continued to be published in its present form. There is no immebut should this be deemed necessary hereafter, it is not improbable that the quarto size will be adopted. Its conductors are, of course, anxious to consult the opinions and wishes of its supporters upon this point; and these they will endeavour, as definitively as possible, to ascertain before deciding upon any change in its form. We sincerely thank the Editor of the Western Herald for this expression of his good opinion.

"The Church Newspaper.—We have always regretted that, when this valuable and instructive hebdomadal was last enlarged and otherwise improved, the propriety of printing it in the quarto form did not occur to the proprietors. From the high character of the paper as a dispenser of religious truth, and the extraordinary merit of its general contents, we might naturally infer a denary merit of its general contents, we might naturally infer a desire on the part of its supporters to preserve each succeeding volume entire. But its present shape and size almost renders such a design impracticable. In the *quarto* form, its convenience for binding and daily use in families is very obvious, and would much binding and daily discounting the doctrines and peculiar characteristics of the Protestant Episcopal Church in the minds and hearts of the rising generation. We hope that when any future altera-tion in the dress or size of the Church is contemplated, the proprietors and Editor will bestow a little consideration on this sub-

While to many of our reverend brethren and laygents also, we are under great obligations for the promptitude with which they have responded to our appeals on behalf of the pecuniary demands of this paper, we are compelled to express our disappointment that, at so late a stage in the volume, so large an amount of arrears still remains due. In some quarters we almost fancy ourselves, in this respect, entirely overlooked: in this apprehension, however, we trust that we shall very soon be undeceived; and we renew our appeal, not without confidence, that the inconvenience at the present moment so heavily sustained will speedily be removed by the kind and vigorous exertions of our friends and supporters at large to transmit the whole amount of the dues on the present volume.

COMMUNICATIONS.

To the Editor of the Church. Kemptville, May 11th, 1840.

REV. AND DEAR SIR ;- Extremely averse to anything in the shape of controversy or disunion amongst brethren professing the same faith, it is with much regret that I feel myself obliged to notice the communication addressed to you by the Rev. W. J. D. Waddilove, and published in the last number of the Church .that the Members of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association, pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute and pitying the destitute conditions of the Eastern Clerical Association and pitying the destitute an the destitute condition of many of their fellow Churchmen scat-

ence have combined to gird the iron and the rock of a ponderous | tered through the Johnstown and Bathurst Districts, in many places very remote from the means of grace dispensed through the ministry and ordinances of the Church of Christ, petitioned the Bishop of Montreal (at that time our Diocesan) that he would be graciously pleased to send amongst them a Travelling Missionary. Anticipating the difficulty that might arise from the want of funds, and mindful of what our brethren in the Home, Newcastle, and Midland Districts were doing towards the support of Travelling Missionaries, and especially desirous of proving our own deep conviction of the spiritual need of our perishing brethren, we pledged curselves to provide a portion of the salary that might be required. His Lordship, with his wonted kindness and condescension, approved of our proceedings, and graciously promised to comply with the prayer of our petition, as soon as practicable. Somewhat more than two years elapsed before his Lordship had it in his ower to grant our request. At length, however, the Rev. E. Morris appeared before the Association in September last, with credentials from the Bishop, appointing him to the office of Travelling Missionary, and directing him to put himself in communic tion with the brethren of the Association, whose local knowledge might enable them to direct him to the most destitute and unprovided parts of the two Districts. The Association, naturally viewing this appointment as an answer to their earnest and repeated application, respectfully tendered their thanks to his Lordship for his kind attention, and at the same time renewed their pledge, by promising to contribute £60 per annum, for three years, in aid of the Missionary's support. This renewed pledge was accepted and sanctioned by our highly respected and esteemed Diosau. In an account of the proceedings of that Session of the Association, which appeared in the Church, No. 13, I alluded to the above circumstances, and gave public notice to our respective congregations, that an appeal would shortly be made to them in benalf of their more destitute brethren, who were scattered abroad as sheep having no shepherd. Without considering at the time (and indeed not as fully aware as afterwards) of the extent of our obligations to the "Stewart Mission Fund," and its zealous and respected Agent, I made no allusion to either in that article. This omission, proceeding from inadvertency and ignorance, I have since regretted, for though the christian humility of Mr. Waddilove and his benevolent friends may render them averse to eccive praise from men, yet this would not justify us in withholding that tribute of gratitude which we ought and I trust do feel towards those who have done so much for the Church in Canada. Still I did not imagine there was anything in that article calculated (there was assuredly nothing designed) to injure the feelings of Mr. Waddilove, or any other person. Great then was my astonishment when in December last I received a letter from him, commenting upon that communication in language unnecessarily strong, and accusing us (as I conceived) of a disposition to take rather too much credit to ourselves, and allow too little to others; yea, indirectly charging us with the appearance of ingratitude, not only to the living, but to the venerated dead. This letter it was that produced the publication of certain passages from a sermon preached by me a few days previous to the receipt of Mr. Waddilove's letter. A reference to those extracts will, I think, convince any candid mind, that they could have been dictated by no unfriendly feeling, and certainly (although published as proof that the supposed accusations were unmerited) they were not inserted from any desire to give offence to a brother so highly esteemed. It is, however, in the prefatory remarks that the "offensive implication" is contained: Now it is, I confess, implied in that letter, that Mr. Waddilove had imputed to us a seeming forgetfulness of the exertions of himself and other christian friends at home. This is, I think, the only charge made by implication, or otherwise, in that article; and this I thought I was warranted in making, from the tenor of Mr. Waddilove's communication to me. That I was wrong in attributing such sentiments to him, I most readily admit, since he so explicitly disavows them. Whether his letter justified me or not in supposing that he did entertain these sentiments, is a very different question, and one to which I am not yet disposed to plead guilty. And I may in self defence b permitted to say, that if I erred in my judgment of it, I was at least not singular in that judgment, since other members of the Association viewed it in the same light with myself; so that though I may have unintentionally misinterpreted his meaning certainly did no violence to the language, in the interpretation 1

