

which had been recovered from paganism was wrested again from their possession. The political enemies of the great body of the Christians naturally took advantage of these dissensions, and by aiding the weaker party against the stronger, accomplished at last the conquest of both. Our author shows that the great Arabian impostor, Mahomet, availed himself, with a singular dexterity, of these divisions to accomplish the subjugation of all.

"The Jacobites of Egypt admitted without difficulty the Mahometan yoke, because with them it was a question only of a milder or a more severe slavery."

"So on the other hand with the Nestorians. Amid the shifting dynasties which, for a time, passed over the eastern regions like clouds driven by the storm, they were, by the conquerors, protected and treated with indulgence. Why? Because they were considered the enemies of the Roman empire." p.p. 21, 22.

"In the mean time the miserable dissensions in the Greek church had increased. Constantinople fell; and a night of thick darkness overspread three-fourths of the Christian world. Where was Europe? where the Christians of the West during this frightful calamity?—We all know the apathy with which that great event was regarded. Constantinople fell, unwept and unhonoured, because the Latin church looked with a secret pleasure on the humiliation of her rivals." p. 23.

This is a melancholy picture, faithfully portrayed;—the evil has been done; and it remains for the Church, is the argument of our learned author, that church which can boast of one grand principle of unity, adherence to Apostolic order,—to recover the ground which, from the weakening effect of division and dissension, has been wrested from the Christian's possession.

"Then may we not indulge the belief that the time will come, when we may go forth 'conely as Jerusalem,' being 'at unity in itself,' and 'terrible as an army with banners,' against the enemies of God." p.p. 48, 49.

The learned author, in a subsequent passage, repudiates the succour of government. There we differ from him. The Church should embrace the government, the nation. The nation and the government should be Christian; nor should they and the Church stand, like two rival or antagonist powers, regarding each other with jealousy or scorn. The nation and the government should partake of that missionary spirit: the fostering power of Christian rulers and administrations should be annexed to the impulse of zeal which may animate Christian individuals or Christian societies. They, we contend, are bound,—on the principle of "providing for their own,"—to afford not merely the meat that perisheth but, as far as in them lies, the bread and waters of eternal life to the spiritually destitute of their subjects; and in the spirit of philanthropy and love, so essential to the temper of Christianity, their counsels should aid and their power assist the Church, to disseminate "even to the ends of the earth the knowledge of the Lord and of his Christ."

CHURCH STATISTICS.

We rejoice that our brethren continue to furnish us with the means of supplying this useful and interesting department of intelligence. As soon as we are in possession of all the returns, we propose to present our readers with a tabular statement of the whole; and doubt not the result will be found to exhibit the Church of England in this Diocese in a position of strength and efficiency not perhaps anticipated by many even of her ardent friends. We earnestly solicit a continuance of like favours.

RECTORY OF THORNEHILL, YONGE STREET.

The Rev. George Mortimer, M. A. Incumbent. The interests of the Church in this rising village, and respectably settled neighbourhood are, we understand, gradually extending; and the benefits of an Establishment and resident Minister are increasingly appreciated. The smallness of the Church not affording sufficient accommodation, either in pews or free sittings, for the increasing population, two additional galleries have been contracted for, and are in the course of erection,—calculated, we understand, to seat about 100 persons.

The Rector speaks in pleasing terms of the liberality of various members of his congregation in ornamenting the Church. A large and elegant folio Bible and Book of Common Prayer were presented by two of his people. A velvet cushion for the pulpit, and velvet hangings for the reading desk and clerk's pew, by another gentleman; and five or six ladies subscribed among themselves the means of furnishing a velvet cover, carpetting &c. for the communion table, with cushions round the altar. A suitable communion service, by a similar effort, was purchased in a preceding year.

In 1836 there were Baptisms 18; Marriages 11; Burials 14; Communicants, (greatest number at one time 44) in all about 60.

MISSION OF BROCKVILLE.*

Rev. Edward Denroche, A. M. Minister; who officiates every Sunday, both morning and evening, in St. Peter's Church in that town. This is a commodious and remarkably neat edifice, of stone,—the inside work being finished with black walnut.

