and pure?

THE CHURCH OF ENGLAND.

Of a truth, we of the English Church are blessed beyond others, would we but apprehend our privileges! Brought nigh, as we are, to our Lord Jesus Christ, with such abundant mercy and undeserved! If we come short of plenary grace in Him, what shall we dare plead in the day of account?

"What manner of persons ought we to be?" for we have "come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the first-born enrolled in heaven; to God the Judge of all, and to the spirits of the perfected just, and to Jesus the Mediator of the New Testament, and to the blood of sprinkling."-Would that the feelings of Christ's first disciples were ours!-"Lord, to whom shall we go? Thou hast the words of eternal life." Would that we were more thankful to God for the present blessings of His Church! Would that we used our prayers, and tried them well, before we talk of amending them, or understood our holy offices, instead of seeking to shorten them! Have we now, in this late century, to seek out new faith, some new instructor or guide? God deliver us from this blindness! May He help His people to see what treasures of unknown grace lie hidden in for than condemn. His holy Church among us! "We have all and abound." Let us only "give diligence" thereto, that when Christ cometh, "we may be found of Him in peace, without spot and blameless."

"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth !" So holy David could say from the very depths of his soul: and shall we who are brought into a holier place, "the habitation of God through the Spirit," be forbidden to give utterance to as ardent a love-a devotion as deep

O holy Church of England ! Brightest and fairest province of the realm of heaven on earth! What shining paths of truth and be weakness; and the door left open to the very princiholiness are thine! And they are thronged by all thy many saints, further than eye can trace through long past ages! What rivers of full grace flow through thy mighty channels! What living fountains send forth their waters, refreshing evermore the weary and parched soul! Within thy hallowed walls thy saintly children trod in ancient days, (the "old times of which our fathers have told us,") they whose monuments of goodness and glory are around us, in whose prayers we pray to the eternal Father of all, in whose Psalms "we praise Thee, O God; we acknowledge thee to be the Lord" from age to age. O holy Church of the many wise and good! O Church of patient martyrs and godly confes sors, with whom we hold such mystical communion, such "fellowship one with another." To God be glory in Thee, O Church of our land, throughout all ages, world without end! Amen.-Iron's Parochial Lectures.

OUR COUNTRY.

We love our country, because it is the home, it has been the benefactress to the Church; because it still recognises it; it in great measure is, and belongs to, the Church; has long been sanctified by her presence; and may once more, we trust, be identified with her: we love it because it was the scene of the good deeds of the fathers of our Church, and is blended with their memory, and guards and still reverences their hallowed ashes: we love it, because in it "our lines have fallen in a goodly heritage," because in it our tasks have been alotted, and our crown is to be won.-But she is not the object of our affections, fair though she be; she is not our ark, but the mountain whereon our ark for the time dwells ; it is for the sake of that ark, that we "pray for her peace ;" and if that be bidden to remove, it is not in the deserted hill-top of Zion, but in the living temple, which is "throughout all the world," that our home is .- Dr. Pusey.

TENE CENUCORD.

COBOURG, SATURDAY, OCTOBER 19, 1839.

An intelligent correspondent has lately requested from us some general information respecting the Oxford TRACTS, -concerning which, he reminds us, there are many conflicting opinions afloat; some of them to the purport that the doctrines advanced in these Tracts are papistical and heretical, and subversive of the purity of Christian truth.

We might refer our respected correspondent, as a general answer to this inquiry, to an article from the London Quarterly Review, which appeared in our columns fine last: and which we were induced to set before our readers in preference to any remarks of our own,-partly because the review in question evinced a much fuller knowledge of the subject than we had had the opportunity of acquiring, and because there was about it a spirit of fairness and caution,-placing a charitable construction upon the imputed faults of the Tracts, and making known their undoubted excellencies to the world, -which claimed for it the merit of a dispassionate judgment, with the praise of an honest candour.

