The Church,

VOLUME IX.-No. 13.]

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COBOURG, CANADA, FRIDAY, OCTOBER 3, 1845.

poetry.

THE MINISTRY OF ANGELS.

How precious, when earth looks deserted and dreary, And for comfort in vain through life's follies we roam, Is the faith that in Heaven there's rest for the weary, And angels around us that point to our home! For, I fain would believe, that, or waking, or sleeping, Still hovering near, round my path and my bed, One bright, special guardian lone vigil is keeping, To ward off each danger that threatens my head.

And, methinks, from each clod, and each leaf that's around us Angel-voices have tones for the listening ear; And if once we might break from earth's chain that has

bound us, Bright legions of angels would welcome us here. Hast thou wandered alone in the calm silent night, When the stars gaze so thoughtfully down, And ne'er fancied them angel-eyes gifted with sight,

That could meet thee with smile or with frown? And, hast thou not felt, when the storm hath been raging,

And the whirlwind uprooted tall trees in his path, As if angels embattled, heree warfare were waging, And outpouring on earth their dread vials of wrath? Or, the soft breath that comes from the sunny south-west Having kissed every flower it met on its way, To allure thee from sin and from sorrow away?

Yes 1-even those loved ones, whom death snatches from us, Away from life's pleasures, to mansions above, Are transformed into angels, whose care will be o'er us, Till we, too, shall meet them, where all will be love.-Then, whene'er this cold world looks deserted and dreary, And, for comfort, in vain through life's follies we roam Be assured, that in heaven there's rest for the weary, And angels around us, that point to our home ! -Footprints.

CHURCH DOCTRINE, A WITNESS AGAINST WORLDLY TIMES. (By the Rev. F. W. Faber, M.A.)

We live in very worldly times. No one can doubt this who hears or reads ever so little of what is going truths and natural mysteries far beyond what they are wiser than our forefathers, but only in the ways of fear or love of beings and things invisible is counted last for ever, and that people never died: only we think about the angels, another in which to meditate ter in this town, but his family remain at the mercy read there the names of people who have just died, upon the dead. and thus the world in its own newspapers witnesses

bad thoughts and evil wishes; for all God's truth has that guide and govern our affairs and concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns, namely, blowing along with it to do us good and make no the west side of Chester-square for all concerns and is a neat structure of the old style a blessing along with it to do us good and make us the Angels of God.

has forgotten the invisible world which surrounds us, been before observed. and is among us. We treat God's works lightly, and "This theme of Angelical Ministry is indeed very Breynton." greatness is in our contempt of earth, and all it has to the bounds of modesty and sobriety." give or show. It is an age of intellect-worship, of gross material views, of money-making, and of a poor, LABOURS OF THE EARLY MISSIONARIES that since we last met together for public worship, I were true and right, should deepen our humility, seeing on around him. The times are very worldly. We contribute to the stock of definite knowledge. The

roads, changes here and changes there, all sorts of wild contemptible. And we are thus led by the cold and course of the civil war. plans and dreams, we hear of continually, we hear of rigid temper of the age to lower the mystery of our nothing else. The world speaks of nothing else, thinks Lord's Person, His Church, and His gifts, the Sacraof nothing else. Men of business, from sunrise to ments; and, as to the angels and the dead, we do not sunset, are making money. Their hours are all spent deem it worth while to think much about them. They with his family, to fly for the safety of their lives, nor use of the Liturgy of that Church of which, under in writing letters, in keeping accounts, in going to pub-do us no good, and they are beyond our doing them can I learn where he is concealed. His fine church Gd, he is the head; I mean, whenever I perform lie meetings and so on. Men in power are struggling good. So we say. We are angry if people try to is turned into barracks by the rebels, and a beautiful to keep their enemies out of power; planning, schem- make more of them. Ease and luxury and literary ing, debating, toiling continually. Then for people self-congratulation want to have as little of a spiritual who have less to do, there are theatres, races, balls, world interfering with them in this life as possible.— family, since which I have had no intelligence what is his kingly government; and the very naming of him All these are the sort of things newspapers are so full trine witnesses against worldly times, let us take the of. We might almost think the world was going to Church's giving us two feast-days, one in which to soner, escaped out of their hands, and has taken shel-

