Turkomans, and Bedouin Arabs feed their flocks, contending with each other for the mastery like the herdsmen of Abraham and Lot when "the Canaanite was still in the land." Should the incursions of these predatory hordes be checked, which is the first step towards civilization, and which had been done to some extent by the Pasha of Egypt, still the land will lie idle through want of hands, industry, and capital. It would be the advantage of England to colonize it, but except by the ancient people, such a step would cause unbounded jealousy.

I have thus endeavoured to submit to you some of my poor thoughts on what these countries have reason to expect from the English Church, and the English Government in connection with it. I have abstained from making any remarks in regard to what might be a proper plan of proceeding in carrying out these designs, which is a subsequent consideration to the subject of your inquiry, and besides might be so much better done by others.

THE CEURCE.

TORONTO, SATURDAY, MAY 8, 1841.

We have lately been favoured with a pamphlet from the pen of the Rev. E. M. Johnson, Rector of St. John's Church, Brooklyn, Long Island, entitled "DUTY TO THE CHURCH," being an "Address to those persons residing in Brooklyn and its vicinity, who have heretofore belonged to the Church in any part of the British dominions."-In this plain and excellent Address are many truths and admonitions which have more than a local application,-which are not by any means confined in their bearing to towns and congregations in the United States, but are as valuable in the Colonial possessions of Great Britain as in the spot to whose inhabitants they were more peculiarly designed to be profitable.

There are various causes for which natives of Great Britain and Ireland become exiles from their father-land. Misfortunes in many cases arise, which reduce to indigence those who once were wealthy; and although these are vicissitudes peculiar to no nation or clime, but the appointment of an all-wise Providence every where, it is not easy in a country thickly peopled,-with every trade and profession filled, with every avenue to wealth and honour, as it were, closed up,-it is not easy, we repeat, in such circumstances, to retrieve the shattered fortune, or build up again the declining influence of a once respectable family. Much less easy is it, where the homestead is abridged of its wonted comforts, and penury has found its way to the domestic fireside, to provide for the young and helpless members of a family : their settlement in life cannot, in an old and populous country, be effected without the substantial means of pushing them forward; and degeneracy lower and deeper, unless some providential improvement took place, must certainly be the lot of coming generations.

Happy then is it for our mother-land that she is possessed of homes for her reduced children beyond the Atlantic or Indian wave, -abodes for them in many a region blessed by a genial soil and climate; where millions of acres are still unreclaimed from the forest : and where, although the luxuries and enjoyments of former days may be wanting, the log-cabin is sure to afford a free-hold home, and an abundant though homely meal to crown the board. These, too, are possessions which will be enlarged and comforts which will be increased as years pass on and generations rise; and the narrow clearing and humble tenement will, after a few years of frugal and patient industry, be exchanged for the broad and fertile domain and the substantial and even elegant mansion.

We could easily believe that to those who have been induced to leave their native land in order to better their fortunes, or with the laudable desire of ensuring a future provision for their rising families, nothing would prove more gratifying and delightful,-that nothing would be better calculated to reconcile them to the temporal privations they may have to endure,-than haply to find, in this new country of their pilgrimage, that they are not debarred from the privileges of the sanctuary and the consolations of religion. It is natural that they should have a lively recollection of those inappreciable spiritual joys which they have forsaken, and that they would regard it as the best solace of the pilgrim life before them that such are still within their vices of the sanctuary, to be therefore indifferent to the blessedness of religious privileges, it would be natural even to bear about them the odour of holiness which is wafted thence over all the land, would hail with joy the sight of a temple of religion, however rude, in the wilderness, and take the lead in testifying their thankfulness for this perhaps unexpected blessing. Alas! how often are we pained to observe quite a own personal experience !---"It grieves me, however, to say, and I trust I shall not be available .--considered less your friend for saying so, that I am com-pelled to believe a change of country has, on the whole, an injurious effect upon the religious character and frequently the moral habits. How frequently has it been said to me by the sick or dying penitent, "Oh! how have I neglected my God and Saviour! how have I neglected the Church and her ordinances! When "at home," I never was absent from Church; since I have been here, I never have attended at all." This is not the language of a solitary individual; it is language that is repeated time and time over again. When I have been called to perform occasional offices of the Church, such as at funerals, or marriages, or baptism of children, I have found persons who it was evident had been educated in the Church and accustomed to its services, by the manner in which they joined in its responsive parts. Of such, I have frequently made the inquiry where they attended Church! In a vast many instances, I have been answered, 'Since I have been in this country, I have never attended church at all --- 'at home,' I never was absent.' "I think, my friends, that those of you who have not neglected your duty in the particular above referred to in this address, must have been convinced from your own observation, that it is true of great numbers, and especially of younger persons, and those who are employed among the commercial and laborious classes, there is great inattention to the Church and means of grace. I know you will not impute to me any other motives in making this declaration, than the desire to promote your own temporal and eternal good, if in this address I attempt to lay before you, as the result of my own reflections and observation, some of the *causes* to which this declension may be imputed, and to suggest some *remedies*, which, if adopted, would go far to obviate this acknowledged evil. "There can be no doubt but the breaking up of family, and whom you have been taught the rudiments of religion. You

