with the importance of these objects, and are anxious to assist in promoting them, we can never lose sight of our pri-mary and immediate concern—the care of our own flocks. An extraordinary quantity of matter relating to the general interests of the church has left me little time for ad-

verting to the details which form a great part of the elergy-man's duty, and affect the efficiency of his ministrations. I must, therefore, confine my observations to a few

The attention of the clergy has been of late more carefully turned to the subject (extracts upon which I will now read) of respect to the Liturgy and offices of the church, and that laudable regard for order and law which cannot be subject to the church, and the cannot be subject to the church, and the cannot be subject to the subject to the church, and the cannot be subject to the subject to the subject to the church and the cannot be subject to the church and the cannot be subject to the fail to be useful if connected with sound judgment. impropriety of performing offices at private houses which are appointed to be publicly used, is now universally admitted; and I trust we shall speedily see the discontinuance of practices so irregular. But some allowance may fairly be made; as bodily infirmity, and perhaps even inveterate prejudice or mental weakness, may have been the occasion of

In correcting irregularities of long standing, much direction is requisite, and in cases where argument is ineffectual, the ultimate objects will be, sometimes, more surely obtained by temporary indulgence than by insisting on immediate

impliance with the rule.

In the celebration of solemn services, the introduction of novelties is much to be deprecated, and even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion disaffection, dissention, and controversy. In cases of this nature it may be better to forego even the advantages of change, and wait on the Diocesan for authority, than to open fresh sources for misapprehension or strife by singularity. There is one point, however, of no little importance, in

days, is, of course, not to be expected in all places. But it for themselves staying away. It consigns the thoughtless and indolent to idleness for at least one portion of the Sabbath, and sends the religious to strange places of worship, with the risk of eventually detaching them from the church. On the sense of the law on this subject, as expressed by On the sense of the law on this subject, as expressed by recent enactments, I say nothing; but I leave it to the judgment of those who, without cogent necessity, omit the Morning or Evening Service, whether they are duly conforming to the law of the church, or fulfilling the obligations of their office. I would even suggest that in the places where both services were performed, with only a single sermon, the advantage to the parish would be great if engagement to attendance were held out by an additional couragement to attendance were held out by an additional discourse or catechetical lecture, or short exposition of Scripture. Ministers of our church can never forget that they are ministers of the Lord, to teach his people—shepherds of his flock, to guide and feed them—stewards of his heaveled to discourse the bread of

the edification of their flocks.

the edification of their flocks.

Let it not be supposed that any reproach is intended in these observations. I have great reason to be satisfied with the spirit that prevails in the diocese, and the general conduct of the clergy. In their concern for the interest of the church, in their readiness to promote education at home, and missions abroad, and in the general care of their parishes, they have given an unequivocal pledge of continued exertion in the prosecution of their several objects.

From the time when I was called to the station which gives me the right of addressing you, I have had the gra-tification of seeing a gradual diminution of non-residence, an increase of ministers, and the duties performed by them, and the building and enlargement of churches and chapels, and the erection of glebe houses in places where there was no fit habitation for a elergyman: and I look forward, not without reason I trust, to the time when this Me-tropolitan diocese will exhibit a pattern to the rest of the kingdom, as near approaching perfection as can be expected from human infirmity.

I take this opportunity of mentioning that measures recommended by the Commissioners, and sanctioned by the Legislature, will give to the diocese a second Archdeaconam under to the Archdeacon of this diocese, for the effective assistance which I have on all occasions received from him in the care and superintendence of the diocese. Nor can I conclude, without expressing my thanks to the Deans of the several Rural Deanerics, for their gratuitous discharge of the office which they have undertaken at my particular request. Their authority, which has hitherto rested on the voluntary acquiescence of the clergy, will in future have the sanction of law; and though, to my great regret, no means have been found for remunerating their labours, or even repaying their expences, I confide in their kindness to their Diocesan, and their attachment to the church, for a continuance of services which I can pronounce from experience to be highly useful.