In 1836 there were Baptisms 40; Marriages 6; Burials 5.—The Sacrament of the Lord's Supper is administered in St. Peter's Church monthly on which occasion the average number of communicants is about 25;—about double that number attend the festival administrations. The whole number during the previous year, may be reckoned at 60.

* Brockville is not comprehended amongst the Rectories recently endowed.

In the notice of the Rectory of the City of Toronto in our last, instead of service at the National School House at 7 P.M. we should have said Central School House.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Amongst the numerous Institutions which constitute the glory of our maternal land, one of the most valuable and important is unquestionably the venerable Society for Promoting Christian Knowledge. To this high distinction it presents its claim, not less on account of the millions of books and tracts which it annually circulates, and for the diffusion of saving knowledge of which it is thus the honoured instrument, as for that interesting feature in its benevolent operations, the education of so many thousands of the children of the poor. The annual assemblage of the thousands of the charitably educated of the metropolis within the noble cathedral of St. Paul's, is one of those sights which the intellectual, especially the religious stranger would rank amongst the most wonderful and attractive which that great city presents. That heart-thrilling scene, from the force of uncontrollable cir-

cumstances, ourselves have never witnessed; but we have heard it described, by some of our more privileged friends, with a vividness and feeling which persuades us that, once seen, it can never be forgotten. "The anthem of praise, and the responded prayer, rising simultaneously from ten thousand young voices, smote upon the soul,"—says a friend who described the scene—"with so overpowering an effect that I felt lifted from earth to heaven, and the only relief I experienced from the overwhelming influence of the conflicting sensations then awakened was in a copious flood of tears!"

The best proof of the esteem in which this admirable Society is held in this Diocese, is afforded in the existence of six District Committees, within our knowledge, in connection with it,—viz. at Quebec, Montreal, Kingston, Cobourg, Toronto & Niagara. We have not been favoured with any late reports of the proceedings of these committees, except that of Cobourg, to the operations of which local circumstances afford us more convenient access, but we believe that all are flourishing and useful. They certainly at least deserve the warm and unabated patronage of every Churchman in the Diocese. We are happy to be able to present the following statement of the issue of Books and Tracts by the Cobourg Committee during the year ending in September 1836:

Bibles	- - -	62.
Testaments	- - -	137.
Prayer Books	- - -	181.
Bound Books and Tracts	- - -	838.

making a total of 1218; out of which, we are informed in the Report that 630 Books and Tracts,—comprising 95 copies of the Holy Scriptures and 85 of the Book of Common Prayer, have during that period, been distributed gratuitously.

The Quarterly Meeting of the Newcastle Committee of the above Society was held at the Court House in Cobourg on Tuesday the 11th July, inst. when Thos. Ward, Esq. in the chair,—it was Resolved:

I. That the Secretaries and Treasurer of this Society be requested to adopt the necessary arrangements for the collection of the subscriptions and other debts due to this society up to this date; in order that the balance still due to the parent institution may be forthwith liquidated.

II. That the Secretaries, the Treasurer, and Henry Ruttan Esq. be a committee for drafting 'The Annual Report of this Society.'

III. That the next Annual Meeting of this Society do take place on the evening of the first day of the District Assizes, in St. Peter's Church, Cobourg, at 6½ o'clock P. M. precisely.

IV. That the annual sermon in aid of the Funds of this Society be preached in St. Peter's Church, Cobourg, on the Sunday next after the day of the District Assizes at morning service, and in St. John's Church Port Hope, at afternoon service of the same day;—and that the Rev. C. T. Wade, Officiating Minister at Clarke and Darlington, be requested to preach the same.

(Signed,)

T. WARD, Chairman.

On the same occasion a quorum of the Committee of the TRAVELLING MISSIONARY SOCIETY assembled, and passed the following Resolutions:

"I. That in consequence of the uncertainty in regard to the acceptance by the Rev. H. Scadding of the office of Travelling Missionary for this District, the Rev. C. T. Wade be requested to give to those duties the last two Sundays of each month, until the 1st October next, unless in the mean time a permanent appointment should be made.