toward circumstances you had retained all your regular habits and devout practices." Some of the causes of this melancholy truth are here

forcibly explained; and their development feelingly confirms to us the humiliating and appalling fact of the hardness and impenitency of the unsanctified human heart,-that, in such a case, spiritual blessings and privileges are esteemed not for their intrinsic value, but because they have derived a species of importance and a claim to respect from the general testimony of public opinion; and against this testimony, habit as well as self-interest dissuades them from rebelling. But in a new country, where the force of public opinion is not so powerful, general, or decided, that restraint ceases, and the native promptings of the depraved and uncorrected heart are obeyed. With the transition, in the exterior circumstances of life, from refinement and elegance to simplicity and rudeness, it is too often thought that there should be a corresponding transition in the moral and religious habits,-in many cases alas, from sobriety of conduct and the form at least of religion, to a most irregular and dissolute course of life, to an open and systematic desecration of the sabbath-day, and an utter contempt for the ordinances and rules of Christianity. It is a relief to feel assured, however, that this extreme of degradation forms rather the exception than the rule, and that the melancholy signs of this degeneracy are more usually to be observed in an intermediate and softened grade; still their prevalence is sufficiently extensive and alarming to cause every community to put forth the remains of its moral might to check at least the spread of the blighting evil. And if in an old country it is discovered that the most vigorous exertion of the voluntary principle would fail to supply more than a very inconsiderable share of the religious wants of a nation, how strongly do the facts we have adduced go to demonstrate its utter inefficiency in new and thinly peopled colonies: and how powerfully do they urge upon the philanthropist and the Christian, in the contemplation of any scheme of emigration, to include prominently amongst their benevolent plans a competent provision for the religious instruction of the settlers! It is, indeed, a monstrous inconsistency, and one which more than any thing else bears overwhelming testimony to the degene racy of the times, that while Government provides for its colonies a full provision for the administration of justice, and amply supplies the means of defence from external foes, not a movement is made towards the erection of that ecclesiastical machinery to which the Mother Country owes her greatness, and which, indeed, and in the use of whose sacred rites and holy sacrament can form the only lasting surety for the reciprocation of the benefits she is conferring .- If the remarks, in the succeeding paragraph, upon the claim of the Episcopal Church in the United States to the reverence and affection of real Church of England Christians every where, are not to be controverted, they will undoubtedly apply in even stronger force to the case of the Church in the ·Colonies :--