against itself. Now when we read or hear of all these here the teaching of Scripture regarding the order and aries. I have heard, indeed, that Mr. Winslow, of things, of all this early rising and taking late rest, and offices of angels; although it is now a-days little Braintree, Mr. Thompson, of Seituate, and Mr. Clark, eating the bread of carefulness, it must sometimes attended to, and would astonish many people if fairly of Dedham, have not left their missions nor suffered come across us, "When do these people find time to drawn out. Yet one is not certain that it might not any actual violence, though much threatened. In short, we are all of us in a distressful situation. In shall be pleased to relinquish his right of government repent? when do they hate the world? when do they in such as are light-minded. Those who wish to gain the town we are exposed to famine; in the country, or jurisdiction over these colonies. Then, and not despise its honours? when do they neglect its gold and deeply practical, consoling, and elevating views on the to the sword. The town is straitly besieged, and till then, I shall think myself lawfully and properly aceptse its honours? when do they neglect its goin and deepty practical, consoling, and elevating views on the sword. The town is strately designed, and the then, I shall think mysen inwinny and property subject, may be drawn thereto by the services and lessons whether the king's troops are not thought strong absolved from my oath of allegiance, and all obligations. when do they find time to be Christians? How appointed by the Church for the Feast of St. Michael. enough, or whether the general has no fighting orders, they whether the general has no fighting orders. strange to be sure it all seems—I wonder what the In this place I rather wish to treat the doctrine as a I cannot say; but this I am certain of, that unless end of it all will be!" Or in another way, we may witness against worldly times, to set forth the way in something be speedily done, the town will fall into copal clergy in America, at least in these parts of it, the people, their greediness and sin, would he be easily brought to believe that the usual service without heir company or doce that the believe that the belie the people, their greediness and avarice, and worldning in our walks, in the company or those on our journeys, in churches, or at times in r that all those men were in the middle of a hot battle, society, when the conversation becomes any way unof a deadly fight against the world, the flesh, and the chaste, or runs into inexpedient jesting or light words devil? Really it is fearful to see how the world goes about the Church and her customs, when God's Name on, so high, so careless, so proud, so antichristian, as falls unthinkingly from any one, when low views are if there were no Holy Trinity, no Heaven, no Cross, put forward, or worldly perplexing arguments are bound directly into this port." no Angels, no Dead Men, no Churches. It is fearful. forced uncourteously upon religious people. In all But there will be an end of it all; and that end will such cases the thought of the angels may keep us safe be more fearful still. God give us grace to hate it from taint, where one would be backward to invite thoughts more high and awful still. Now for fear any This is the world then, which we see. It wishes thing which might be said should seem what people to be seen. It does not hide itself. It is proud of call poetical, by which they mean unreal and not itself. It thinks itself fair and beautiful, and glorious binding, the doctrine, viewed as a witness against and wise, like Jezebel with her painted face. But worldly times, shall be stated in the language of Bishop there are other people, a few at any rate, perhaps Bull, one of the gravest Doctors of the modern English many, God only knoweth, who do not live in this world, Church, and of all men, from the frame of his mind in the devil's world, but in Christ's Church: people as well as his deep learning, least likely to be carried who cluster quictly around the Cross of Christ in away by poetry, or drawn unawares into beautiful but in the fields, or in the counting-house, or at the manufactory, just as other people do, nay, more regularly, angels do not now ordinarily appear in visible forms, more industriously, more soberly than others. But or speak by audible voices to men, as in ancient times their hearts are not there. They are set on things they did. After God had once spoken unto men by above. They live in heaven. They are being with His own Son, manifested in the flesh, and by Him fully Christ, they are one with Him and He with them, their revealed His will to the world, and confirmed that life is hid with Him in God. Their souls are swelling revelation by a long succession of unquestionable miwith immortal hopes, and what are this world's brightest racles, there was no such need of angelical appearanthings to them? The lond and merry noises of the ces, for the instruction, consolation, and confirmation world are as little to them as the running of a stream, of the faithful. The succeeding ages do indeed afford for the song of angels is ever in their ears. They us very credible relations of some such apparitions have a different sun and moon from other men. For now and then; but ordinarily, I say, the government the Lamb of God is Himself their bright and shining of angels over us is now administered in a secret and Sun, and the Church, through which He shines and invisible manner. Hence too many have been inclined sheds His beauty, is their faithful and perpetual Moon. either flatly to deny, or at least to call in question, the Now it is clear we must all grant that the times are truth of the doctrine we are now upon. But they very worldly. We must all see that people