your prayers, I now humbly commend you to the guidance of that good Spirit who alone can give the will and ability to obey the commandments of the Lord, whose servants we are, and whose blessings can alone give the desired effect this custom as superstitious, is at least to be wiser than

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 26, 1840.

of the Churcu, were concluded with the Hymn which be attached to his name as long as the spirit of our true in the Bible,—that while "liberality" is their constant whole of the previous year. succeeds the second Lesson; and here we would observe Reformers is reverenced and cher shed. On the custom that, upon the conclusion of the Lessons respectively, the congregation should immediately rise, and be actually in the posture of standing before the Minister has commenced the Hymns of which we have been speaking. We mention this with the desire of correcting what is obviously a faulty custom, sometimes to be observed,namely, that of the people waiting, after the conclusion of the Lessons, until the Minister commences the Hymn harmless ceremonies, as there is no man constrained to depth of their researches and the elegance of their taste, of thanksgiving, before they rise from their seats. The irregularity and impropriety of this is manifest; for in the noise and confusion caused by this general rising of the congregation, the words first uttered by the minister must be lost, or the attention which is due to them must necessarily be interrupted: moreover, as the people are supposed heartily to participate in the whole of such thankful acknowledgments, they should be ready, in the the Father and the Holy Ghost, seeing that the truth enjoined and becoming posture, to do so, before it is of his equality with them is a mystery so hard for the ful to look down, as it were, into the lanes and alleys commenced.

After the Hymn thus appointed to be used after the second Lesson, both at Morning and Evening Service, succeeds the repetition of the Apostles' Creed; which, as Archbishop Secker observes, "is placed between the third part of the daily service of our Church, namely, the Lessons, and the fourth part, namely, the petitions, that are expected to employ this comprehensive term. But we may express that faith in what we have heard, which these will be best explained in the words of Mr. Wheatis the ground of what we are about to ask. For, as ley: "In our present Common Prayer it is observable faith cometh by hearing, and hearing by the word of that the Amen is sometimes printed in one character, God,' so we must 'ask in faith,' if we 'think to receive and sometimes in another. The reason of which I take deeply regret to observe the announcement of the death any thing of the Lord.' For 'how shall we call on him to be this; at the end of all the collects and prayers, in whom we have not believed?""

their convictions and stedfast in their faith, is, to testify | before pronouncing." in the presence of God and in the sight of all his people, that they are not ashamed to make this good confession, but that their tongues gladly respond the sentiments of their hearts in affirming their belief in God who created, who redeemed, and who sanctifieth them. It must always, then, be a painful sight to behold any silent whilst this confession is repeating; careless or indifferent at a time when the avowal of their Christian belief is required to be solemnly made. And here it is to be remarked, in favour of the Church of England, that she, in this public and united confession of faith, adopts a practice which the Romish Church appears to shrink from. This latter Church, observes Dr. Bisse, "appoints the Creed, which is no confession at all; or silently by every one to himself, not audibly in the hearing of the congregation; which defeats the intended acts of confession, namely, the satisfying of the congregation that we hold the same faith, and the confirming and encouraging of them in the same."

The posture which, in the repetition of the Creed, we are required to use, is standing. Kneeling is the appropriate posture of prayer, and sitting, in decorous siwhich material benefit would accrue to the public by a strict observance of the Rubric, which prescribes the quantity of service required in the church. Full compliance with its injunctions with regard to the use of the Liturgy on week in all process. But it fession of our faith. This it is which most approprifession of our faith. This it is which most appropridays, is, of course, not to be expected in all places. But it is greatly to be regretted that its regulations were ever dispensed with in respect to the complement of duty on the Lord's day. I am fully aware that this departure from law—this infringement on the rights of the parishioners, was originally occasioned by necessity; but I am equally certain that it has become an abuse which ought not to be tolerated when that necessity has ceased to exist. The omission of one of the services deprives many parishioners of the use of the church, and furnishes others with excuses for themselves staying away. It consigns the thoughtless these times we resemble, not so much an assembly as look and move one way, so should we always do in a regular assembly; but especially at the confessions of faith all 'Christ's faithful soldiers' should shew by this uniformity of gesture, that they hold the unity of faith." In Poland, we are informed, it was anciently the custom for the nobles to draw their swords at the repetition of the Creed, in token that, if need were, they would defend and seal the truth of it with their blood.