"The history of the earlier measures adopted by the Church in England to plant a branch of her own vine in these then colonies in America, is exceedingly interesting; but it is principally to the fact that the Bishops of the Church of England, after the separation of these states from the mother country, consecrated Bishops and committed to their charge the congregations and individual Christians, who had before been spiritually subjected to them. This was done with all due regularity, and by this means the Bishops and Clergy of the Church in America are the successors of the Bishops in Great Britain, and all are in a direct line of succession from St. Austin, if not, as is possible, from the Bishops of England in the first century. The fact that the spiritual charge over the Church in the United States was another part of our impression will be found the opection is transferred, shows that as to spiritual matters they are it one Church. The same submission therefore is due to be spiritual authority of the Chief Pastors from individuals of Sir Robert Inglis, the member for the University of Oxford, against this concession, and the Speech of Lord belonging to either Church, resident in the country of the other, whether they be natives of Great Britain residing in the United States, or whether of the United States residing in Great Britain. At about the same time that this regular Apostolical succession was obtained, the Liturgy of the hurch was adapted to the form of government established here, and some other alterations were made, not affecting the mode or order of public worship. The Thirty Nino Articles, and the Book of Homilies, were received as con-taining Scriptural doctrines and prescribing Christian duties.

"Thus the Church in this country is one with the Church to which you belonged before you came here, as to discipline, doctrine, and practice. She has the same claim to regard, to your obedience and to your s the Church in England had. To separate from this one reach. While we might suppose the descendants of the rude pioneers of the Colonial forest, unused to the serthere be no schism in the body of Christ," and they "mark them that caused divisions, (schisms.)". It is, howblessedness of religious privileges, it would be natural to believe that those who are fresh, as it were, from the sin, and that it is forbidden by the word of God. Almost altars of their father-land, and who might be thought every one thinks he has a right to withdraw from the Church and join any class of schismatics he may choose. But, my friends, it is schismatical, and therefore sinful to do so. am persuaded that of those who forsake the communion of the Church, the greater part do so more from want of infor-mation and consideration than from any design to despise this Apostolical precept."

and violating your most express and covenant engagements. I am sure this is the case of many families, resident at present in this city.*

"Others of you have been drawn away from the Church by the enticements held out to go and hear some roving, popular, sectarian, revival preacher. It is said it can do no arm to go and hear. If you refuse, you are said to be bi otted. You have acquiesced. Perhaps you have become emporarily excited—carried away for the time by some new gotted. loctrine or new device, and in an unguarded moment have handed in your name as a candidate for admission into this sectarian society. Some of you may have done this without thinking how you have, by so doing, trampled under foot the Church of Christ, and cut yourselves off from that holy ellowship into which, at your baptism, you were introduced By heeding such like schemes and advice, many of you have been drawn away from the Church, and for a while have been induced to "walk with dissent." After a while the novelty of this wears away; you have forgotten your Mo-ther; your early habits have been broken up, you have adopted nothing substantial, and fall away into the hands of the destroyer. "I speak what I do know, and testify what the destroyer. "I speak what I do know, and testify what I have seen."-(John iii. 2.) These are some of the causes of the spiritual and religious declension which we so much lament to see prevalent.

These are forcible truths, forcibly because familiarly of them, and a corresponding action. But the consequent duty is so well expressed in the following and concluding paragraph of this Address, that we cannot withhold it from our readers :---

"Will you permit me to offer a few considerations, with a kind regard for your own eternal interests, as to the re-medy of these acknowledged evils? Let every one of you, whether you be single or the head of a family, if you have heretofore, since you have been in this country, neglected the duties of religion, at once inquire for "the old Church," inquire for some elergyman to whom is committed the cure for whether is the provide the set of the set. of souls; make known to him your whole case, whether it be that of a backslider or a despiser of the Church; ask the privilege to become one of his flock, and leave your name with him. Let it be your business at once, to commence attendance on the Public Prayers and service of the Church Go to your regular Church, aid, with your family, (if you have one,) be known to your dergyman and to society, as a consistent churchman. If you have children, take them to a Sunday School, where the catechism of the Church, and the forms of the Church, and the doctrines of the Church are taught, and where no strange practices are in use, or new doctrines taught, and thus redeem your "vows unto the Lord." In this way you will continue your connexion with a legitimate ministry, of Apostol cal succession; you will go where the true Christian sacrfice is offered, and the saraments duly and lawfully administered. Permit not your selves to be drawn aside by the persuasions of those who would strive to make you believe that "one Church is as good as another;" of those who cry "Lo! he is here, and lo! he is there; go not after then." Wait you upon God in his holy Church, to which he aath promised his blessing you will assuredly find given to you his strengthening spirit You have an especial duty to perform to those who con here from time to time from your mother country; take them by the hand, lead them to the Church of their fathers, caution them against neglect of religious duty, to beware of "seducing spirits," and let such see, by your example and Look espe practice, that you are in "the dd paths." before habits of spiritual indolesce are formed. Remember that Christ established his Church, and has continued it in the world, for the "perfecting of saints," and that by the means offered you, through the Holy Ghost shed abroad in t, you may secure the eternal alvation of your souls; out God hath appointed, *in that Church*, seek for the graces of penitence and obedience, and strive to decharge every work of faith and labour of love," and you shall find rest o your souls."