who live have souls very much immersed in flesh, who can the sort of life we read of in the newspapers, cannot apprehend nothing but what touches and affects their think much about their souls. But then some of us senses; and they that follow this gross and sensual who have neither honours nor riches nor business, may way of procedure, must at last necessarily fall into not exactly see how all this concerns us or what we downright epicurism, to deny all particular Providence have to do with it. The times are worldly it is true. of God over the sons of men, and to ascribe all events But what is that to us? We did not make them so. to those causes that are next to them. We cannot help it. They can do us no harm. They "But besides, although the ministry of angels be cannot make us worldly. Now this is just the very now for the most part invisible, yet to the observant it thing I wish you to see. The times being worldly is not altogether indiscernible. "We may trace the footsteps of this secret Previ-They do make us worldly. We are concerned in it dence over us in many instances, of which I shall note many ways; it makes God angry with us as a nation, a few. How often may we have observed strong, it may make Him punish our children for it-it tempts lasting, and irresistible impulses upon our minds to do us to be worldly, it tempts our friends and relations certain things we can scarce for the present tell why and makes them worldly, and does a great deal of mis-or wherefore, the reason and good success of which we chief to our bodies and souls which we cannot now see afterwards plainly see? So, on the contrary, there in their machinations, the deluded people here have or understand. So then, though we may have neither are oftentimes sudden and unexpected accidents, as we call them, cast in our way, to divert us from certain a twelvemonth, and have driven the king's troops and concerned in the times being worldly: and a very great enterprises we are just ready to engage in, the ill consequences whereof we do afterwards, but not till then, tigue. They have spread terror throughout the proworldliness, and keep it at a distance; which God, apprehend. Again, how strange many times are our vince. The king's forces evacuated the town to reblessed be His Holy Name, gives us the means of present thoughts and suggestions in sudden and surprising dangers! We then upon the spot resolve and them embarked all the crown officers, and as many of When we say the times are worldly, we mean that determine as well as if we had a long time deliberated, the loyal inhabitants with their families as could be people are always thinking of and loving things they and taken the best advice and counsel; and we our received by a large fleet. In consequence whereof, ⁸ee, things seen, things temporal, things that profit selves afterwards wonder how such thoughts came into the provincial army are in possession, and the govern-them the provincial army are in possession, and the govern-them the provincial army are in possession. But this is the bartisms amounted to 398; marriages, 130; spiracy of circumstances, which we sometimes experience in our affairs and business, otherwise of great could not leave their families and habitations, must sance and comfort, and beauty, and love, and prospe- difficulty; when we light upon the nick of opportunity; live in fearful expectation and danger of the effects of rity, of eating and drinking, marrying and giving in when the persons, whose counsel or assistance we most that prejudice and malignancy of spirit to the power marriage; times when people do not think of death, need, strangely occur, and all things fall out according of which unavoidable necessity has left them. All of judgment, of Baptism, of Bibles, of Churches, of to our desire, but beyond our expectation. What the clergy of our Church who were in the town (one Holy Communions, of constant prayer, of fastings and strange ominous bodings and fears do many times on only excepted) are gone off; a few of us who had not be to been the total of the constant prayer. The total of the constant prayer, of fastings and the constant prayer, of fastings and the constant prayer. watchings, of self-denial and hard penance. Worldly a sudden seize upon men of certain approaching evils, the opportunity, or, if we might have had it could neitimes are times when all the world, but a few, seem to whereof at present there is no visible appearance !- ther leave nor transport our families, still remain at have agreed with each other to forget all these things, And have we not had some unquestionable instances our respective missions in the country, unable to judge and to say nothing about them; not to take the trouble of men not inclined to melancholy, strongly and unto say nothing about them; not to take the trouble of men not nothing of the near approach of their continue, this depending on the pleasure of those who work the shift provide the state of the state of the shift provide the state of t death, so as to be able punctually to tell the very day now hold us in their power. As to myself, I have their faithful servants." Now all the doctrines of the Church are opposed to of it, when they have been in good health, and neither hitherto been unmolested in my usual attendance on worldliness. The Church herself is the world's enemy. themselves nor their friends could discern any present my public duty; I have in no instance been compelled She is set down in the earth by Christ to fight with natural cause for such a persuasion, and yet the event to any compliances incompatible with my allegiance the world and to get the better of it: which she will proved that they were not mistaken? And although to the king or my fidelity to the Church. I have to account of my melancholy situation and prospects,