In acknowledging more lately the receipt of a few numbers of these Tracts from the Protestant Episcopal Press of New York, where they are being republished, we took the opportunity of expressing a general opinion concerning them, -admitting the many valuable qualities which they undeniably possess, but refraining from pledging ourselves to the defence of every opinion which they may set forth. To this view of the subject we still adhere; and we adopt this language of caution as well because they contain some expressions-susceptible certainly of an orthodox interpretation-which might be injuriously construed, as because we have not yet been able to give them all that attentive perusal by which a complete judgment can be formed or a critical opinion

Still we have not been unmindful of the controversy to which they have given rise, nor indifferent to the alarms which the alleged novelty of their tenets has in so many instances awakened. One inference begotten by a calm observation of this controversy, we shall not refrain from expressing, and that is, that from whatsoever cause, whether from real concern for the truth which was thought to be in jeopardy or from the impulse of party jealousy, a very unfair construction has frequently been placed upon the sentiments and tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments and tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the sentiments are tendency of the Oxford placed upon the Sentiments are tendency of the Oxford placed upon the Sentiments are tendency of the Oxford placed upon the Sentiments are tendency of the Oxford placed upon the Sentiments are tendency Tracts. Every opinion which might bear the remotest appearance of error has been carefully selected from these writings, and held up to the condemnation of the conscientious Christian; while those sentiments which, by implication, would lead to a direct contradiction of

This vehemence of polemical assault,—this apparent desire to sweep away with the besom of wrath, and without the condescension of an impartial trial, these emanations from some of the most distinguished divines of a Protestant and learned University,-was calculated to awaken the antecedent impression that there was more of zeal than judgment, more of warmth than justice in the denunciations which were promulgated against them. It certainly did not diminish our impression of this unfairness of dealing, and this comparative idleness of invective, when we perceived in how many instances the acknowledgment was made by those who were the loudest and most vehement in their condemnation of the heretical tendency of the Tracts for the Times, that they had never read them! Much less was our respect for these whole-sale and random accusations increased, when we knew that in many-perhaps a majority of instances

the youngest students in Divinity!

Knowing then, as in some instances we personally do, the character of those whose motives are so unfeelingly traduced, -their learning, compared with which the acquirements of their assailants are, for the most part, puny and contemptible,-their piety, from which the most self-esteeming of the advocates of truth and purity might learn a lesson,-their christian meekness and humility, which ought to put to shame the uncharitable impugners of their motives, -their consistent faithfulness to their fathers' Church, which too many in the irreverent spirit of Canaan, are treating with unfilial disregard,-knowing all these things, we have not merely received with distrust the floating accusations against the heretical tendency of the Tracts for the Times, but we have been led to believe that, if fairly weighed and honestly examined, they would be found to contain more truth than error, -more that the consistent member of our National and Apostolical Church should be thankful

One advantage-a blessing we shall not hesitate to call it—the writers of the Tracts for the Times have, we believe, been mainly instrumental in achieving,-and that is, a better understanding of the real claims of the Church, and a clearer perception amongst its hitherto too careless and ill-informed members, of the real and Scriptural nature of that Apostolical commission upon the maintenance of which in its integrity, the unity and we must believe the prosperity of the Church so mainly and essentially depends. In division there will always ple and ground-work and food of dissent,-namely, in lax opinions upon the authenticity of the ministerial commission, -division must inevitably increase, and the influence of Christianity be proportionably impaired. the Romish Church, the writers of the Tracts of the Times have, with the candour of truth, conceded the merit of retaining that principle of unity, to which Protestant Christians are lamentably indifferent or which they are sinfully surrendering. To "look upon the Church as one whole, one ordinance of God, as a house of God's ouilding, as the witness of the truth to the whole world, and the keeper of the Sacraments,"-this is vantagebeen careful not to surrender; but which the members of the true Catholic Church have in recklessly abandoning, cast away the cement of their strength. But while these learned and Christian writers deplore

wisely retain; while they lament the looseness and the speculations to which the reckless abandonment of this name, our humble exertions have been uniformly retenet has given rise, -so that novelties in religion are garded. discussed and adopted now-a-days with much the same coolness and nearly the same motives as improvements in without justice—that while, by some of the champions of the adaptation of the power of steam,—what is their real our sacred cause, the outworks of the Church are deopinion of the tendency of Popery? Let these writers | fended with zeal and ability, there is not the same earspeak for themselves:

"Alas! with them A UNION IS IMPOSSIBLE. Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed."