"Turning at the same time towards the east," as is remarked by Archbishop Secker," is an ancient custom; as indeed, in most religious, men have directed their worship some particular way. And this practice being intended only to honour Christ, 'the Sun of Righteousness,' who hath risen upon us, to enlighten us with that household, to dispense to their fellow servants the bread of life; and in order to qualify them for the duties belonging to these several characters, they have the promise of his continual presence and the assistance of his Holy Spirit. Thus appointed and furnished with power, they are subject to awful responsibility, and would entirely mistake the nature and end of their office if they measured their duty by compulsory regulations of law, or relaxed their exertions while any thing remained to be done for the edification of their flocks. turned their faces towards the mercy-seat and cherubim, where the ark stood. [2 Chron. vi. 36-38.] Daniel was found praying toward Jerusalem, Dan. vi. 10, because of the situation of the temple. And this has always been esteemed a very becoming way of expressing our belief in God, namely, by turning to the east, that quarter of the heavens, where he is supposed to have his peculiar residence of glory." While, on the one hand, they convey. We have, we confess, little patience with the absence of positive authority fully justifies those who deem it expedient to omit this custom, yet, for the reato be censured. It is true that God is every where, and that man would vainly attempt to define His locality; but to apply this argument to the condemnation of the denial of his spiritual presence in the sanctuary of prayer, chicvous and the unprincipled? The philanthropist and

At the recitation of this article of our faith, "I believe in Jesus Christ his only Son, our Lord," it is usual for who employ it. For how often is the conducting of a ry, with ample endowment, and thus distribute the burden which must press heavily on any individual, however zealous and active; and this reminds me of the obligations I this passage of Scripture, "God hath given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" [Phil. ii. 9, 10] and the detected quack, the bankrupt tradesman, the diswas confirmed by the 18th canon of the Church, which carded apprentice, - these seize, with a vengeful temper, provides that "when in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, Relying with confidence on your co-operation in all in whom alone all the mercies, graces, and promises of works of piety and charity, and requesting the benefit of God to mankind, for this life and the life to come are God to mankind, for this life, and the life to come, are fully and wholly comprised". To be affected by the latitudinarian views of modern times, in condemning our fathers, and it is charging them with the innovations which a later age has so unscrupulously introduced. their party predilections or their party hates,—that they of many of the Stockholders, it has been considered more There never was a divine of the Church of England have no talent but for abuse,—that their only stable advisable to pay the dividends accruing upon their remore free either from superstition or enthusiasm than possession is their assurance,—that their influence, such spective shares, annually, instead of semi-annually as Hooker. His plain sense and moderation, united to his as it is, will be accorded as cheerfully to the Socinian was originally contemplated. The usual Dividend of keen discernment and immense learning, have acquired or the Universalist as to the true Church of Christ; to eight per cent. per annum, will, therefore, not be payable The remarks which we last offered upon the Rubrics for him the epithet of "judicious," which will probably the Mahometan, if need be, as readily as to the believer until after the tenth of July next, and will embrace the in question, he uses this language: "Because the Gospels, which are weekly read, do all historically declare something which our Lord Jesus Christ himself either acclamation, and at the name of Jesus to bow. Which rend regard to the Son of God above other messengers, dels, Jews, Arians, who derogate from the honour of for any erroneous estimation, advancing the Son above

may give him superiority above them is least to be feared." At the conclusion of the Creed is the customary brief expression of assent, Amen; one which, in the present instance, is as appropriate to the Minister as to the people. There are, indeed, several cases in which both which the priest is to repeat or say alone, it is printed in obituary notice, -with some abridgement, which our The Creed is required to be pronounced "by the Italick, a different character from the prayers them- limits compel us to make, -will be found in a succeed-Minister and the people," because both are alike inte- selves, to denote, I suppose, that the minister is to stop ing column. The account thus given of this lamented