tian truth, which recommend themselves to us, as and impressed upon us by some superior influence.— steady and determined, at all hazards, to abide by prehensive have been since realized, with the addition of Rome, or dissent, as to the scriptural nature of our leading us from the world, lifting us above it, making For of such dreams we have plain and undeniable their principles and profession." us humble with great thoughts and cheerful with great instances in history, both sacred and profane, and in hopes: doctrines which carry us off from ourselves, our own age and observation. Nor shall I so value and save us from selfishness, which is meanness.— the laughter of sceptics, and the scoffs of the Epicu-Among these are the doctrines of Angels and commu-nion with the Dead. The Church calls us on St. Michael's day to medicate on the wonderful order of New Church has now the best account that the hest account that the hes Angels; and if we have made right use of that day be given of them, to ascribe these things to the minis-Angels; and if we have made right use of that day year by year, doubtless we have been saved from many bad thoughts and evil wishes; for all God's truth has that guide and govern our affiirs and concerns, namely

Angels and the Dead, are great safeguards to us in (to which we have all the reason in the world to give these days. The noise of the world, the bustle of credit) often and most expressly speak; and the wiser furniture, or any part of my interest, except bedding, chamber, in a strange place, together with my five mocommerce, the pride of science, our self-praise, our heathens themselves acknowledged as much, though flattery of one another, our foolish complacency in our they called those blessed instruments of God's Provinational greatness, our idolatrous worship of success dence over the virtuous by other names than we do, in life; all these are so many humours of an age that as by that of 'good geniuses,' and the like, as hath

give profane judgments upon them, and even venture pregnant, and hath administered abundant matter to to praise them for their adaptation to man's moral or exercise the more curious wits, who have raised very mental being. We have forgotten our own place in many questions about it of more subtlety than profit. God's sight, as grievously corrupt and very far departed "But for my own part, being truly conscious to from original righteousness. We do not remember myself of my infirmity, and believing that what I disthat our only dignity is in our being knit up with the course at this time of the ministry of the holy angels, their churches altogether. The following letter, withinvisible world of spirit, and joined to a spiritual I deliver in the presence of some of those heavenly brotherhood, through Christ our Head; and that our ministers, I shall be very careful to keep myself within out signature, appears to have been addressed by one

> IN AMERICA. (From the British Magazine.)

[Continued from our last.]

The following extracts from the letters of the misgetting riches. Trade and noise, ships, railways, either poetry and so harmless, or superstition and so and sufferings to which they were exposed during the

From the Rev. H. Caner.

"Boston, June 2nd, 1775. organ that was in it broke to pieces.

of the rebels. All letters are intercepted, so that I I. The holy Angels. I will not bring together can obtain no particular account of the other mission-

family during the passage.

Besides the personal hardships to which the clergy were exposed by their fidelity to the king, they had | prevent it. to take the painful alternative of garbling the Liturgy to which they had promised to conform, by omitting

of the clergy to his parishioners :---" March, 1777.

have seen an act lately passed our general court, fornay discountenance the people's support of the indepreaching I have generally avoided these matters, and so far I could reconcile my performances to the act.

"But by vows, oaths, and subscriptions, which have

been made on earth and recorded in heaven, I am

both my oath of allegiance, I say, and my solemnly

of many others, which I at that time hardly supposed Church.