Let this serve as an answer to those who fasten upon these Oxford divines the stigma of attachment to the errors of Popery: let their own disclaimer be received, and not the false glosses which ignorance or malice may have palmed upon the Christian world. We cannot better strengthen our observations upon this subject than by quoting the words of one of the authors of the Tracts: after deploring the corruption of the Romish Church, which renders a union with them impossible, he adds;-

"Now then what is the Christian to do? Is he forced back upon that cheerless atheism (for so it practically must be considered) which prevailed in the world before Christ's coming, poorly alleviated, as it was, by the received polytheisms of the heathen? Can we conceive a greater calamity to have occurred at the time of our Reformation, one which the Enemy of man would have been more set on effecting, than to have entangled the whole of the Church Catholic in the guilt of heresy, and so have forced every one who worshipped in spirit and in truth, to flee out of doors into the bleak world, in order to save his soul? cither to remain in communion with heresy, or to join themselves, in some such spontaneous union among themselves, as is dissolved as easily as it is formed. Blessed be Gon! his malice has been thwarted. I do believe it to be one most conspicuous mark of God's adorable providence over us, as great as if we saw a mira-cle, that Christians in England escaped in that evil day from either extreme, neither corrupted doctrinally, nor secularized ec clesiastically. Thus in every quarter of the world, from North America to New South Wales, a Zoar has been provided for those who would fain escape Sodom, yet dread to be without shelter. I hail it as an omen amid our present perils, that our Church will not be destroyed. He hath been mindful of us; He will bless us. He hath wonderfully preserved our Church as a true branch of the Church Universal, yet withal preserved it free

om heresy. It is Catholic and Apostolic, yet not Papistical.
"With this reflection before us. does it not seem the most utter ogratitude to an astonishing Providence of Gon's mercy, to be glectful, as many Churchmen now are, of the gift? to attempt nions with those who have separated from the Church, to break wn the partition walls, and to argue as if religion were altogether and only a matter of each man's private concern, and that the State and Nation were not bound to prefer the Apostolical Church to all self-originated forms of Christianity? But this is a point beside my purpose. Take the matter merely in the light of human expedience. Shall we be so far less wise in our generation than the children of this world, as to relinquish the support which the Truth receives from the influence of a Visible Church upon the imagination, from the energy of which a well-disciplined Body insures? Shall we not foil the Papists, not with their own weapons, but with weapons which ours as well as theirs? or, on the other hand, shall we with a nelancholy infatuation give them up to them? Depend upon it, insist on the doctrine of the Visible Church is not to favor the Papists, it is to do them the most serious injury. It is to deprive them of their only strength.—But if we neglect to do so, what will be the consequence? Break down the Divine Authority of our Apostolical Church, and you are plainly preparing the way for Popery in our land .- Human nature cannot remain without risible guides; it chooses them for itself, if it is not provided for

We have more to say upon this subject, and on others connected with it to which our respected correspondent has drawn our attention; but the length of this article reminds us that our further observations must be postthe very errors imputed, were studiously kept out of poned. In the mean time, to those who are desirous of learning in sincerity the merits of this controversy, we cannot offer a better recommendation than to procure and peruse the Tracts for themselves. They may possibly be startled by some strange opinions; but the alarm in most instances, we believe, will prove to be one general bearing of their writings will dispel: certain we and benefit from them as a whole. They are now being published in cheap form at the Protestant Episcopal Press in New York,—a pretty safe guarantee, when we look to the directors of that Press, that no injury to the purity of our Protestant principles is anticipated from

We perused, with feelings of much regret and discommerest tyros in theological learning; who had scarcely read a line of Ecclesiastical History, or a chapter upon