think it impossible that a gradual admission of light in the East may improve the condition of those ancient churches which have grouned so long under the oppression of infidels—may induce them to try their belief by the standard of the Scriptures, and dispose them to friendly communications with our own church. But, while we are deeply impressed with the importance of these objects, and any one to a summary of that faith which all are required to hold, and man. While, therefore, the Minister of the Lord with the minister, as if taught and instructed by him what to say, there it is printed in the same character to be silent; to manifest by any carelessness of deand man. While, therefore, the Minister of the Lord | with the minister, as if taught and instructed by him | tained in his death. meanour, least of all by the denial of the expression of the minister that he is still to go on, and by pronouncing

After repeating the Creed, we proceed to that part of the service in which we ask of God "those things which are requisite and necessary as well for the body as the cannot forbear making a few remarks of a general chasoul": of this, however, the consideration must be postponed to another opportunity.

In the review of the Sermon of the Rev. W. Ingraham great practical value, we were anxious to give further as well as the Lord's Prayer, to be said secretly; that tation to nearly the whole of the civilized, and we blush is, either mentally, with the heart, not with the mouth, to say it, the Christianized world, ought not to be withheld from our readers:-

"Again, another of our national sins is, THE DEGRADING INFLUENCE OF THE PRESS. The power which is thus placed in our hands of sending instruction through every class of our population, is one of the noblest gifts of Heaven, and one for the use of which we must surely be held accountable. Yet, how fearfully is it perverted! See the spirit which guides the press through our land, how utterly it is at variance with every law of Christianity. See its conflicts for victory, not for truth in which no weapon which an unvictory, not for truth, in which no weapon which an unvictory, not for truth, in which no weapon which at this scrupulous ingenuity can forge, is neglected—no artifice, which falsehood can devise, is left unemployed. Daily its tones are heard—penetrating to every hamlet of our land—sowing the seeds of bitterness—arraying against each other the citizens of a common country—infusing into them an animosity to which else they had been strangers—and excitation that the citizens of the strength of the country property of the country of the ting to the utmost all those unholy passions which make a serpent's nest of the human heart. It has, in too many cases, ceased to be respected as the vehicle of truth, but is cases, ceased to be respected as the vehicle of truth, but is regarded only as the instrument of party warfare. Wherever it goes, it teaches a lesson as opposed to the dictates of our faith, as if it advocated the creed of Mahomet, and proclaimed, that the world must be converted by the sword.

And where too can anything be found, which is sacred from its virulence? Offical rank, and retiring worth—venerable are and the invariance of youth alike are the

venerable age, and the innocence of youth—alike are the objects of its attacks. It violates the privacy of the domestic objects of its attacks. It vloates the privacy of the domestic circle, and sports as ruthlessly with female character, as if it were not scattering around, 'firebrands, arrows, and death.' And yet, raise but a finger to repress its violence, and 'the liberty of the press' is at once echoed through the land.— This is the shield behind which the assailant of reputation hides, and from whose cover he securely breaks in upon all the charities and amenities of life. I know indeed that there are some honorable exceptions to this—the more honorable, because they have had strength to resist that impulse of our corrupt nature, which bids us 'render railing for railing'—
yet what are they among so many? As a national evil, this
is one most fearful and demoralizing. On this point,
brethren, I beg you will not mistake my meaning. I would
look at this sin in no other light—I would speak of it in no other way—than as a minister of the gospel of Christ. Yet as a commissioned teacher of that pure morality which He first inculcated, I hesitate not to say, that a press like that which is now attempting to regulate public opinion in this country—so little baptized in the spirit of the gospel, and so utterly reckless of the golden law of charity to our fellow-men—would be blighting and desolating to the best moral interests of any land. Better than this, would it almost be, to have that stern censorship, which in some of the empires of the old world, represses intellect, by narrowing the circle in which its discussions can take place. Better exclude the light than suffer it to enter, when pestilence must come in also. As it is, we are 'using our liberty for the cloak of maliciousness.'"