From the Rev. H. Caner:— "Halifax, May 10th, 1776. "As to the clergy of Boston, indeed, they have for mined to maintain my post as long as possible, I con- taken place; and the retreat has been so sudden and a blessing along with it to do us good and make us pure. Again, the Feast of All Saints, leads us to the relevance consideration of communication of communicat solemn consideration of communion with the dead; are appointed by Divine Providence as the guardians and confusion of the inhabitants on this occasion. I in the inhabitants on this occasion. I is the inhabitants on the i and to think of it in this light as a safeguard against worldliness. There the subjects of secred thought the help These two subjects of sacred thought, the holy For of this, as you have heard, the Holy Scriptures Halifax, where we arrived the 1st of April. This the most distressing circumstances imaginable—an Vauxhall-bridge-road, Pimlico, extending to the Thames, the arrived out of the size for two new churches are already marked out. sudden movement prevented me from saving my books, exile from my native country-pent up in one wretched the sites for two new churches are already marked out. wearing apparel, and a little provision for my small therless children, oue son and four daughters-deprived of every other earthly enjoyment, and entirely at a loss

I receive from the benevolence of the worthy Dr. sole me, unless it be a consciousness that I have never square. This chapel is to give accommodation to between contributed to kindle the destructive flame, but, on the contrary, have exerted all my little influence to

> "P. S .- Dr. Caner, Mr. Walter, and Mr. Badger, are all safe at Halifax. Mr. Thompson of Scituate is dead.'

THE CHURCH.

(To be continued.)

By a Correspondent of The Irish Ecclesiastical Journal.)

bidding all expressions in preaching and praying that are harmless words, at the worst; some few will think chester. them good words. A large number who are members pendency of these colonies on the British empire, on the penalty of fifty pounds. You all know that in my reaching L here t_{1} to t_{2} the church, if they chance to take up your paper, and fortune leads their eye to fall upon this page, will lay it down again with some such exclamation as the bishop of Bangor, on the 12th inst. The Church conlay it down again with some such exclamation as the tains a nave and chancel, it is in the pointed Gothic style,

and a professing Methodist were the reader, his eye would light up at the sight; he would recognise in it mijesty King George the Third, and to the constant use of the Liturgy of that Church of which, under Gid, he is the head; I mean, whenever I perform publicly. And you all must know that there are va-rious expressions in this Liturgy which plainly dis-contenance all kinds of rebellion and opposition to his kingly government; and the very naming of him as 'Our Most Gracious Sovereign,' is, I suppose, suffi-cient to break the law. To give un these petitions or cient to break the law. To give up these petitions or crowd upon his thoughts, embodied in this one dear Diocese of Exerter.—On Saturday last, the Lord Bi-

Church" at all, than to be ashamed of her ?

WHOLE NUMBER, CCCCXXIX.

Hanover-square, will be open for divine worship, making the fourth which has been built in that portion of the pa-Whilst the friends of the Established Church in this parish have been erecting new churches, the Roman Catholics have not been idle, for at the present time a new cha-pel, of the Gothic style of architecture, is in course of "I am now at Halifax with my daughter and ser-vant, but without any means of support, except what the horrors of civil war!—and I have nothing to con-the horrors of civil war!—and I have nothing to con-street-mews, at the back of Mount-street, Grosvenor-street-mews, at the back of Mount-stree 1,400 and 1,500 persons .- Globe.

CROSTHWAITE CHURCH, KESWICK, one of the most ancient in the kingdom, has been repaired and almost rebuilt, by the liberality of James Stranger, Esq., of Lairthwaite, who has expended upon the pious work at least £4000.

RIPON DIOCESAN CHURCH BUILDING SOCIETY,-We have much pleasure in announcing that the late Mrs. Lawrence, in addition to the munificent assistance she uniformly extended to this most excellent society during her life, has bequeathed to it a legacy of £5000 three per cent. reduced annuities free from duty.

(By a Correspondent of The Irish Ecclesiastical Journal.) Sir,—I have headed this letter with two words, simple words enough, and easily understood. They are harmed