Church Antiquities, beyond what is presented, meagre the language of complaint should have been in the slight- Hunter, M.P.P., Riddell, Deedes, Buller, Gibson, and later, the and second-hand, in the elementary books furnished to est degree called for. Had we, at the moment the artipenned, occupied, as usual, the editorial chair which we sively for him. The want of a Church was early felt; the want formed Divine Service the next morning to a good congregation are so conscious of our unworthiness to fill, we certainly was made known to Admiral V., who immediately sent £500 st'g. in the village, I was on the point of starting for Percy, when a seshould not have said less than was expressed in praise of for the erection of a simple edifice; about half this sum was the vere storm came on, which detained me till 4 P. M. After trathe Churchman of New York, the Gospel Messenger of produce of small contributions in England, the remainder was Utica, the Chronicle of the Church of New Haven, and given by Admiral VanSittart and his sister Mrs. East. In the up, but owing to the state of the roads, I was unable to reach my the Banner of the Cross of Philadelphia, but most cer- latter part of 1832 the living was offered to the present Incumbent, destination till half past 7 o'clock, and unfortunately just as the tainly we should have included in our humble commen- accompanied with the generous pledge by Admiral V. of an income dations the Southern Churchman of Virginia, the Episco- of £100 and 100 acres of cleared land, until the Government pal Recorder of Philadelphia, the Gambier Observer of should make an equal allowance; but as no convenient residence Ohio, and the Christian Witness of Boston. With the could be found for him, and as the Church was not finished, he Charleston Gospel Messenger we have no acquaintance, did not enter on his duties till the spring of 1834, when he came because we have not enjoyed the benefit of an exchange out in company with, and at the entire charge of Admiral V. with that journal. Our deprivation of this advantage Delays, inseparable from the peculiar circumstances connected may, however, be chargeable as much upon ourselves as upon our contemporary; for neither have chanced to vo- the Bishop of Quebec and his successors in office. During these lunteer the courtesy of an exchange. The undesigned estrangement shall, nevertheless, as far as we are concerned, be terminated now, and the transmission of the present number to our fellow-labourer of Charleston will be an earnest to him, we trust, of our desire to establish with him the same fraternal intercourse that,-the present little discordancy notwithstanding, -has so long happily subsisted between our editorial brethren in the United States, and ourselves.

At the period in which the article alluded to by the Southern Churchman was written, we were unavoidably absent; and our editorial duties were delegated to a gentleman who, with literary qualifications of the highest order and a zeal for our Zion rarely equalled, had nevertheless not the same acquaintance with the merits of all our exchange papers which our own longer experience of their value enabled us to possess. It may be that our able and estimable friend perceived, during the period in which our exchange papers came under his review, a more marked acknowledgment of the religious and literary pre-eminence of his dear native land in those journals which elicited his special commendations than in the ones which may appear to have been slighted by his silence; or there may have seemed to him a more vigorous advocacy in the one than in the other of those distinctive principles of the Church, upon the firm maintenance of which we perhaps all agree that her integrity ground which the Papistical Church, in its wiliness, has and advancement so much depends. Whether this be the case or not, -for unfortunately we cannot appeal to him for his opinion,-we, for our own part, most unhesitatingly renew, what our contemporary will recollect we have often before expressed, our acknowledgments of the the indifference of Protestants to what the Papists so favour and kindness with which as well by himself as by those other fellow-labourers with whom he classes his

The imputation is sometimes made-perhaps not nestness of attention paid to the treasure of her spiritual excellencies within, nor the same prominency given to the obligation of every Churchman, if he would maintain his consistency and be worthy of his designation, to evince in his life that purity and holiness which is so clearly embodied in his creed. Far be it from us to enwould wrest the inestimable pearl from its appointed We believe that no human hands may fashion the taber-Most High, etherwise than the revelations of heaven have punishment of Korah and his company.

it, down with it even to the ground,"-the fondest and tor has assisted with Bibles and Testaments, and visited other most anxious looks of Zion's defenders will be turned to schools in the vicinity. The Communicants at Woodstock have take their stand upon her remotest bulwarks, and check the first approaches of the insidious foe, must not be reand to the primary motive of their defensive warfare.

