

nished, the services of many pious and devoted young men are called into exercise at home, which otherwise would have been gladly transferred to this country. As it is, we are indebted to the exertions and influence of that unwearied friend of the Missionary cause in Canada, the Rev. W. J. D. Waddilove, for the recent arrival of two young gentlemen of great promise, who are about to undertake the arduous duty of preaching the Gospel to the remote and destitute within our bounds.

We should be rejoiced to see—more than is at present the case—the youth of the more wealthy and respectable families of our communion turning their attention to this important subject, and entering upon a course of preparation for gathering in the spiritual harvest which calls for the services of so many additional labourers. We believe that when the University of King's College shall get into full operation, and a Divinity Professorship be there established, we shall observe a rapid increase of candidates for the ministry amongst the youth born and trained up in the country. While such cannot by any means surpass in zeal and efficiency those faithful and devoted servants of the Cross who emigrate from the mother country, they would possess at least that advantage of local knowledge and acquaintance with the habits and genius of the people, which would in many cases facilitate the success of their ministrations. Besides, this augmentation of candidates for holy orders from amongst the youth of the country would serve to establish and to spread, in a very important degree, an interest and an attachment for the cause amongst the native-born inhabitants of the Colony at large.

While upon this subject, we are happy to annex the letter of a correspondent, bearing upon the point in question, the insertion of which has been perhaps delayed too long. We are very sure that no difficulty will be experienced in ensuring to candidates for the ministry every assistance which the Clergy can give them in prosecuting their course of preparation; but it strikes us, at the same time, as highly important that means should be supplied of affording some annual pecuniary aid to such aspirants to the ministry as, with the zeal perhaps of a Heber or a Henry Martyn, are not in circumstances to bear the expense attendant upon the prosecution of their studies for this object. But to expand the hint of our correspondent,—while the Clergy would cheerfully give their time and pains to this preparation of candidates, perhaps amongst the more wealthy of the laity of our communion some are to be found who would aid in supplying that lack of means by which so many promising young men are deterred from engaging in this holy work.—

To the Editor of the Church.

Rev. Sir,—In perusing your valuable journal, I have been much struck with the alarming state of religious destitution in Upper Canada; which surely it is not possible for any true lover of the Church to read without feeling his heart burn with zeal for the cause of Christ. Can we, indeed, who enjoy these blessed privileges, remain unconcerned for the spiritual condition of so many of the members of our communion? What, we might ask, is become of the zeal which our martyr-fathers exhibited; and is there no spark of it left in the hearts of the young men of the present day? We cannot think so, but will hope for better things.—I am of opinion that if some method was adopted for training up young men for the ministry, many would be found that would cheerfully devote themselves to the work, precarious, in a worldly sense, as are the prospects of those who engage in it in these Provinces.

The method I would propose, is, that the Clergy in the different towns should select one or two young men of unblemished character,—showing some signs of a work of grace having begun in the heart,—and who would be willing to direct them in a course of study, and assist them with such instruction as would qualify them for Deacon's orders; for in contrasting the services of such with those of the pious and exemplary Catechists who are now employed, I am struck with the force of the observation made by the Bishop of Montreal in one of his letters, that "the people do not derive that satisfaction from a printed sermon, that they would from the lips of a living teacher." Were some such plan proposed, I doubt not that it would receive the ready co-operation of his Lordship, and prove the means of drawing into the ministry many a youth of promise, who would become ornaments to the Church.

I do not wish, Sir, to take up the room of your valuable paper by publishing this letter, but shall feel content to observe your views upon the subject to which it refers, in some future number. Any suggestion as to the means by which young men, anxious to be engaged in the service of their Lord and Master, may, in the absence of a University, obtain the necessary instruction to qualify them for Holy Orders, will confer a favour upon

Rev. Sir,

Your obt. humble servt.

A TRUE EPISCOPALIAN.

Lower Canada, Feb. 1838.

That portion of our observations in 'The Church' of the 5th inst. which related to the Archbishop of Canterbury, was not begotten by any remarks in the 'Christian Guardian'; nor did we say, or mean to say, that in that paper any imputation of unfairness had been cast upon the venerable Archbishop. They were called forth by certain reflections in the 'British Colonist' upon that most reverend prelate;—reflections which struck us at the time as not having been indited in peculiarly good taste, especially in the sneer which they contained even at the lawful titles of the Archbishop.

Our respected contemporary of the 'Christian Guardian' seems to think that a defence of the petition in question would imply a departure from that prudence which he is kind enough to say marks our ordinary editorial conduct. Not having a copy of the petition at hand, we cannot speak particularly as to its phraseology; but we believe, as to its principle and purport, it contended for nothing more than is reiterated in 'The Church' every day,—namely, the legal and constitutional right of the Church of England, and of that Church only, to the Clergy Reserves. From this ground we are not aware of any thing that can induce us to recede.