CHRIST CHURCH NEAR MOSTYN .- This beautiful edi-

prayers while I use the other prayers, is against the present light of my own conscience. "Both my oath of allegiance (which neither the congress, however respectable in their personal cha-racters, nor the none binself can absolve me from.) word, "Methodism." Or had I written "the Kirk," or the "Independent Church," or "the Brethren," or "the Tabernacle," to all these, loving and faithful hearts would have responded, from every member of the communities responded, from every member of the communities they represented. But "the Church!"—to love her they represented. But "the Church! —to love her is sinful among Churchmen! to be called by her name is little less than heresy among her children! This the uniform kindness and respect with which he had been received everywhere, and by all, both clergy and been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect with which he had been received everywhere are block and respect where are block and respect with which he had been received everywhere are block and respect where are block and respect where are block and respect with which he had been received everywhere are block and respect where are block and respect w is strange. Would it not be better not to be of "the laity; and not less at those places where so kind and re-Church" at all, than to be ashamed of her? I heard of a Clergyman who began his sermon by mentioning "the Church." It was not long ago; nor was it very far from your printing-office. Some of your readers may remember it. Incidentally he said. the congregation could not constrain their laughter. collected, gain a circulation which few single Sermons, however good in themselves, have the happiness to com-mand.— Western Luminary, Aug. 12. DISMISSAL OF A PARISH CLERK .- It is not generally known that, under the recent Act of 7 and 8 Vic. chap. 59, sec. 5, passed on the 29th July, 1844, power is given to the Archdeacon of a district, to summon a parish clerk before him, to answer any complaint which may be made for misconduct in his office; and thereupon, summarily hear and determine the truth of the matter charged, and who is technically called a "High Churchman," as a if the complaint is proved to the satisfaction of the Archdeacon, he is authorized to suspend, or remove, such pa-rish elerk from his said office, by certificate under his hand and seal, directed to the Rector, or other officiating minister of the parish. Under the authority of the above named act, Mr. Horne, as one of the proctors of the Consistory Court of the Diocese of St. Asaph, on the behalf of the Rector of the parish of Ysceifiog, caused Thomas Hughes, the parish clerk, to be summoned to appear before the Ven. Archdeacon Clough, at the school room, in viour's body, would give his life (at least he will tell you so) in their defence. The Presbyterian is a him, for having absented himself from Divine Service on you so) in their defence. The Presbyterian is a "High Churchman," for, although his notions of the Church are unscriptural, he many a time shed his blood upon his own Scotch mountains sconer than tice of a matriage, which was to have been performed, and went from home with a full knowledge that such was humour of the times in all cases where my conscience "The several offices of the Church, except the ourselves, who loving the Church, such as St. Patrick to have been solemnised, in consequence of which neglect to have been solemnised. The several offices of the Lord's day worship, I founded it and the Reformers restored it, would glad- the rector himself was absent. The Venerable Archdeacon, after a careful examination of the witnesses, who greater strength and favour; and these are the men that are called "heterodox," "uncharitable," "steeple office of Parish Clerk of the Parish of Ysceifiog, in the Those good people also who attend extra-parochial of the extensive parish of Winwick is now completely of the extensive parish of Winwick is now completely effected. The act obtained for the purpose four years are baying been found inefficient, an amendment act bas WINWICK RECTORY .- The long contemplated division be offended with the name, or think that I use it in durision. In soher connect then are High Church derision. In sober earnest, they are High Church-men, and bitter ones too, according to their notions By the former act the townships of Newton and Croft of the Church. They place it in irregularity, in had each been constituted a separate parish and rectory, choosing a pastor, in being free to do what they like in these matters; and they too are martyrs, and make sacrifices to retain their High Church principles sacrifices to retain their High Church principles.— They make great sacrifices; for, rather than forsake their High Church notions, they would stand in the way of giving to the poor man a minister, or the poorbox collections to their starving brethren. This must parish and vicarage of St. Thomas in Ashton; and the was directed to be in readiness. Good God! what thou faithful unto death, and I will give thee a crown be very painful to them, but they are too good Churchmen to avoid it. Let them retain their principles if they think they ought, but let them not call others they think they ought, but let them not call others pulation has reached a prescribed limit. The noble con-names, and point them out to the opprobium of the duct of the rector of Winwick in building wholly or chiefly public, because they desire to retain their's. And at his own cost three new churches with parsonage houses while they, according to their various notions of what and schools, in endowing these churches, as well as three old parochial chapels, with the tithes and other emoluis right, strive to pull down "the Church," let those ments of their respective townships, and thereby alienat-who are not ashamed to be called *Churchmen*, stand ing from his own income nearly $\pounds 2,000$ per annum, and ing from his own income nearly 22,000 per annum, and not content with supplying existing wants, but looking forward to, and making provision for, the future; conduct such as this, exhibiting such princely munificence and costly self-sacrifice, is above praise. We trust the infec-tion of this mighty example will spread itself far and wide, until all the overgrown parishes in the kingdom have become thoroughly *Winwichized.—Liverpool Mail*. A SINGULAR movement has commenced in Calentta among the Hindoos, arising, as is alleged, from the over zeal of some Missionaries and others, in making converts of young boys and girls. In consequence of this, a meeting had been held by the Hindoo community, which was numerously attended, and at which it was resolved to establish an educational institution free from all possibility of missionary influence. The matter had been taken up with so much spirit and determination that it was expected the design would be immediately carried into execution. It was to be a free school, and one thousand rupees per of the 'Faith and duty of a Christian,' and that he is now experiencing the beneficial results of such an admirable compilation of Scripture passages being in the hands of his people; not only the young, but the old too, being desirous of committing the texts to memory." It appears that Mr. O'Meara has been using his translation of the his people; not only the young, but the old too, heing desirous of committing the texts to memory." It appears that Mr. O'Meara has been using his translation of the Liturgy in manuscript for the last four years in his pubbeen considered capable of taking care of themselves, and hic ministrations; "but," he writes, "the book not being in the hands of my people, more than half the benefit of that first of all human compositions has been lost to them; but were it printed, it would be a powerful auxiliary, not only to my own labours in the extended mission under my charge, but to others who are labouring among the same tribe, and L have it from the month of a reality of a mong the same tribe, and L have it from the month of a reality of a mong the same tribe, and L have it from the month of a reality of a mong the same tribe, and L have it from the month of a reality of a mong the same tribe, and L have it from the month of a reality of a mong the same tribe. same tribe; and I have it from the month of a zealous past, when, under similar provocation, instead of founding