which took place at New York,-which, we regret to perceive, has since beer visited by the same calamity,we omitted to mention that the French Protestant Episcopal Church of that city was amongst the buildings conamed. A New Yorkpaper gives the following account of this sacred edifice, which we are sure we shall gratify our readers in transcribing:-

This beautiful temple to the living God was one of the most chaste and classical buildings in the city, and the only one in which the Word of Life was dispensed in the French language. Its history is peculiarly interesting to the living, as the church has been matter of consolation to the dead. It might with propriety be called the Huguenot Church—for it was this band of the Cross who erected and endowed it. Many of the early worshippers are yet living, and among them we recollect the venerable John Pintard. On the revocation of the amous Edict of Nantz, (an Edict whose protection the Huguenots had enjoyed from the year 1576 to 1685,) by the wickedness of Louis the XIV, more than half a million of this suffering and pious people fled from their native France, to find a home and an asylum in distant countries, where they could worship God after the dictates of their own consciences, and enjoy that peace and quiet which their mother country so cruelly refused. Many of them found an asylum in the New World, and settled in this city, New Rochelle, and in Ulster county. Soon after their arrival, viz. 1704, they built the ancient appearing church, which stood more than a century on Pine Street, church, which stood more than a century on Pine Street, on the site on which now stands the Custom House. In 1814 this church was repaired, but not materially altered; its exterior form was nearly the same—there it stood, surrounded with its neat and silent burying ground, until 1832. It is a singular fact, that for silent burying ground, until 1803. It is a singular fact, that for many years the pious settlers at New Rochelle, having no place of worship, came on foot twenty miles to this church to wo returned on foot the same night. In 1832, the spirit of improvement had become so great, that the church and grounds The church was pulled down, and the bought by speculators. The church was then built at, and dead were carefully removed. the congregation removed to, the corner of Franklin and Church streets, and was the beautiful building that is now in ruins. The congregation, having the means, will no doubt speedily rebuild it.

We rejoice to announce to our readers so large an acquisition to the labourers in the Lord's vineyard as is evidenced in the accounts which have reached us of the Ordination held at Quebec by the Lord Bishop of Montreal on Sunday the 6th instant. Five persons were adwhich a candid construction of their meaning and the mitted to the holy order of Deacon; and two were ordained Priests. For the particulars of their destination, are, at least, that they cannot fail to derive instruction we refer our readers to the official account given in a succeeding column.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF WOODSTOCK, DISTRICT OF BROCK. The Rev. William Bettridge, B. D., (St. John's College, Cam-

bridge) Incumbent. This place, six years ago, was known only by the name of "the Plot." Some half dozen houses and a very few inhabitants cominst. which refers to this journal; not, we must beg our posed the settlement. In 1832, Capt. Drew, R. N., visited the thought that it might not be unacceptable, nor perhaps altogether esteemed contemporary to understand, from any dissaspot, and, pleased with the situation, and the excellent quality of without its use, were I to follow their example, and throw together

Admiral VanSittart empowered Capt. Drew to purchase extenwith the building, retarded the final transfer of the property to arrangements the congregation assembled in a temporary building erected at the expense of Admiral V., and which he has since presented to the Church as a Sunday Schooland weekly Lecture room. The Church, capable of containing about 400 persons, was built under the exclusive direction of Capt. Drew; it is a plain brick building, without any great architectural beauty to recommend it. The contributions in the neighbourhood (including an additional £120 Cy. from Admiral V.) raised the sum already received to about £1000,—the full value, but, as it is reported, not the full cost of the building. The land for the site of the Church and Church-yard was given by Capt. Drew; the Books for the Reading Desk and Communion Table, the registers, surplices, &c. &c. by Admiral VanSittart, and the very handsome Communion Service by the Rector. There are about 80 acres of cleared land, 400 acres of wild land attached to the Rectory, with a small comfortable parsonage house given by Admiral V. (together with about 60 acres of the cleared land) in exchange for wild land at Lake | England, who have but very rarely indeed, an opportunity of at-

