

quarterly, taking the residence of each Clergyman in rotation, and holding, at each time of meeting, a session of two days. On both days there will be Divine Service, which will be conducted by ministers appointed at the previous meetings.

"We are rejoiced to witness this ardent desire for the general good prevailing; and as the welfare of the Church and the spread of vital religion are the main objects in view, the Great Head thereof will assuredly strengthen the hands of his servants, and give to them and those for whom they so faithfully watch, increased blessing and prosperity."

To the above well expressed and satisfactory statement of the object and progress of our Clerical Societies, it is but proper to annex a few particulars in relation to the Meeting of the Midland District Association which took place at Kingston on the 31st May last. At ten o'clock on that day eleven Clergymen, from the three Districts—the Midland, Prince Edward and Newcastle—which comprise the members of this association, assembled in St. George's Church; when, after the offering up of appropriate prayers, judiciously selected for the occasion from our invaluable Liturgy, a partial revision of the Constitution of the Society was agreed upon, and the meeting proceeded to a very interesting discussion of the first chapter of Romans. This important portion of Scripture necessarily elicited many remarks, both of a critical and practical tendency; and but a small advance was made in the chapter when the proposed hour of adjournment arrived. At 6 P.M. Divine Service was held in the Church, when prayers were read by the Rev. J. Cochran, Rector of Belleville,—at the conclusion of which the interesting service of the admission of an infant son of the Rev. R. D. Cartwright "into the congregation of Christ's Church" was publicly performed. A sermon was then preached, according to previous appointment, by the Rev. A. N. Bethune, Rector of Cobourg, on the doctrine of the ninth Article of the Church.

On the following morning, the Clerical deliberations were resumed; and the first chapter of the Romans having been proceeded with, a discussion afterwards took place upon the rubrics of the ordinary service of the Church, with a view to the establishment of an uniformity in the practice of the various Clergy in the conduct of our public worship. Previous to adjournment, the necessary arrangements for the next meeting of the Society were made.

In the evening, service was again held in St. George's Church; prayers were read by the Rev. J. Grier, Minister of the Carrying Place, and a sermon preached on the value and importance of a Liturgy, by the Rev. A. F. Atkinson, Rector of Bath. On both occasions of those public services, it is gratifying to add that the congregations assembled were highly respectable and attentive.

The next meeting of the Midland Clerical Society is fixed for Wednesday the 9th August, and to be held at Cobourg; on which occasion the Rev. R. D. Cartwright has consented to preach on the doctrine of the eleventh article, and the Rev. J. Cochran on the Litany of the Church. The requisite notice of the hour of service will be given hereafter.

We are happy to add that, on such occasions, arrangements are to be made, in the several places where the Societies may hold their Meetings, for the hospitable entertainment of the Clergymen attending;—arrangements, we doubt not, which the pious and hospitable lay-members of our communion will feel it a privilege to afford every facility for carrying into effect.

We take this opportunity of suggesting what, we feel assured no Clergyman will object to comply with,—that the STATISTICS of Parishes, unless previously furnished, might then very conveniently be placed in the hands of the Secretary of the Association, for transmission to the Editor of the Church;—a suggestion, we beg to add, applicable to all the Clerical Societies in the Diocese.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NAPANEE AND MOHAWK MISSION IN THE BAY OF QUINTE.

Rev. S. Givins, Incumbent and Missionary. Service is performed in the Mission Church, on Sundays at 11 o'clock A.M. (partly in the English and partly in the Mohawk language), and at half past 3 o'clock P. M. in the parish church at Napanee, with occasional services on week days in the adjacent townships.

Attached to the Mohawk Mission is a day school under the charge of Mr. Michael Somers, at which the Indian children of both sexes are instructed in the elementary branches of education; there is also a Sunday School from 9 till 11 o'clock A. M. during the summer months. During the year 1836, there were in both cures 52 baptisms; 6 marriages, and 16 burials.