with deep and perfect hatred! It is His enemy.

prayer and repentance. They go to their daily labour untheological language.

does very much concern us. They can do us harm. honours nor wealth, nor business, yet are we very much duty it is for all of us to protect ourselves against their

and mirth, of life and health and good spirits, of ele-

they have fied, and are daily flying, to Halifax, to so already. Quebec, to the West Indies, and to England.

From the Rev. J. W. Weeks :---"Portsmouth, Sept. 7th, 1775.

rable: they have enemies all around them, and no ceive proper directions, it will be best to harmonize friends but God and their consciences. I am now and acquiesce with the determination of a majority of stripped of the comforts and conveniences of life; my our brethren on the continent; our unanimity, I imawife and a family of eight helpless children are obliged gine, will conduce much to our honour, and be a mean to seek shelter in a wilderness, the horrors of which more strongly to convince both friends and enemies or a latitudinarian. they had never seen or felt before. And yet even of the sincerity of our religious profession, and of prothere they have not been suffered to remain in quiet. moting the revival and permanent stability of our Their happiness has been often interrupted by insults, Church. and by the snapping of a loaded gun at Mr. Bailey and me while walking in the garden.

Wonted charity; and should you desert us, we should there shall be some alteration or change in politics become mere outcasts from humanity. I never en- and government, or till I have proper authority to leavoured to provoke resentment; I yielded to the make the omission in the Liturgy proposed. numour of the times in all cases where my conscience the to open the doors of my church on the days of stand ready to assist any of you in, so long as I sojourn fasting appointed by the congress; from a regard to among you, and I recommend it to you all, nay, I semy own safety, I did it. My greatest enemies can riously exhort you, to spend the Lord's day with reveallege nothing against me, and yet I am represented as an enemy to my country; and have been obliged o sign a declaration that I would obey the Congress, point out to you, as most conducing to your spiritual else my family would have been turned away, and not welfare. suffered to land at Kennebeck, and my furniture forfeited. Yet still some few of my parishioners remaining at Marblehead find fault that I left the town, and say that I was in no danger; and that no one, notvithstanding my name had been canvassed at the Congress, would have insulted me. They are all obliged to bear arms, and how soon I might have been of our Saviour to St. John, in his book of Revelations, called upon to take them up against my king I know directed to the Church of Smyrna: 'Fear none of not. It had been given out that there should be no those things which thou shalt suffer; behold, the neuters, and my gun and ammunition had been exa- devil shall cast some of you into prison that ye may mined by order of the colonel of the regiment; and I be tried, and ye shall have tribulation ten days. Be

shall we do or whither shall we turn? "Afford us your direction and advice."