During the first year, Divine Service was performed twice on a Sunday and once on a week day. At present the only Sabbath Service at Woodstock is at mid-day. Subscriptions have been lately made to provide free sittings for about 130 persons by the nlargement of the gallery and other alterations. The pew rents at Woodstock range from about £120 to £150 per annum; and quarterly collections are made for the current expenses of the

The spiritual wants of the neighbourhood were so obvious as arly to render an extension of ministrations necessary. In 1836 the rector commenced Sunday services at Beechville and at Eastwood. The congregation at Beechville (6 miles W. of Woodstock) appeared steadily to increase, when a meeting of the inhabitants was proposed and held to take into consideration the propriety of building a small church. Half an acre of land each was given by Mr. Meregold and Mr. Ford, and a subscription was commenced with Admiral VanSittart's name at the head for £25; the fund was also aided to the amount of £50 st'g. collected by the Rector in England. The Church, capable of containing about 250 persons, is finished, and Divine Service is regularly performed in it every Sunday afternoon to an increasing congregation. The same spiritual necessities were apparent at the same time at Eastwood (6 miles E. of Woodstock); the same steps were taken; a similar sum of £25 was given by Admiral VanSittart, and of £50 st'g, raised by the Rector in England, and a spot of ground presented by Mr. Retallic; the Church is sufficiently advanced to admit of Divine Service alternate Sunday mornings at \$\frac{1}{4}10\$ o'clock. courage a preference or the casket above the priceless At Huntingford (about 7 miles N. of Woodstock) a neat frame jewel which it enshrines; but we dissent from those who | Church has been erected; and endowed with two hundred acres of land adjoining, at the sole expense of the Rev. Thomas Huntingplace of deposit, and throw it forth loose upon the world ford, Kempsford, Gloucestershire, nephew of the late Bishop of to be trodden under foot by the ungodly and the infidel. Hereford. Service has been regularly performed there alternate Sunday mornings at \$\frac{1}{4}\$ 10 o'clock. The services at Beechville. nacle which is to contain the ark of the Covenant of the Eastwood and Huntingford have been hitherto ministered gratuitously. A wide field for the Missionary labours of our Church is directed; and we believe that no one whom the impulse yet unoccupied in this neighbourhood. Weekly Services are perof an unchastened zeal or envy against those who are the formed in various places. A regular Thursday evening service commissioned holders of the trust, may prompt to offer will be re-commenced at Woodstock as soon as the necessary preincense before the altar of God, can attempt the profana- parations in the Lecture room are completed. A Sunday School tion without incurring the sin, even if they escape the has been established at Woodstock and Eastwood; the attendance has averaged about one hundred. Efforts are making to extend In these evil days when the foes of Zion beleaguer her these now necessary auxiliaries to the Church, but the great obwalls, and advance with the impious shout, "Down with stacle to so desirable an object is the want of teachers. The Recthe inmost citadel of her strength; but they who boldly not hitherto exceeded sixty five at one time. The Baptisms, which are not numerous (about 50 last year), are always administered during the public service; -- the best effects have resulted from garded as indifferent to the main object of their affection this adherence to the Rubric. Marriages are solemnized gratuitously at Woodstock on condition of the "Banns" being published and the ceremony performed in the Church. The Dissenters in In noticing briefly, a few weeks ago, a destructive fire the neighbourhood, including the presbyterians, are very unfriendly to the Church; the most active proselyting efforts are making, declaration of the "truth as it is in Jesus." Such a state of gether the next morning, and had service in Otonabee at 11 o'clock. things necessarily challenges the faithful exhibition of the claims of the Church, and of the novelty and unsoundness of the schismatical pretensions. It is firmly believed by the writer of these remarks, that any attempt to conciliate the enemies of the Church (as such) is as fruitless as it is derogatory to our high vocation, it can never be done but at the sacrifice of principle. The vow is upon every Presbyter of our Church to be "ready with all diligence, to banish and drive away all erroneous and strange doctrines." Let the vow be performed in the Spirit of meckness and uncompromising steadfastness;—let the whole counsel of God be

declared, and a blessing will attend us. The enlarged circulation of "the Church" (and the writer will not be satisfied till we number 25 subscribers here) is a fair proof that love to our Zion is not on the wane amongst us. Would that every subscriber to "the Church" would lend his paper to those who are indisposed or unable to take it: beneficent results must

RECTORY OF ANCASTER AND DUNDAS.