By the late arrivals from England we have been apprised of the final passage through the House of Commons of the Bill for removing the disabilities heretofore imposed on the JEWS in regard to holding office. In another part of our impression will be found the Speech John Russell in reply.

Sir Robert Inglis is me of the few members in the House of Commons wio, according to the undeniable spirit of our unrivalled Constitution, views every question regarding the tenne of office, whether legislative or municipal, on religious grounds, and shapes his arguments according to nose principles which originally dictated the coalition of Church and State. He contends for the applicaton of the great truth for which we find the irrevocable anction in God's own word, that we cannot, as Christians, separate our civil polity from that religious influence and operation which we nationally own. Sir Robert Inglis, on this account,-for his unfashionable adherence to maxims of state and rules of government which our fathers of the Reformation bequeathed to us, and t) the maintenance of which we owe our national happines and distinction,-is styled a bigot and illiberal, and as holding doctrines which are only suited to the purlieus of the Vatican, or the cells of the Inquisition! It is o'ten unfashionable to be politically honest, and on great public questions to speak out the heart's convictions; but if we have public men left of sufficient virtue and courage to face the opposition to great public principles which the degeneracy of modern times is going fast to render obsolete, the country is to be congratulated as possessing within itself the seeds at least of that genuine Christianity and manly patriotism which may, in another generation, restore to England the moral and religious position which she sustained when Queen Elizabeth set her seal to the Reformation, and such giant theologians as Hooker stood forth to defend it. As we have often observed, the Jews occupy a large space in the contemplations and the anxieties of the present generation of Christians; and the means for their conversion to the faith of Jesus-according to the true and working principle of our blessed religion-are redoubling, as the time is believed to be drawing near when the restoration of that interesting people is about to be accomplished. It does not, however, strike us as any part of this Christian philanthropy towards that long afflicted and benighted people, to concede to them the peculiar and distinctive privileges of Christianity before they have felt the conviction of its truth or made profession of its faith. It is their darkened conditiontheir rejection of Christianity, which awakens the concern of the disciples of the cross, and impels them to TRAFALGAR MISSION AND PARTS ADJACENT. labour on their behalf till they can discern and acknowledge the full light of evangelical truth. Humanly speaking, the very measure of political concession just made to them by the House of Commons,-after having been so long withheld on religious grounds,-must add another to existing impediments for the evangelization But there are causes from without, as well as defects of this people. It tells the Jew that the religious scruples of the British Christian are losing their force, classes from the Church of their fathers, as the reverend and he will naturally ascribe this abatement of concern author of this Address very clearly and faithfully por- for past restrictions to a growing belief in the nation that the Gospel system is not imperatively binding, and "Another very common and very effectual method used to draw you away from your Church, will be found in the unceasing efforts of sectarian Sunday School visiters, to into hold is shaken in the national convictions. This natural inference from the late legislative boon on their At first sight it might be thought that the Repeal of the Corporation and Test Acts, and the grant of Romish Emancipation, rendered it invidious to exclude from