2. That the Annual Meeting of the Travelling Missionary Society be held in St. Peter's Church, Cobourg, on the same occasion as that of the Christian Knowledge Society; and that the journal of the Missionary progress of the Rev. C. T. Wade be then presented and read."

It will be gratifying to the friends of this good cause to learn that during the period of nine months in which Mr. Wade has thus officiated, he has visited 21 townships, preached 111 times; baptized 58 children, and administered the communion to 110 individuals in places not included in the ministrations of any of the resident clergymen. It must here be borne in mind that the amount of duty performed is much diminished in consequence of Mr. Wade's confinement by severe illness for more than two months. The public will no doubt, with ourselves, look forward with great delight to the interesting occasions on which the Annual Reports of both Societies will be presented.

We are indebted to a late No. of our valued contemporary of the *Gospel Messenger* for the following beautiful tribute to the memory of the late Bishop White,—which occurred on an occasion so impressive and appropriate as on the first anniversary, after the decease of that venerated father of the Church, of the Prayer Book Society which bears his name. The remembrance of this departed prelate is, at the present moment, attended with a melancholy interest to ourselves from the trial which our own Church is experiencing in the unmitigated illness of the beloved Diocesan who presides over her councils. By a letter from England, dated Christchurch 18th May, we regret to learn that no improvement in his Lordship's health had taken place.

BISHOP WHITE PRAYER BOOK SOCIETY.

The fourth anniversary of this Society was held in Philadelphia on the 17th ult.—If it were required to exhibit proof that the Patriarch of the American Episcopal fold was held in high veneration, and his memory that upon which Churchmen love to dwell, as the child dwells upon the beloved and honored parent who has counselled and guided him,—the opening of the annual report shows how ready and full the hearts of all are to honour the name of the venerated dead. It is a remarkable feature of the transactions of the Church since the memorable Lord's day, July 17th, 1836—the day on which our beloved Father went to his account in the heavenly temple—conventions and ecclesiastical bodies have rarely met for the first time without bearing testimony,—not to the value of his character—that were needless,—but to the unbounded affection with which a recollection of his name, his services, his very form and features were regarded.

"Since the last anniversary of the Society, our late venerated President has been called to receive the reward of a long life devoted to the service of his God and the welfare of his fellow men; and in recording their deep sense of the loss which they have sustained in this bereavement, the board unite in the general expression of grief which has been heard throughout our community. To Bishop White, the "Protestant Episcopal Church in these states, is greatly indebted, under God," for her re-organization after the war of the revolution, and subsequently "for a long continuance of nursing kindness and protection;" during an episcopate of nearly fifty years, he presided in her

general councils with rare dignity, moderation and ability through his influence, more perhaps than that of any other individual, the Prayer Book has come down to us with so few alterations, beyond what were necessary to adapt it to the changes which had been effected in our civil and ecclesiastical relations: and there was, therefore, a propriety, independently of other considerations, in adopting his name—itsself the emblem of purity—as the distinctive appellation of our Society.—The increasing infirmities of age debarred him from a very active participation in the business of the Board, but he presided at every anniversary, except the last, and always evinced an earnest desire for the free distribution of our formularies of devotion. Long may the Society, founded under such auspices, exist and flourish, a monument to his memory, and an instrument in diffusing that pure and undefiled religion, of which he was so conspicuous an example!

Full of years and honor, beloved by the Church which he adorned, admired and respected by all who could appreciate transcendent excellence, our venerated President closed a life protracted far beyond the period allotted to man, by a happy and peaceful death. In the beautiful language of the discourse pronounced at his funeral—"no tumult of mind, no agitation of the body disturbed his dying moments. Tranquil as childhood had been his soul through life—tranquil as childhood was it in its departure. Except that the mortal fabric remained, it may be said of him as of Enoch, 'he walked with God and he was not, for God took him; for before he was taken, he had this testimony, that he pleased God.'"

OUR CONTEMPORARIES.