Rev. William McMurray, Minister in charge. Divine Service s performed every Sunday, and on the principal Holy days throughout the year, in St. John's Church, Ancaster, and in the Free Chapel, Dundas, morning and afternoon alternately. There is also a Sunday School at each of the above places in successful operation. The average number of children in attendance at the former place is about 60, and at the latter 37.

The Minister in charge cannot suffer the present opportunity to pass without tendering his grateful acknowledgements to the members of his congregations, for the liberal manner in which they have on all occasions contributed, not only to the benevolent objects connected with his Mission, but also to his own insufficient

Nor can he avoid expressing his warmest thanks to those individuals who have been so successful in organizing choirs in his respective congregations; and particularly to a gentleman of another communion, whose musical talents are of the first order, for his praiseworthy and unwearied exertions. During the year ending Sept. 2nd 1839, the number of Baptisms was 52; Marriages 12; Burials 13; Communicants 45.

NEWCASTLE DISTRICT TRAVELLING MISSION. To the Editor of the Church.

Cobourg, 7th October, 1839.

Revd. and dear Sir, As I have observed it to be the custom of our Travelling Missionaries to give an account of the most interesting particulars of their tours, through the medium of "THE CHURCH," I have

I left this on the afternoon of Saturday the 6th July, and arriving at Colborne the same evening, took up my quarters as usual at the residence of our hospitable friend Mr. Goslee. Having pervelling for the first hour and a half in the rain, the weather cleared congregation which had assembled were dispersing. Mr. Platt however, at whose house I was kindly received, called in a few of his neighbours, and I read a part of the evening service, and a sermon. On the following morning I proceeded to Seymour, and after encountering another violent thunder storm, reached it in time for Divine Service at 4 P. M. The congregation, owing to this interruption and the busy season of the year, was small, but the attention of the audience and the personal kindness of Mr. Ranni were very gratifying. Early on the 9th I left for Asphodel, returning through Percy; and after a long and tedious ride, -having gone two or three miles out of my way,-I arrived at Mr. Birdsall's, whose house is beautifully situated at the head of Rice Lake, commanding a view of that picturesque sheet of water for \$ distance of many miles. Mr. and Mrs. B. I regretted to find were absent, and my notice of service had in consequence not been circulated. At noon the next day I left for Otonabee, and arrived at Mr. Rubidge's in the course of the afternoon, and employed the greater part of the following day in riding through the neighbourhood, giving notice for a service on Friday. That morning set in with rain, and my congregation was consequently but small; although as it was, many walked a distance of three miles through the wet, and over muddy roads. There was much anxiety manifested in this neighbourhood for the regular ministrations of the Church; and I understood that a rear concession of this Township is settled almost exclusively with members of the Church of tending her services.

On the following day passing through Peterborough I proceeded to Cavan, and from thence early on Sunday morning I rode to Emily, a distance of 10 miles. At 11 o'clock, I met the largest congregation that I have seen assemble in the back-woods, numbering I should suppose, 250 persons. The school-house, although more spacious than those buildings usually are, was unable to contain the whole of the congregation, so that numbers were accomnodated with sents on the outside round the open windows. After the services were concluded, many of the congregation, several of whom came from the distance of seven miles, crowded round me, to express their earnest desire for the settlement of a clergyman amongst them, and tears evinced their sincerity. A very good frame for a church with a tower had been erected, and nearly roofed, and the residents were only waiting till there should appear a reasonable prospect of the appointment of a clergyman, in order to complete the building. In the afternoon of the same day I rode to Ops, and preached to a tolerable congregation, in a private house. Being kindly pressed by my very hospitable host Mr. Hughes, I remained in Emily till Wednesday morning, having 100 appointment in the mean time. On that day I proceeded to Peterborough, and reached it early in the afternoon, in time to at tend the meeting of the clergy at the Rev. C. T. Wade's. This and the following day were spent most pleasantly, and I trust profitably, with my clerical brethren.