-so many commons, in fact, where the wandering tribes of Kurds, chial circle. It would be marvellous, if under all such un- ever intending to be so, indeed dissenters from your Church, parallel privileges a class so meritorious, in many cases, as the Jews of Great Britain. We do not deny that concessions so inconsistent as those we have named with. the religious frame-work of our Constitution have, as was always anticipated, opened the door for others more fatal still to our national Christianity. An erroneous or unconstitutional concession in the first instance is always likely to be followed by an early demand for further license, rather than to experience correction from the wisdom of coming generations. The very error involved in the grant engenders that state of society which makes the eradication of the evil the greater impossibility the longer it exists. Yet in the persons affected by the public measures we have mentioned, we discovered at least the professors of our common Christianity; and they did not involve the necessity of abrogating what, in the case of the Jews, must be dispensed with, the declaration-"ON THE TRUE FAITH OF A CHRISTIAN." Nor should it be forgotten, that to a real and conscientious Jew the exclusion from the honours and emoluments of office, in any Christian land, can scarcely be felt as a grievance,-for the simple fact so put; and we would earnestly urge a careful consideration ably and clearly adduced by Sir Robert Inglis, that they own no distinct country; that they regard themselves as sojourners in, and not denizens of, the land in which Providence has allotted them an abode; and that the only country which they recognize with the feelings of citizens and of children, is their own desolate Judea,the land which their fathers dwelt in and from which their fathers were driven,-the land into which they hope once more to enter, there to become a greater. more distinguished, more favoured people than ever.

We cannot say that we admire the spirit of liberal concession which characterises the reply of Lord John Russell,-much less the sneers which followed the expression of the honest and constitutional opinions of Sir Robert Inglis. We know not what fate awaits this measure in the House of Lords, which has been so freely conceded by the Commons: there, at least, we may anticipate a more general and a more thorough discussion of its bearing upon the great principles of the National faith; and certainly we may conclude that the defence of our public Christianity, if it will appear to be assailed by this Bill, will not there be left almost to a solitary champion.

This morning, between the hours of two and three, the inhabitants of this city were roused from their slumbers by an alarm of fire, to witness one of the most fearful conflagrations-as regards the number of buildings destroyed-which Toronto has ever experienced. The fire originated, as far as we can learn, in the Foundry situated on Yonge Street, directly behind the large brick store of Messrs. Ridout & Co.; consuming nearly all the houses in rear of King Street, in the square which has for its sides King Street, Newgate Street, Yonge Street, and the production of Upper George Street in a direct line. It was a providential circumstance that the weather was perfectly calm; for, had it happened otherwise, the destruction of many valuable buildings on King Street would have been inevitable. The Fire Companies acted, on this disastrous occasion, with their characteristic promptitude, courage, and perseverance.

On Wednesday last a Bazaar, formed by the Ladies of Toronto with the praiseworthy intention of contributing to the support of the House of Industry, was held in this city at the huildings formerly appropriated to the Parliamentary sessions. We ourselves were present, and experienced much gratification from the evidences we beheld of the laudable zeal displayed in striving to awaken general feelings of benevolence. We understand that about £180 were collected on the occasion. The Institution whose extension was contemplated in this charitable work has ever been remarkably instrumental in affording relief to the distressed, and we need not, therefore, express the satisfaction we derive from the conviction that its services in the cause of charity are fully appreciated. It is devoutly to be hoped that it will always meet with the same assistance, and continue to diffuse its genial influence among the destitute and miserable.

We regret that in the account of the late Ordination held by the Lord Bishop of the Diocese in this city, on Sunday the 25th of April, there was an omission

ECCLESIASTICAL INTELLIGENCE.

PRESENTATION OF A COWN TO THE REV. J. SHORTT. On Friday evening, the ladies of the congregation of St. John's Church, Port Hope, presented the clergyman of that parish with a handsome gown, bands and gloves, accompanied by the following note :-

"The ladies of Mr. Shortt's congregation beg his accep-tance of a gown, as a slight token of their esteem and regard. "Port Hope, Friday, 30th April."