Communicants in the Parish of Napanee, 45; in the Mohawk Mission 63,—of whom 50 are Indians;—Total 108.

TO THE CLERGY OF THE MIDLAND, NEWCASTLE, AND PRINCE EDWARD DISTRICTS.

Reverend Brethren,—I take this method of reminding you that the next meeting of THE MIDLAND CLERICAL ASSOCIATION will be held in St. Peter's church, Cobourg, on WEDNESDAY, THE 9TH OF AUGUST, at TEN o'clock, A. M. when a punctual attendance is earnestly requested.

I am, Rev. Brethren,
Your faithful servant,
A. F. ATKINSON.

St. John's Parsonage, }
Bath, July 21st, 1837. } Secretary.

OUR CONTEMPORARIES.—Since our last we have been kindly favoured with the New York "Churchman," and rejoice that our wish for an exchange with this excellent periodical has thus been anticipated.

We have at the same time to acknowledge a second exchange number of the "Colonial Churchman," accompanied by that friendly greeting which we knew to be felt, although not at the first moment expressed.

TO CORRESPONDENTS.

VERUS is reluctantly postponed to our next.

The beautiful poem of J. C. will appear in our next.

UNUS is received. Would he permit us to interweave his excellent selections with those transmitted to us from other quarters, under the general head of "Gleanings for the Church?"

The interesting account of the churches of Tecumseth and West Gwillimbury, was set apart for this number,—but we regret that the want of space compels its postponement to our next.

LETTERS received during the week ending Friday, the 21st of June:—

Rev. A. Elliot, subs. (post marked Markham, 29th June); J. Beavis, Esq. subs.; D. Murray, Esq. whose suggestion has been attended to; Rev. M. Harris, subs.; Rev. S. Givins, subs. and rem.; Rev. R. Blakey, subs. and rem.; Rev. J. Rothwell, back Nos. (would thank him for the return of No. 5.) Rev. J. G. Geddes, add. subs.; Mr. C. Scadding, subs. and rem.; Rev. R. Rolph, subs. Rev. Wm. Anderson, sub. and rem.—Rev. H. Patton, add. subs.

We feel assured that to all our readers the following communication will afford the highest gratification,—
To the Editor of the Church.

TORONTO, 6th July, 1837.

SIR,—There is an interest about the accompanying little poem which cannot fail of attracting the kind sympathy of your readers. During the summer of 1813 several divisions of prisoners were sent to Toronto (then York) where they were sometimes detained a day or two before they were despatched to Lower Canada. It was my duty as well as inclination to do them all the good that was in my power; and the little services which I was enabled from time to time to perform for their comfort were amply repaid by the gratitude they evinced. One division remained over Sunday, and I performed divine service for them in the house of their prison, and was much pleased with their attention,—and they seem less gratified with the kindness I endeavoured to shew them. With the writer of the following lines I was particularly struck; though poorly clad there was something in his eye and bearing which placed him far above his companions, and with him I had some pleasing conversation, and was fully determined to exert myself in his favour. It seemed that he was equally partial to me; for an order having come during the night for their march at a very early hour in the morning, he left, as a mark of his regard, the following poem, which, considering all the circumstances of the case, is an extraordinary production. I wrote a friend at Quebec to find him out and treat him kindly; but my friend was unable to trace him. Perhaps Thomas Sturtevant is still alive, and may see this communication:—if so, I should like to hear from him. In the meantime the readers of the "Church" will peruse his poem with feeling and approbation.

N. N.

THE LORD'S PRAYER,

Paraphrased in an Acrostic,
BY THOMAS STURTEVANT, JUNIOR,

A Soldier in the 25th Regiment of United States Infantry, and a Prisoner of War in the Province of Upper Canada.