The only other part of Mr. Waddilove's communication which I feel it needful to notice, is the erroneous impression he seems to entertain, that the people amongst whom Mr. Morris labours are those who have been called upon to aid in his support. The most superficial examination of my letter and sermon ought to have led him to a different conclusion. Mr. Morris, in the discharge of his aware that more than one of them has been asked to contribute their substance. On this point it is not necessary for me to dwelly since you have so clearly pointed out in your kind remarks, that "they are the supplied, and not the destitute portions of the country, which in this case have been called upon for their pecu niary aid." It is also less necessary to attempt a justification of our measures in this matter, since in every stage of our proceed ngs we acted upon the primitive rule, "Do nothing without your Bishop;" and our Bishop was pleased to approve of the steps we

But as Mr. Waddilove seems so much offended at our adding anything to the salary allowed Mr. Morris by the Stewart Mission Fund, and as the charge undertaken by that gentleman is likely to prove too arduous for his health, the offence may be readily obviated by transferring the sum guaranteed by us, to some other labourer, if such can be procured, to divide with Mr. Morris his too extensive sphere of labour.

I cannot close this correspondence (for finally closed it is on my part), without again expressing my unfeigned regret for the cu umstances that led to it. Surrounded by so many inveterate focs, our Zion presents the appearance of a beleaguered city; it there fore becomes our duty to avoid even the semblance of disunion in our camp. May God, therefore, give us all grace to be at peace amongst ourselves, and to follow after the things that make for peace! Notwithstanding what has passed, and though I might perhaps complain of the spirit in which his communication is conceived, (so different from the fraternal tenor of two other letters received from him some time ago,) still I shall not cease most highly to respect our warm-hearted and devoted brother. shall I cease to pray that his unwearied labours in behalf of our suffering Church may experience no diminution, even though he should still think he has cause to be offended with the course taken. by one humble and unworthy fellow-labourer. Holding mysels individually responsible for any unintentional offence, I therefore trust that he will not less favourably regard that cause in which he has been labouring so zealously and successfully for many years. May the Almighty crown these, and all his other exertions in his cause, with abundant prosperity.

I remain, my dear Sir, Very faithfully Yours, HENRY PATTON.

To the Editor of the Church.

Orillia, Lake Simcoe, 10th May, 1840. SIR; —Although the CLERGY RESERVE QUESTION has been so long a questio vexata that the generality of readers invariably skip every paragraph in which the words appear, yet on so threadbare a subject I would venture to suggest your giving publicity to a suggestion which, I believe, has the merit of novelty at least had left or involved the circumstances that gave rise to this unpleasant correspondence. I feel it my data to sid him in the one unaccustomed and unwilling to obtrude his opinions on the deavour; and the more so, as I think he has left your readers (to public might expect. It more particularly is addressed to Scotchrowhom he appeals) whom he appeals) as much in the dark as ever, with regard to the men and presbyterians. Before, however, proceeding farther, pare reasons that induced me to make the charge, which, he says, is don my premising a few observations; it has not unfrequently or and and implied in my letter published in the Church, No. 27. The mis-understanding between us had its origin thus. You may describe the current, that when some great question has for years engaged and understanding between us had its origin thus. You, my dear Sir, have been long aware, and your readers have also have its dear its agitated the public mind, and especially if the adjustment of the true have been long aware, and your readers have also been informed, that the Members of the trace that the trace that the Members of the trace that the Members of the trace that the Members of the trace that the trace that the Members of the trace that the trace that the Members of the trace that the Members of the trace that the trace th

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