To which the following reply was returned :-

MY DEAR FRIENDS,-To the Minister who anxiously desires the salvation of souls, especially of those committed to his charge, there are many seasons of depression and discouragement, when he mourns over the apparent inefficiency of his ministrations, and the neglect and coldness which so many evince towards that "by which alone we can obtain remission of our sins, and be made partakers of the kingdom of heaven

At such times it often pleases the Sovereign Ruler of the universe, "in whose rule and governance are the hearts of all," to incline his people to the manifestation of some public mark of the respect and esteem with which they regard his servant, who is thus led to "thank God and take courage," with increased energy and with a warmer zeal to renew his labours and "go on his way rejoicing." With such feelings, my dear friends, I receive your very

handsome present, and while expressing to you my most grateful thanks, I beg leave to take this opportunity of publicly acknowledging the great and uniform kindness which Mrs. Shortt and I have ever experienced from the inhabitants of Port Hope, and particularly from my own parishioners-kindness evidenced by substantial proofs

In sincere appreciation of their benevolence, and with earnest prayers for their temporal and eternal welfare, in which you, my dear friends, are especially included,

I remain, Your affectionate Pastor JONATHAN SHORTT.

Niagara, April 23.

This day (St. George's day) the corner stone of the new building to be added to St. Mark's Church, in this town, was laid with due solemnity, in the presence of a large assemblage of the inhabitants. The military also, who attend divine of the inhabitants. service at the English Church, were present on the occasion. The Rector was assisted by the Rev. Wm. Leeming, the Rev. J. Anderson, and the Rev. T. B. Fuller. After repeating these sentences of Scripture—"Except the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchman waketh but in vain." "The same stone which the builders refused is become

the head-stone in the corner. This is the Lord's doing, and it is marvellous in our eves.

"O give thanks unto the Lord; for he is gracious, and his nercy endureth for ever." The following introductory address was delivered :--

"Friends and brethren,—Devout men of old, under the law and under the gospel, have erected houses for the public worship of Almighty God, and have separated them from ommon use, for the more decent celebration of the Christian ordinances, and to fill men's minds with greater reverence for God. We cannot doubt but such pious works are approved of God. King David was commended for his desire to perform such a work, that 'it was in his heart to build God an house;' and we are informed that, though God did not allow him to carry that design into execution, yet he smiled with approbation upon the devout and grateful sentiment that prompted it. His son Solomon tells us, with a kind of filial pride, 'It was in the heart of David, my father, to build an house for the name of the Lord God of And the Lord said to David, my father, whereas it Israel. was in thy heart to build an house unto my name, thou dids well that it was in thine heart.'

"Nearly half a century has elapsed since it was 'in the heart' of those who first settled in this part of the province 'to build an house' to the honour of God, and to be dedicated to his holy worship, and to procure the stated administration of the word and sacraments therein. The good work was undertaken, and the pious design accomplished-that house still remains; and, in the good providence of God, the community of worshippers has gradually increased. Another generation has sprung up from the original stock, who have been here devoted to God in their infancy, and taught to walk in wisdom's ways, and have here solemnly ratified their baptismal engagements;-and, not a few from our father-land have been added to the number of those who. Sabbath after Sabbath, have here united in the Scriptural devotions of our pure, reformed, Apostolic Church, until it has become necessary to enlarge the borders of the Sanctuary, that all, who will, may be enabled to come into these hallowed courts of the Lord, and observe his ordinances. And, by the blessing and good hard of our God upon us, it has been 'in *our* hearts' to engage in this holy enterprise; and we this day begin the good work, not merely for ourselves, but for our children and children's children, and for nultitudes who will come to cast in their lot with us; for many a passing stranger who will pause to refresh his spirit in the sanctuary; for generations yet unborn, who will assemble in these courts of the Lord's house, when we shall have passed away, and who will be indebted to us for the

most precious privileges. "Many, indeed most of those, who laid the foundation of

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In the following extract, we are struck with the force different aspect of things! How often do we find that of the passage which we have marked in italics. Assuthose from whose example so much would antecedently redly, where the minister of religion is wholly or mainly be expected, evince an utter indifference to these privi- paid by a stipend from Government, it is, we had almost leges, and regard them even with greater unconcern than said, fraudulent to deprive the poor of the privilege of do the untutored descendants of a race who settled in attending the services of the sanctuary. Yet while it the wilderness without any opportunity for a predilection often happens,-through some mismanagement or defect for the blessings which others so little value even when of system, we are willing to term it,---that the poor are they are placed before them! How often is the fact thus almost debarred from this privilege, it is too frequently stated in the Address before us, substantiated by our the case that no effort is made by that class to secure it for themselves in situations where it is to a great extent