OUR Lord and King, who reign'st enthron'd on high,
FATHER of light, mysterious Deity!
WHO art the great I AM, the last, the first,
ART righteous, holy, merciful and just:
IN realms of glory, scenes were angels sing,
HEAVEN is the dwelling-place of God our King.
HALLOW'D thy Name, which doth all names transcend;
BE thou adored, our Almighty Friend.
THY glory shines beyond creation's space,
NAMED in the Book of Justice and of Grace:
THE Kingdom tow'rs beyond the starry skies;
KINGDOM Satanic falls, but thine shall rise.
COME, let thine empire, O, thou Holy One,
THY great and everlasting will be done!
WILL God make known his will, his power display?
BE it the work of mortals to obey.
DONE is the great, the wondrous work of love,
ON Calvary's cross he died, but reigns above:
EARTH bears the record in thy holy word;—
As heaven adores thy love, let earth, O Lord;—
It shines transcendent in th' eternal skies,
Is prais'd in heaven,—for man Jehovah dies.
IN songs immortal angels laud his name,
HEAV'N shouts with joy, and saints his love proclaim—
GIVE us, O Lord, our food, nor cease to give
Us of that food on which our souls may live!
THIS be our boon, to-day and days to come,
DAY without end in our eternal home:
OUR needy souls supply from day to day,
DAILY assist and aid us when we pray.
BREAD tho' we ask, yet, Lord, thy blessing lend,
AND make us grateful when thy gifts descend:
FORGIVE our sins, which in destruction place
Us the vile rebels of a rebel race:—
OUR follies, faults, and trespasses forgive,
DEBTS which we ne'er can pay, or thou receive.
As we, O Lord, our neighbours' faults o'erlook,
WE beg thou'dst blot ours from thy memory's book:
FORGIVE our enemies, extend thy grace
OUR souls to save, ev'n Adam's guilty race.
DEBTORS to Thee in gratitude and love,
AND in that duty paid by saints above,
LEAD us from sin, and in thy mercy raise
Us from the Tempter and his hellish ways.
NOT in our own, but in His name who bled,
INTO thine ear we pour our ev'ry need.
TEMPTATION'S fatal charms help us to shun,
BUT may we conquer thro' thy conquering Son!
DELIVER us from all which can annoy
Us in this world, and may our souls destroy.
FROM all calamities which men betide,
EVIL and death, O turn our feet aside.
FOR we are mortal worms, and cleave to clay:
THINE 'tis to rule, and mortals to obey.
Is not thy mercy, Lord, forever free?—
THE whole creation knows no God but Thee.
KINGDOM and empire in thy presence fall;
THE King eternal reigns the King of all.
POWER is with Thee:—to Thee be glory given,
AND be Thy name adored by earth and heaven;
THE praise of saints and angels is thy own;
GLORY to Thee, the Everlasting One.
FOR EVER be Thy triune Name ador'd:—
AMEN! Hosannah, blessed be the Lord!

THOMAS STURTEVANT, JUN.

Prison at Little York,
June 25, 1813.

FOR THE CHURCH.

MARTIN LUTHER'S LAST WILL AND PRAYER.

"O Lord God, I thank thee that thou wouldst have me to be poor, and a beggar upon the earth. I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to thee I return them; nourish, teach and save them, as hitherto thou hast me, O Father of the fatherless, and Judge of the widow! O my heavenly Father, the Father of our Lord Jesus Christ, the God of all consolations, I thank thee that thou hast revealed thy Son Jesus Christ to me, on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome, and all the multitude do persecute and reproach. I pray thee, O Lord Jesus Christ, receive my soul. My heavenly father, although I am taken out of this life, though I must now lay down this body, yet I certainly know I shall dwell with thee for ever; neither can I by any be plucked out of thy hands. God so loved the world, that he gave his only begotten Son, that whosoever believeth in his name shall never perish, but have everlasting life. Amen."

R. C. C.

ON KNEELING IN PRAYER.

"O come, let us worship and fall down, and kneel before the Lord our Maker."