We ought to add that if, in the petition alluded to, there was

any thing extremely reprehensible, many individuals who term themselves members of the Wesleyan Methodist connexion must bear their share of the blame in having supported the prayer of the petition by the subscription to it of their names. And not only so, but some of our Wesleyan friends used considerable exertions in procuring signatures to this petition; and they are individuals who, so far from having been induced by any persuasion to yield their services in its behalf, freely and cheerfully tendered those exertions from a simple regard for the venerated church from which they have sprung. At this moment, too, we are acquainted with a considerable number of persons in the same connexion who are advocates, as earnest as ourselves, for the maintenance by the Church of England of this her rightful property, and who heartily concur in the views we advance of the ultimate benefit to the great cause of christian truth which would result from placing the Church of England in this Colony upon her proper and constitutional footing.

We cannot see that we are chargeable with any inconsistency in those views of this litigated question, upon which, at the close of his remarks, the editor of the Guardian animadverts. If her Majesty's government should persist in leaving the adjustment of this matter to our local legislature, we affirm now, what we have asserted before, that the most feasible plan for bringing about such an adjudication of the question, would be the re-investment of the Reserves in the Crown. But at the same time that this is a measure in which, for the sake of a settlement of the question, 'the best friends of the Church' are disposed to acquiesce; we do by no means concur in the abstract propriety of such a proceeding, nor do we think it either the most simple or most constitutional method of terminating the discussion. As is recommended in the able Report of the Legislative Council, published last winter, the legitimate course would be a reference of the question to the proper judicial tribunal,—to ascertain, before proceeding to any legislative enactments, whether or not, by any sound construction of law, the claims of any others than the Church of England are admissible. In such a consideration of the subject would probably also be included the question—the importance of which, we doubt not, will soon be more generally apparent than it is—whether or not the power vested in Parliament to 'vary or repeal' the provisions of this Act, was intended to apply solely to changes in the manner or amount of future reservations, and to have no reference whatever to appropriations already made and identified with every other grant of land from the crown.

ST. PETER'S CHURCH, BROCKVILLE.

We are gratified to learn that through the well-directed zeal of the ladies of this congregation, a sufficient sum, as the proceeds of a Bazaar, has been raised to defray the cost of a fine-toned Bell, recently imported from England, and weighing upwards of 1600 lbs., designed for that handsome and commodious Church. We understand that the amount raised by this means has served, in addition to meeting the expense of the Bell, to pay off the remnant of a debt incurred in previous improvements to the church. This liberality is the more praise-worthy on the part of the ladies of that congregation, as it was only during the previous year that, through their means, a carpet for the church was provided, as well as hangings for the pulpit, reading desk, &c. We have pleasure also in being authorized to state that no charge has been made by Messrs. H. & S. Jones, forwarding merchants, for the freight of the Bell up the river to Brockville.

CHURCH AT FENELON-FALLS.

A new church has recently been erected at this interesting and romantic spot in the Newcastle District, which, we are informed, was opened for Divine Service on Sunday the 6th inst. by the Rev. C. T. Wade, Rector of Peterboro'. Although the weather proved very unfavourable, which, in the present state of the roads and other difficulties of communication, operated seriously against a good attendance upon the occasion, the congregation was considerable and the number of communicants 13.

Much anxiety, as in other parts, has been expressed in that neighborhood for a resident clergyman, whose charge would for the present comprise several adjacent townships; and we are informed that the inhabitants are willing to contribute liberally towards his support. We trust that so important a portion of the Lord's vineyard will not long remain without the services of a zealous pastor.

A POOR CLERGY A NATIONAL EVIL.

(From M. Marmier's Letters on Iceland.)

While we were encamped in the middle of the valley, we saw a man approach us whose clothing and exterior had the stamp of misery, and who asked us, in a jargon compounded of Latin, Danish, and Icelandic, if we wanted to purchase milk or fish.—This was the priest of Thingvalla. The lot of the clergy in this country is lamentable, much worse than that of the Irish clergy, who have been the objects of so much pity. They get nothing from government; their whole dependence is on the enjoyment of the farm belonging to the Church, and a fourth of the tithes payable by their parish. They are bound to support the widows of deceased incumbents, and, when disabled by old age or infirmities, they are obliged to share their slender revenues with assistant chaplains. Small fees, also, for the performance of certain rites, are paid to them by the peasants in fish and butter. There are some churches, the whole revenue of which, tithe, farm, and fees taken together, does not exceed from three to four pounds sterling per annum. The parish of Thingvalla is one of this description. Unable to support himself on such slender resources, the priest is obliged to work like the poorest peasant in his district. He cultivates his farm, shoes his horses, fishes, and is, during six days in the week, a fisherman and peasant;—on the seventh he puts on the surplice, and preaches to his parishioners. The worst of it is, that with this life of labor, the priest at last comes to resemble exactly the boatmen, with whom he spends most of his time. As he works like them, so he also learns to drink brandy like them; he forgets the dignity of his cloth, and if on a Sunday he preaches patience and sobri-

ety, it is hard to say how his hearers can keep their countenances.