These are admirable sentiments admirably expressed; and it were well if the world at large should take them the cant of the times upon what is termed the liberty of the press,—which, in other words, too often means an sons given, those who think proper to retain it ought not unfettered license to commit every personal injury and to inflict every national evil! The Press is undoubtedly an engine of vast moral good; but, like a deadly weapon in the madman's hands, of what complicated calamities custom under consideration, would afford room for a is it not the cause, when its power is wielded by the misin the elements of the Sacrament, or even in the hearts | the Christian would naturally, then, desire to see some politician, the baffled place-hunter, the briefless lawyer, upon the terrible lever of the press, and lend their wicked hands to upheave the foundations of civil government, moral order, and religious sanction. Of course the first in general looks too indulgently at the detraction of a not that they who venture to handle this fearful power have not, what should be so esteemed at least, a solitary qualification for the office: it matters not that they have scarcely a school-boy's learning,—that their contemplations have rarely stretched beyond the local horizon of watchword, they are only liberal of what serves to loosen the bands of society and rivet the fetters of moral bondage.

It is true that there is much to relieve the dreariness of this picture, in contemplating the operations, as well spake, did, or suffered in his own person, it hath been as the workers, of the power of the Press. Amongst the custom of Christian men then especially in token of the contributors to the periodical literature of the day, the greater reverence, to stand, to utter certain words of —from the learned Quarterly to the daily Newspaper, -are very many who, while they dignify Science by the use, so we know no reason wherefore any man should bring all the richness of their talents and the brightness yet imagine it an insufferable evil. It sheweth a reve- of their example to bear upon their support of the altar and defence of the throne. These are faithful servants although speaking as from God also. And against Infi- of their country and their God; employing the talents which He has vouchsafed them to cement the sanctions Jesus Christ, such ceremonies are thus profitable. As of authority and order, and diffuse the blessings of unadulterated Christianity. But from the contemplation of this intellectual eminence, it is humiliating and painwits of mortal men to rise unto, of all heresies that which where the petty but mischievous panderers to social disorganization and moral profligacy are hurrying on their reckless way. From these, few lands are exempt; and | p if the reflected light of Christianity reveals more clearly tenancing, and, if they can, extirpating this crying evil.

In the Southern Churchman of the 4th instant, we of its late Editor, the Rev. ZECHARIAH MEAD. This rested in the confessions which it embraces. It is a at the end of the prayer, and to leave the Amen for the Minister, does credit to the fraternal feelings of its

creeds, &c. and wheresoever the people are to join aloud the departed, as to the loss which the Church has sus-

We direct the attention of our readers to the account of the Annual Examination of Upper Canada their assent, that the truths which are proclaimed have the Amen himself, to direct the people to do the same, College, furnished by a correspondent who witnessed no interest for them. The duty of Christians, firm in and so to set their seal at last to what they had been the gratifying sight. We ourselves were present, and can bear willing testimony to the correctness of his interesting description. His communication renders it quite unnecessary for us to enter into details, but we racter on this occasion. The result reflected the highest credit both on instructors and instructed, and attested, in the strongest manner, the application of the Pupils, as well as the untiring efforts of the Masters to Kip, which we offered to our readers a short time since, we impart to them the invaluable possession of an elegant were precluded by the want of space from some further education. The friends of this noble institution—and, comments which we had designed to make, as well as from we feel confident, they are neither few nor lukewarmmaking further extracts to which, on account of their will experience sincere satisfaction at beholding such convincing evidence of its prosperity, and of the benecirculation. The following is one which, from its adap- ficial effects resulting from the administration of its present learned and gifted Principal. The unwearied exertions of the Rev. Dr. McCaul to sustain the enviable reputation which Upper Canada College has always enjoyed, and the acknowledged ability of his active supervision, have been attended with distinguished success. A halo of brightness now surrounds its honoured name, the splendour of which, we trust, will never be ex-

> tinguished. Upper Canada College is the source whence the refreshing streams of pure literature flow through our land, diffusing their grateful influence far and wide. To it do we look as the criterion of education, and the only safe object of imitation in the construction of every minor system of tuition. Its practice is followed without hesitation, and its dictates are regarded with deference. But these are not the only benefits for which we are indebted to it; it is confessedly a most powerful instrument in the extension of knowledge, but it is also shall effect, to elicit the fervent gratitude and respect of every true lover of his country! This is a prayer that no loyal subject can refuse to utter.