An interesting Article relating to the neighbouring Diocese of Nova Scotia, which we have set apart for insertion, reminds us of a duty which we owe to our contemporary of the *Colonial Churchman*, in so readily proffering us the benefit of an exchange. At the same time we cannot refrain from the expression of some disappointment at not observing in the pages of our useful contemporary some notice of the humble undertaking in which we have ventured to embark. We can, however readily understand how much the inexpressibly multiplied duties of an editor often impede the manifestation of a kindness and courtesy which is deeply felt in the heart; nor can we help believing that, although no such expressions of friendly welcome have been conveyed, our zealous brother of the *Colonial Churchman* hails with feelings of satisfaction the appearance of an ally, however feeble, in the same field of arduous labour.

We have, at the same time, reluctantly to express some sentiments of sorrow and regret, that the transmission of our successive numbers to the *New York Churchman*, has not produced for us the benefit, in the way of exchange, of that very able periodical. It is true some mistake may have occurred, or some inadvertence produced this apparent disregard of our humble undertaking in the cause of "Christ and his Church;" but, be this as it may, if our valued contemporary should not conceive that an exchange with us would expose him to too strong an imputation of the folly which attached to the hero of old in accepting iron for golden armour (see *Iliad*, Book vi.) we would feel both gratified and benefited by the assistance which his esteemed paper would afford.

In deference to the opinions and wishes conveyed to us by several of our esteemed correspondents during the past and present week, we have come to the decision—upon our own editorial responsibility—of discontinuing the insertion of the advertisement which has appeared in the last three numbers of our paper. The objection, that the small size of our journal does not justify the weekly insertion of an article, so long and uninteresting, to the exclusion of more valuable matter, is not without its weight; but the gently expressed opinion that, in giving place to any advertisement whatever, we were forgetful of what might be interpreted as a pledge of their exclusion in the 'Appeal' to our friends contained in the specimen number—is that which forbids any hesitation as to the conclusion we are now announcing. As that pledge, however, if it were susceptible of such a conclusion, was accompanied by an explicit avowal of the necessity of a list of 1000 subscribers, to enable us to defray the expenses of publication, an avowal which actual experiment assures us that we were fully warranted in making—we hope that our friends will duly appreciate the very considerable pecuniary sacrifice we are thus making, and not relax those kind exertions in this cause which have already laid us under so many obligations.

We must, at the same time, however, be permitted to exercise a discretionary power in the admission of notices or advertisements which have a direct connection with the general or local interests of the Church in these Provinces. We are clearly of opinion that in doing so, occasionally, and to a limited extent, we shall be essentially serving the good cause which it is the avowed design of this paper to support.

TO CORRESPONDENTS.

Various contributions, for which we beg to return our thanks, have been received. The interesting Paraphrase of the Lord's Prayer, in the form of an Acrostic, by a soldier of the U.S. army, shall have a place in our next. The beautiful sketch of the Bishop of Quebec will appear in No. 7. VERUS is received.

LETTERS have been received from the following to Friday the 14th instant:

Rev. R. D. Cartwright, add. subs. and remitt.: J. White, Esq. rem.: H. Hughes Esq. subs. and rem.: Rev. M. Harris, rem.: Rev. G. Archbold, rem.: Rev. M. Barnham, add. subs.: Rev. T. Greene, subs.: J. B. Ewart, Esq. add. sub. and rem.: A. C. Davidson Esq. add. sub.: Rev. S. Armour, rem.: Rev. E. J. Boswell, subs.: Rev. T. B. Fuller: W. Warren, Esq. rem.: Rev. R. Flood: Rev. J. Shortt, rem.: Rev. F. Mack, subs.: Rev. W. Leeming, add. subs. and remitt.: Rev. V. P. Mayerhoffer: J. Kent Esq. rem.: R. Birdsell Esq. subs.: Rev. H. Patton, add. subs. and rem.: Major Fitzgerald, rem.

The above proves the promptitude with which the appeal in our 2d No. has been replied to. We would earnestly repeat to our various friends a request which has probably already reached them, to send us back all the copies of No. 1 and No. 3 which they may not require, and if in a state of tolerable preservation