From the Rev. Edward Winslow :---

"Braintree, 10th April, 1776. "Strengthened by an astonishing accession of numkept the town of Boston closely blocked up for almost

so intimidated many of the king's Ioyal subjects that part of them in the neighbouring colonies have done

"Wherefore, after long thinking upon the subject, sistent with conscience, and without being exposed to

the penalty of the law, yet at best it must be very lame and imperfect, and that upon the whole, in the want "The condition of your missionaries is truly deplo- of the presence of a diocesan from whom we might re-

"Having said thus much, I am now to inform you

that I shall now, from this day, cease from carrying "We have no hope but in the experience of your on the public worship in the church, till such time as

> rence and devotion in your own houses, or in such other manner as your consciences shall direct and are in want of argument!

"And may Almighty God smile on our endeavours to hold fast our integrity, grant us again the enjoyment of our ancient unrestrained liberty for his public worship, and finally crown us with his everlasting happiness in the world to come. "I conclude what I have to say with those words

of life.' "

The Rev. Mather Byles, finding his congregation at Boston determined to withdraw all further support, accepted an invitation from the Churchmen of Ports-

"Unhappily," he says, April 29, 1775, "on the very next day the sword of civil war was unsheathed, and there was a battle between the regulars and provincials, in which numbers were killed on both sides. In consequence of this, New England is now in an uproar-Boston is besieged-letters are intercepted _and all friendly intercourse between town and country prevented. The inhabitants of this place are now fined to a garrison; nor, indeed, is there any safety elsewhere for those who have distinguished themselves as friends of government."

During his ministry in Boston, of six years and a

October 7, 1776, he writes :--

"The situation of the missionaries is, at this time, vastly distressing. If government should not be reestablished, I am well convinced that no Episcopal last, been necessitated to retire from their respective stations. In the midst of this perplexity, beside the testimony of a good conscience, we have nothing to animate us but a full confidence in the generosity of the venerable society, that they will never abandon

"Halifax, May 4, 1777.

to because of the Holy Ghost who is with her and in I am no doter on dreams, yet I verily believe, that lament some defection in my congregation at Brain- with the reasons of my not repairing to my mission at ther. But there are some particular portions of Chris-ber, But there are some particular portions of Chris-ber bet the comfort to find much the greater part because of the Holy Ghost who is with her and in tree, but the comfort to find much the greater part because of the Holy Ghost who is with her and in tree, but the comfort to find much the greater part because of the Holy Ghost who is with her and in tree, but the comfort to find much the greater part because of the Holy Ghost who is with her and in tree, but the comfort to find much the greater part because of the reasons of my not repairing to my mission at these children of the forest who have fallen into the arms they fear nothing to their creed from enlightening the

/ nd again,

Many smiled; others looked excessively chagrined and indignant, and all seemed to think that, for a mi-"No letters can come to us but such as are enclosed I am of opinion that, though some means might be nister of "the Church," speaking from a Church-pulin the general's packets, or sent by a king's ship, devised to carry on some kind of public service con- pit, to Church-people, to name "the Church," had something dreadful in it.

This, however was not the object of my letter. I wish to observe upon the absurdity of regarding one man to be avoided by the better kind of Christians .----A little reflection will shew that every one who is not in some sense, and according to some notions of the Church, a High Churchman, is either a careless man

The Methodist is a "High Churchman," who, re garding his class-meetings as a true figure of the Sathat it should be taken from him. We honour him for this. There are some High Churchmen among ly die, even now, if from their blood it might gain men." What funny names people invent when they county of Flint.- Chester Courant.

derision. In sober earnest, they are High Churchsacrifices to retain their High Church principles .-they think they ought, but let them not call others by her in her hour of danger. · R. C.

Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Society have been solicited to print a translation of the Prayer-book into the language of the Ogybwa Indians, prepared by the Rev. Frederick A. O'Meara, who has been labouring for some years, with no little success, as a Missionary among that interesting tribe. Mr. O'Meara, writing from his mission on Lake Huron, States that "among the Indians speaking the Orybwa states, that "among the Indians speaking the Ogybwa language, who occupy a considerable portion of British North America, and also are to be found in the United States, there are five missionary stations belonging to our Church." He informed the committee, that "the Toronto. Church Society bore the expense of printing a translation and active Bishop of the sister Church in the United States, that it would be joyfully received by her for the coalition to strike at the very existence of conversio