We beg to apologize to our esteemed contemporary of the Albion for our inattention in not inserting before the following gratifying notice. Our contemporary is resolved to render his valuable journal as interesting as

In our last we announced our intention of issuing to our subscribers two plates in the course of the ensuing year, the subjects being the Duke of Wellington, and Windsor Castle.

It has occurred to us that it might be acceptable to our readers, if we were to select an American subject for one of our prints. This would seem to be but fair to our numerous American subscribers, as most of our previous plates have experienced of English subjects; we have accordingly deterconsisted of English subjects; we have accordingly determined upon adopting this course.

Consistently with this determination, and with our most

careful endeavour to present that which shall be equally acceptable to all, we purpose to offer the portrait of WASHINGTON.

The events of the Revolution have now become matter of history, and are too far removed from the present time to allow of the continuance of hostile feeling on either side. The one great nation has become two—the independence of chievous and the unprincipled? The philanthropist and the Christian would naturally, then, desire to see some means devised of limiting the exercise of that power, or of checking at least the rampant wantonness of those who employ it. For how often is the conducting of a conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. For how often is the conducting of a checking at least the rampant wantonness of those who employ it. terests of no two nations upon the globe are so intimately blended, and it is impossible to injure one without inflicting of a patriot, in the memorable words of Dr. Johnson, "the last refuge of a scoundrel?" The disappointed refuse the haffled place bunter, the briefless lawyer rence that the philosophic philanthropist can discover between them is, that the government of one is at London and

the other at Washington.

Such being the relative position of the two countries, it behoves every virtuous citizen of both to promote and inculcate to the best of his abilities, peace, harmony, and re-

ciprocal good will.

In our humble labours, which have now continued up-

efforts of such conductors of the press is to traduce and vilify their real or imagined injurers; and as the world and promote these sentiments, and we think that the offering we now design to present to our American friends, will be neighbour, there are unhappily many patrons to be found to this system of calumny and falsehood. It matters that they should be superior in execution to any that they should be superior in execution to any that we have yet offered to our readers.

We beg to call attention to the Advertisement in to-day's impression, requesting a further instalment of Five per cent. upon the shares subscribed for in the UPPER CANADA DIOCESAN PRESS. At the suggestion

COMMUNICATIONS.

To the Editor of the Church.

REVEREND SIR,—I have frequently observed in your most useful and excellent Journal notices of benefactions rendered to the Church by persons blessed with the means as well as the spirit to do good; among whom I recollect, as particularly bright examples, Col. Burwell, of Port Burwell, Mr. Cotter of Newmarket, and Admiral Vansittart. I am happy in having it now in my power to add to the list of benefactors to the Church, by reciting what has been done in my immediate neighbourhood.

Five years ago this village was literally a wilderness,when, with the circumjacent country, it was purchased by the present spirited proprietors Messrs. Jameson and Wallis. Scarcely two years had elapsed from the first settlement of the spot, before a sacred Edifice was erected and dedicated to the Most High. Previous to this a spirit of devotion had been less than the settlement of the spot, before a sacred Edifice was erected and dedicated to the Most High. Previous to this a spirit of devotion had been less than the settlement of the settlement been kept alive, and a regard to the Sabbath preserved, by the latter gentleman calling his neighbours together every sunday morning, and reading the inimitable liturgy of our Church, succeeded by a sermon from some approved author; an example which it would be well if more of the laity,

ossessing the ability and opportunity, should follow.

In proof of the earnestness and zeal with which they were the deformities of this "national sin", let the nation's moral might be exerted in vindicating the honour of that God by whom only nations can be blessed, by discountenancing, and, if they can, extirpating this crying evil. yield the amount of £60 per annum towards the maintenance of a clergyman.

ow a year since I was sent to this new division by the Lord Bishop of Montreal, and in the intervening time I have experienced the effects of the benevolent spirit which actuates my congregation in a great many instances, but chiefly in the comforts found in a commodious and substaniefly in the comforts found in a commodious and substan-

writer; while it bears testimony as well to the worth of the departed, as to the loss which the Church has sustained in his death.