> "You are told that you cannot go to church here unless you hire a pew, and that you and your families would not be accommodated if you were to make the attempt. I am aware that a difference of practice in regard to the manner aware that a difference of practice in regard to the manner of supporting the Clergy prevails here, from that which exists "at home." There, the Clergy and Church being supported by Government, it is, or ought to be so, that every one has a seat in Church. But that seat is not without charge, only it is paid for by tax, collected by the officers of state. Here you are entirely exempt from this as a tax; you pay for the support of the Gospel Ministry, either what you voluntarily agree to do, or what you are charged as a rent for your seat. Though from necessity, the support for the Minister is thus ordinarily obtained, there are few churches in which sittings cannot be gratuitously obtained by application at the door. I do not believe an instance can pointed out, where a person or family has been compelled to leave the communion, and absent themselves from the services of the Church, for want of seats, if they have made any exertion to obtain one; but I do know that many have done so because they were told that the effort would be fruitless

from within, to aid in this estrangement of the poorer travs:---

duce you to place your children under their charge. "There can be no doubt but the breaking up of family, and domestic and social relations, almost universally effected by a change of country, is attended with injurious effects. You have left your family, circle, your father's house, your mo-ther's are not statistical and the sunday School cause is a good one—that the children are only taught what is good—there is no sectarian-ism—it is perhaps a "Union School;" you are pleased with this show of kindness and attention, and you consent, witha change of country, is attended with injurious enects. Fou have left your family circle, your father's house, your mo-ther's care, your brethren and kindred with whom you took sweet counsel, your parish Church, your pastor, who per-haps admitted you by baptism into the fold of Christ, and by -they are taken to the meeting-house or chapel, and soon are comparatively among strangers-those restraints which they forget the Church at whose altar you yourself dedicated at home kept you from irregularity, if not vice, are here no longer binding. Some of you may have fallen into the so-be instructed in the catechism, and order and doctrines of at home kept you from fregularly, it not vice, are nere to longer binding. Some of you may have fallen into the so-ciety of the dishonest, the prodigal, the abandoned; if not, you perhaps found your first acquaintances much like your-selves, loosed from the restraints of their family and paro-

* I have been told that in order to deter persons ignorant of our

fortunately made of the name of Mr. James Coleman. admitted to the order of DEACON.

This gentleman is appointed to the Mission of Warpole Island and Sombra, on the river St. Clair. Our contemporaries, who have given publicity to the previous statement, will confer a favour on us by conceding an insertion to this correction.

COMMUNICATIONS.

To the Editor of the Church. Thornhill, Yonge Street, 3d May, 18,41.

REV. AND DEAR SIR, --- Knowing the deep interest which both you and many of your readers take in all the doings of our Church, I hope it will afford you and them some gratification to learn that the second meeting of the Home District Clerical Association took place on Wednesday and Thursday last, at the Rev. H. J. Grasett's, Toronto. The various discussions were carried on with considerable pleasure and profit; indeed the meeting was another striking proof, added to the many that have gone before, that the social interviews not only tighten the bonds of friendship between the clergy, but that also by giving them a more intimate acquaintance with each other's labours, they enable them mutually to strengthen one another's hands in their important and often discouraging duties.

The attendance of the brethren belonging to the district was in a very fair proportion to our entire numbers, namely, the Rev. Mr. Grasett, the Rev. Dr. Philips, the Rev. Messrs. Mortimer, Meyerhoffer, Matthews, Ostler, Taylor, Scadding, Gibson, Townley; we were also highly favoured in having the company of a number of our clerical brethren from other districts, namely, the Rev. Messrs. Geddes, Mortimer, junr., Welby, Pine, Hobson.

> Rev. and dear Sir, Your's, faithfully, ADAM TOWNLEY, Secretary H. D. C. A.

For the Church.

REV. GEORGE GRAHAM, MISSIONARY. The baptisms, marriages and burials in this Mission, from the commencement of the year 1836 to the close of the year Baptisms. Marriages. Burials.