The dwelling of the Priest of Thingvalla was more filthy and wretched than any of the peasants' dwellings which we had hitherto seen. We spent the night in the church, which is the usual place of refuge for travellers who, in bad weather, cannot sleep under a tent. The church, besides, is considered an appendage of the priest's farm; thither he goes when he wants to write; there his wife hangs her yarn, and whatever trifles strangers pay for leave to spend a night or two under its roof is his emolument.

The Right Rev. the Bishop of Bombay arrived here from England late on Thursday evening in Her Majesty's steam-packet *Vulcano*, from Gibraltar. His Lordship landed on Friday morning, and paid his respects to his Excellency the Governor, and the Commander-in-Chief of Her Majesty's Naval Forces; and in consequence of a request from the Archbishop of Canterbury immediately made preparations for holding a confirmation. In the evening divine service was read in the Government Chapel by the Rev. John Cleugh, after which the Bishop addressed the candidates for the holy rite. At ten o'clock on Saturday morning a very respectable congregation was present to witness the ceremony—the first of the kind performed by a Protestant Bishop in Malta. Considering the very short notice, it was gratifying to find that 119 persons were presented for confirmation. The Right Rev. Prelate, after the laying on of hands, delivered to them an appropriate and impressive discourse. His Lordship was assisted at the altar by the Chaplain to Government and the Chaplain to the Forces, as well as by the Chaplains of Her Majesty's Navy belonging to the ships now in port. Immediately after the ceremony the Bishop of Bombay embarked, under a salute from the batteries, on board Her Majesty's steam-packet *Firefly*, for Alexandria, on his way to his distant diocese.—*Malta Gazette*, Jan. 17, 1838.

EARL FITZWILLIAM'S LIBERALITY TO THE CHURCH.

Earl Fitzwilliam is at the present moment most liberally assisting in the building and enlarging no less than six churches in this neighbourhood, viz.—a subscription of £500 towards the erection of a church at Thorpe; a liberal sum for a new church at Kimberworth; £500 in aid of the rebuilding of Rawmarsh church; and the entire cost of enlarging the churches of Tinsley, Wentworth, and Tankersley, for the accommodation of the poor in their respective parishes. In addition to this munificence towards the church, we may add, that within the last few years his lordship and his revered and venerable father have expended many thousands of pounds in the erection of the churches of Swinton, Hoyland, and Gressborough.—*Doncaster Gazette*.

Great exertions having been made by the Rev. John Davies, Rector of St. Clements, in the city of Worcester, for the religious instruction of the bargemen, fishermen, and others, connected with the canals, and river Severn, the Bishop of the Diocese has been induced to license the Rev. Frank Hewson, B.A., of Trinity College, Dublin, and late curate of St. Mary's Birmingham, to act as a *Home Missionary* among this hitherto neglected and consequently depraved class of our fellow-creatures. It is hoped that the attention of the religious world will be turned to this important undertaking, and that those who have the means will open their purses in aid of so good and so needed a work.

The pages of scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation to the other, are sure to display new beauties, and present us with higher attractions.—*Hervey*.

Some employments may be better than others; but there is no employment so bad as the having none at all; the mind will contract a rust, and an unfitness for every good thing; and a man must either fill up this time with good, or at least innocent business, or it will run to the worst of waste—to sin and vice.—*Bp. Burnet*.

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY.

Reverend Brethren,

You are hereby notified that the next meeting of the Association, will take place (D.V.) on Wednesday, June sixth, at the Rectory of Cornwall.

Your faithful Brother,

H. PATTON, SECRETARY.

Kemptville, May 9th, 1838.

DIED.

At Fenelon Falls, on the 2nd inst., after a protracted illness which he bore with Christian resignation, W. Langton, Esq. aged 67.

TO CORRESPONDENTS.

The 'Penitent's Death Bed' is a pleasing and touching poem; and shall be inserted as soon as possible.

The communication of 'Zadig' in our next.

The interesting tale by 'Unus', as soon as our limits will allow of its insertion in consecutive portions.

LETTERS received to Friday May 18th:—

Rev. R. F. Campbell, rem. in full for vol. I and add. sub.:—J. L. Hughes Esq. rem.—Rev. H. J. Grasett, with rem. from Rev. G. Graham, and Rev. V. P. Mayerhoffer;—L. Moffatt Esq.—Rev. W. M. Herchmer;—Rev. C. T. Wade;—Rev. H. Patton;—P. M. Georgina;—Rev. G. Archbold;—Rev. G. Mackie, [his second letter is received];—Rev. S. Armour;—Rev. H. Scadding;—J. Kent Esq. (2) with enclosures;—Mr. Robert Maxwell;—J. White Esq. P. M.—Rev. W. M. Harvard;—Rev. A. F. Atkinson.

In consequence of the seasonable arrival of our expected supply of paper, we are happily able to issue this number at the usual time.