How many repeat these words in the course of the morning service of our Church, without thinking of the meaning of them, at least if we may judge by their behaviour afterwards. In this verse of the ninety-fifth Psalm, they invite each other to humble themselves before that Great Being, from whom as their Maker they can alone expect the supply of their wants; but when as it were in answer to the call, the Minister kneeling, would lead them to the throne of grace, too many, forgetful of the exhortation their own lips utter, sit down, thinking, it enough that the Minister kneels as their representative.

If it is asked why our prayers should be offered to God on our knees, the question may be answered by considering—first, by whom they are offered, and secondly, to whom they are addressed. "Behold I was shapen in wickedness, and in sin did my mother conceive me," is the description given of himself by "the man after God's own heart." "Behold I am vile," was the confession of him of whom the Lord declared he had spoken the thing that was right. "All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, and the flower fadeth: surely the people is grass."—Such is the picture of man drawn by the spirit of truth. By the help of that same spirit, we may discern somewhat concerning the Being to whom man addresses his prayers. He has revealed himself as "the High and Lofty One who inhabiteth eternity," as "King of kings, and Lord of lords;" and Isaiah thus describes his Majesty, "I saw the Lord, sitting upon a throne, high and lifted up, and his train filled the temple."—When therefore we enter the courts of the Lord: let us fix the eyes of faith and humility on these representations of the Almighty, and ourselves, "the people of his pasture, and the sheep of his hand:" let us remember "that God is in heaven, and we upon earth;" and, when we think upon the loftiness of his throne, we shall see the propriety of bowing low on our knees, before his foot stool.

Unhappily, the spirit of pride, which is still one of the most powerful of the evil principles of our nature, is ever ready to dissuade men from a service, which it represents to be an unnecessary humiliation. They who, from such a motive, refrain from kneeling, when they pray, might as well leave off praying at all. Prayer, to be accepted, must be sincere: how then can they be sincere, who, whilst professing penitence, and a desire of mercy with their lips, are unwilling to place themselves in the posture of supplicants. But there is no real degradation in assuming this lowly posture before so exalted a personage; the proudest of men do not hesitate to bow the knee to an earthly king if they receive a favour, or have to ask their life at his hands; and mankind are continually kneeling to their fellow mortals, when their own interest requires them to do so. In Eastern countries, it is usual for all great men to be approached by their inferiors on their knees; and in Japan, a country of Asia, where it is very much to the interest of the Dutch, who trade there, to comply with the customs of the country, their ambassador is not only required to kneel before the emperor, but is not permitted to lift up his eyes from the ground; all the time he is in the royal presence; and yet no one considers he undergoes any hardship, or degradation, by doing so. Since then, man is not ashamed to bend before his fellow mortals, why should he refuse to bow before the great King of heaven and earth?

Indolence, again, prevents some from kneeling during the public prayers. Such persons should consider that God made their bodies as well as their souls; that both stand in need of his protection; and that, therefore, both should unite in his service. Some there may be, who, through ignorance, or inattention, neglect to follow the directions of their prayer books; and the example of their minister, and sit when they are directed by both to kneel. Let such persons search the Scriptures; there they will read that "Solomon, whom the Lord had magnified exceedingly, did not disdain to kneel upon his knees;" that Daniel, who was set over all the princes of Babylon, never neglected to kneel before his God; that the apostles knelt, both at their public and private devotions; and, lastly, that our blessed Lord himself, every action of whose life was intended to afford a pattern to us, approached his heavenly Father kneeling. Let us not fail to imitate him in this act of reverence and humility. The pure and blessed spirits who surround the throne of the Almighty, fall down before him, when performing their most solemn acts of worship. Like them, let us fall down, and worship before his footstool, remembering that "the Lord our God is holy."

MARRIED.—On the 12th inst. by the Rev. R. D. Cartwright, the Rev. William Frederick Stuart Harper, of Seymour, eldest son of Lieut. Colonel J. Harper, R. E. Guernsey, to Elizabeth Emily, eldest daughter of Lieutenant James Harper, R. M.