On Friday morning, the 19th July, I left at an early hour for Fenelon Falls; and having travelled the first 12 miles in a waggon, embarked in a private four-oared boat, and ascended the Lakes, arriving at our destination a little before midnight. The seenery through which we passed was often very beautiful, though extremely wild. On Sunday, although much indisposed from the fluctuations of the weather, and exposure to the night air, I was by the blessing of God, enabled to perform service and preach twice to a very good congregation. I also christened nine children, and had an application for an adult baptism, but declined on finding after examination, that the candidate did not evince a sufficient knowledge of the great truths of Christianity. The spirited proprietors of this flourishing spot have been the means of the erection of a log church, neatly fitted up with pulpit, reading desk, and communion table. The building is beautifully situated on the summit of a rising ground in their new village. A fund has also been raised in the mother country among the friends of the settlers in this neighbourhood, which will assist very materially in the support of a clergyman.

On Monday morning I left in a two-oared boat with a gentle man and lady who had come up the lake seven miles on Sunday morning to attend the services, and I was obliged to take shelter from a thunder storm under their roof, where we arrived J time to escape it. As soon as the weather had cleared up, I en barked again with my boatman, and about 5 P. M. arrived at Bob caygean, where for the first time I performed the marriage ceremony. Starting with my boatman before sunrise the next morn ing, we arrived at the landing on Mud Lake about noon. thence I walked 12 miles to Peterborough, and availed mysel once more of the hospitality of the Rev. C. T. Wade. We left to The day again proved, unfortunately, very wet and stormy; yet proceeded in the evening to fulfil my engagement at Gilchrists mills, but found that publicity had not been given to my notice through the inadvertency of the party to whom I had entrusted its circulation. I subsequently experienced a similar disappoint ment, from the same cause, at Asphodel.

On Saturday I proceeded through Percy to Seymour, where I performed service on Sunday morning, and at Percy at 6 o'clock the same evening. Leaving early on Monday morning the 29th inst. I returned once more to Cobourg, by the blessing of God in health and safety,—having travelled in all, by land and water, up wards of 300 miles.

In some instances, in the remote settlements, I found a plan pursued which appears to have been attended with beneficial sults. I allude to the practice of a layman reading the Church service and a printed sermon to his neighbours every Sunday. This I have found to have been the means of keeping alive a sense of religion in the backwoods, and of maintaining affection towards the Church, and a desire for the regular ministrations of her clergi-It would be impossible for one who had not witnessed it to conceive adequately the spiritual destitution existing in those remo places,—and while it is seldom relieved by any sound or regular ministration, Socinians, Mormons, and other teachers of false doc trines, reap an abundant harvest.

It is impossible that a conscientious Christian having at heart as he must have, the salvation of the souls of his fellow-cre and the advancement of Christ's kingdom, could see what I have seen, and remain unconvinced of the necessity for the recognition of Religion by a Government professedly Christian. The const deration of the means,—obviously simple as circumstances we seem to render them,—to be adopted, I leave to others; the existence of the absolute need of such a course, I bear my mony, however feeble. We know that the blessed day will arrive when "the kingdoms of this world shall become the kingdoms by our Lord, and of his Christ; and He shall reign for ever this conviction should not lead man presumptuously to forego use of the most offset vel use of the most effectual means, and I confidently trust that may yet see, where now there is but "the voice of one crying in the wilderness," the prophers wilderness," the prophecy amply fulfilled in its spiritual sense. "The wilderness and the solitary place shall be glad for them; and the desert shall received the desert shall rejoice, and blossom as the rose."

I remain, Rev. and dear Sir,

Yours very faithfully, GEO. CHARLES STREET, Travelling Missionary.

On Sunday last, after an examination of three days during the receding week an Ordination was held in the Cathedral Church of this city by the Lord Bishop of Montreal, assisted by Rev. Geo. Mackie, his Lordship's Chaplain to H. M. Forces and the Rev. R. R. P.

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