We direct the attention of our readers to the account

individuals mentioned above, I have the gratification of recording the following donations to the Church:—a magnificent service of plate for the Altar, with appropriate cloths for the same, by Mrs. Langton; a rich crimson Pulpit cushion by Miss Currer; a large Bible for the Desk by Miss Langton; and a Book of Common Prayer, folio, elegantly

bound in red morocco, by John Hore, Esq.
In giving publicity to these acts of munificence, I feel conscious that I am not acting in accordance with the desires of any of the parties mentioned, and that they have been moved to the performance of good deeds by nobler principles than the love of fame; but it is surely right that we should let their "lights shine before men," and not allow them to be "hidden under a bushel."

"hidden under a bushel."

Permit me, Reverend Sir, in conclusion, though rather foreign to my subject, to recommend to you, or any of your readers, possessed of sufficient leisure, to pay a visit to this favoured spot and these charming "Back Lakes." Your favorite Ontario, though ever sublime and beautiful, must have lost some of its attractive novelty: let us now come in for a share of the tourist's observation. I feel that he will hardly return without being gratified with his visit, if made at a pleasant season of the year.

With many and continued prayers for your continued health and happiness, and for the success of your truly

I remain, Reverend Sir. Very respectfully yours T. FIDLER.

Fenelon Falls, Nov. 30, 1840.

To the Editor of the Church.

REVEREND AND DEAR SIR; As every one of your intelligent readers must feel a deep interest in the prosperity of that excellent Institution, Upper Canada College, I feel convinced that an account, however imperfect, of the late Annual Examination, will give very general satisfaction. Influenced by this consideration I take the liberty of offering you the following brief description of that pleasing

I was a regular attendant on the Examinations antecedent to the day on which the Prizes were distributed, and derived, from witnessing the various exercises by which the attainments of the Pupils were tested, the most lively gratificaments of the ruphs were tested, the most lively grathica-tion. In every branch of literature the most intricate questions were answered with astonishing promptitude, and the intimate acquaintance with all the subjects of examina-tion, displayed by each class, said much in favour of the judicious plan of education pursued at the College. Several a firm bulwark of Conservatism, and a proud defence of Christian principles, order, and good government.—
Should the furious torrent of revolution sweep in its course of desolation through our land, bearing down becourse of desolation through our land, bearing down before it every revered monument of religion, literature, and civilization; should the brazen trump of discord echo through the Province, this excellent institution, in the hour of danger, shall send forth a force to check the progress of the destructive deluge, and silence the advocates of anarchy and confusion. Long may it continue to flourish, to exercise with undiminished success its salutary influence, and, by the incalculable good it shall effect, to elicit the fervent gratitude and respect of Institution, for its friends are too sincere to suffer apathy to diminish their attachment or detract from their esteem.

But interesting as were the preceding examinations, yet they were far excelled by the one that followed them, and formed the concluding subject. This was the contest between the competitors for the two prizes presented by the College for the most perfect acquaintance with the Word of God. That particular attention is paid to the study of the Holy Scriptures is the most eminent characteristic of the averaged of the procedure that the college and resolved to render his valuable journal as interesting as possible, and to carry this determination into effect he is contented to make a considerable sacrifice. We trust that his liberality will meet with its just reward, and that the circulation of his paper—already so distinguished for its advocacy of British principles—will be greatly increased.

November 28.

In our last we announced our intention of issuing to our subscribers two plates in the course of the ensuing year, the subjects being the Duke of Wellington, and Windsor Castle.

It has occurred to us that it might be acceptable to our readers, if we were to select an American subject for one of our prints. This would seem to be but fair to our numerous

youn or raient and great industry, though young in years, distinguished themselves.