For the year 1836..... 25 9 " 1840..... 42

There are at present five stations in the Mission, three of nese are in the Township of Trafalgar, one in the Town-nip of Esquesing, and the other in the Township of Chinguacousey, where divine service is generally performed in rotation at two of these stations every Sunday, with the exception of a Sunday occasionally, when the service is performed in another part of the Township of Esquesing or in the Township of Erin. The communicants in this Mission are on an average, at the several stations, about sixteen. In the month of October, in the year 1838, there were about eighty persons confirmed by the Lord Bishop of Montreal, belonging to this Mission, several of whom were advanced in years. Divine service is likewise frequently rformed on a week day in different parts of the Township One acre of land has been granted for a site for a Protesta Episcopal Church and burying ground in the Township o Trafalgar, by Mr. John Cowen, and which said church i now in process of erection. Mr. Cowen has also liberally contributed towards the church both by subscription and

Trafalgar, April 13, 1841.

this venerable edifice, hallowed by early recollections and endeared by many associations, have been gathered to their fathers ; and their ashes now repose in the dust around the spot where we now stand, until the morning of the resurrec-tion. He,* who first broke the bread of life in this place, and ministered in holy things among this people; who baptized many of you, and united you in the holy bands of matrimony, the accents of whose voice and his benignant countenance are vet familiar to the memory, has entered into his rest, and his remains will repose under the chancel, the most appropriate place,—the place of our solemnities.— The occasion on which we are assembled is well calculated to impress upon our minds the serious thought and sad recollection, that "one generation passeth away and another generation cometh,"—and that we, too, in our turn shall go the way of all the earth, but inspires us, at the same time, with the cheering assurance that "the word of the Lord, and the promises of the everlasting Gospel proclaimed in this place, endure for ever." And, while we lay this stone, which is God's house, we are permitted, yea invited to exult in the thought, and rejoice in the confidence, that "this God is our God for ever and ever; He will be our guide, even unto death;" and that, while here we assemble in his name, during the period that remains of our pilgrimage here on earth, He is "in the midst of us, to bless us," and help us onward in the right way that leadeth to everlasting life.— We humbly trust that He will favourably accept of this our present purpose of laying, with suitable solemnities, the foundation of a structure to be added to the house already erected to the honour of his great Name, and dedicated to his holy worship. Let us then unite in asking his blessing upon this our undertaking."

The Lord's Prayer was offered and three appropriate Collects. Then the inscription on parchment, to be deposited under the stone, was read by Robert Dickson, Esq., which, with other deposits, was placed under the stone, and the stone laid, in the usual manner, by the Rector of the Parish, saying, at the same time, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner stone, as the foundation of a structure to be added to this house of prayer, and dedicated to the worship of Almighty God, according to the canons, and liturgy and usages of the United Church of England and Ireland.— Other foundations can no man lay than that on which standeth the house of God, which is the Church of the living God, the pillar and ground of truth: even the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Then was read the Lesson, taken from Ezra, third chapter, 8th, 9th, 10th and 11th verses, the 84th and 132d Psalms were read responsively, an appropriate hymn sung, and the service was concluded with prayer and the benediction; after which, the band of the 3d Battalion Incorporated Militia played "God save the Queen."

The new building, to be attached to the Church like the head of the letter T, is 80 feet by 40; and the whole Church, when completed, will be in the exact form of a cross .-Communicated.

Civil Intelligence.

SPEECH OF SIR ROBERT INGLIS ON THE JEWS' DECLARATION BILL, AND LORD JOHN RUS-SELL'S REPLY.

SIR R. H. INGLIS said, that when he last addressed the house on the subject of this bill he had called it a bill to enable Mr. David Solomons to fill the office of Alderman of the city of London, and the speech just delivered by the hon, member for Kent fully bore him out in so denominating it. The whole of the hon. nember's argument was made to rest on the personal merits and qualifications of that gentleman. He stated that that illustration of the liberality of David Solomons, Esq., would prove nothing

* The late Rev. Robert Addison, Missionary for nearly forty years of the venerable Society P. G. F. P.