On the day when the Prizes were distributed a large number assembled to view the pleasing ceremony. The boys who acquitted themselves most creditably in the delivery of their recitations were Robert O'Hara, Weller, Maule, and Ruttan, who exerted himself with his characteristic perseverance, and obtained particular emplanes. These already verance, and obtained particular applause. I have already mentioned him as one who displayed considerable talent in the Scriptural examination, and indeed so great was his merit that it elicited from the Rev. Dr. McCaul especial

It will be satisfactory to every friend of this Institution to know that its prospects are as favourable as ever, and that it is continually acquiring additional strength under the vigorous administration of its present Principal. His predecessor standard were requisite in his successor. All these have been supplied in the Rev. Dr. McCaul, and no better choice could have been made of a Principal to discharge the duties of a situation of such weighty responsibility, high literary attainments, combined with indefatigable

Upper Canada College has numerous enemies, who would employ all the means in their power to diminish its usefulness, and conceal its worth; enemies, malignant and unwearied, who would prostrate the Institution, and sing songs of triumphant exultation over its ruins. But over their most formidable exertions it has hitherto been signally victorious; nay, more than that, it has derived fresh vigour from every hostile encroachment:

"Per damna, per cœdes, ab ipso

Ducit opes animumque ferro.' May it ever assert its superiority in the diffusion of learning and extension of religion! "Esto perpetua!" J. M.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH AT HERNE BAY .- On Wednesday morning the interesting ceremony of consecrating Christ Church Episcopal Chapel, at Herne Bay, was performed by his Grace the Archbishop of Canterbury. The fineness of the morning attracted a great concourse of spectators. At 20 minutes before 11 calculations of the morning attracted and the concourse of spectators. before 11 o'clock his Grace, accompanied by his Chaplain and Mr. George Way, of Strode House, Herne (at whose hospitable mansion his Grace was entertained on the previous evening), arrived at the chapel, at the door of which he was met by the Rev. J. S. May, Vicar of Herne, and the Rev. Henry Geary, the Minister of the Chapel, attended by the churchwardens, the principal gentlemen of Herne Bay, &c., churchwardens, the principal gentlemen of Herne Bay, &c., who conducted his Grace in procession up the aisle of the chapel to an elevated seat prepared for him on the north side of the altar. The preliminary arrangements having been completed, his Grace commenced the consecration service. The ceremony being performed, the morning prayers were read by Mr. May, after which the Archbishop proceeded to read the Communion Sarvice. read the Communion Service. An eloquent and most appropriate sermon was then preached by the Rev. Mr. Geary, taking his text from Ezra vi. 14: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes King of Persia."

CONSECRATION OF ALL SAINTS' CHURCH, CLAYTON-LE Moors.—This Church was consecrated on Thursday last, the 8th inst., by the Lord Bishop of the diocese, assisted by nearly all the clergy of the parish of Whalley. The church is finished in an exceedingly neat and chaste manner, and is capable of containing 550 persons on the ground floor; it is capable of containing 550 persons on the ground noor; to so arranged that galleries may be erected at any future time to seat 500 more. We were much gratified at perceiving by a substantial school room, large enough we should imagine for 500 children, that the mental improvement of the rising generation in the principles of our beloved Church had not been overlooked. Neither have the advantages of a resident minimum has properly a substantial school when the principles of this substantial school is substantial. ministry been undervalued by the spirited proprietors of this pretty church, so far at least as we could judge from the comfortable-looking parsonage, in a nearly finished state, close to the church-yard walls. We understand that the building of the church, school, and parsonage has cost about 3000/., in addition to an endowment of 2100/. The church appeared completely filled, and almost exclusively by the higher and middle classes of society, who showed their gratitude to an atoning Saviour by contributing no less than the tial Parsonage-House erected during the last summer, encir-cled by two acres of excellent land and commanding a most delightful view of Cameron's Lake and its ever-green shores. | the pious, by bringing them to consider how they can best promote his glory in setting forward the salvation of men; and painted to the life in bold contrast the conduct In addition to these noble efforts on the part of the few of the ungodly, as represented by Belshazzar (Daniel, v., 23).