

Church of the Sovereign. On the contrary, they would have urged your adoption of the substance of the resolutions of the House of Assembly in 1824 as the true ground of procedure,—namely, that the Government would take such measures, either by amending the Constitutional Act or otherwise, as would secure to the Clergy of the Kirk of Scotland, residing or who may hereafter reside in this Province, such support and maintenance as shall be thought meet.

Such a course of proceeding, instead of giving umbrage, would have united all parties in your favour; for so far are we from being opposed to Government assisting other denominations of Christians, that we have been its constant advocates; and as respects my sentiments, I pleaded the cause of your church in 1826, as the Hon'ble Sir Robt. Wilmot Horton can testify, as well as the propriety of providing for the religious instruction of the Roman Catholics in the Province. All that we contend for is, that such aid shall not be taken out of the provision allotted to the church of England, till the Reserves produce more than that Church requires for a decent maintenance. It will be time enough to legislate regarding any surplus, when it is discovered actually to exist.

I have the honour to be, Sir,
Your obt. humble servt.

JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 30, 1837.

We this day redeem our promise to furnish to our readers a list of the Clergy of Upper Canada, with a tabular statement of the statistical information which has, from time to time, been published in our columns. These returns shew that the Clergy in Upper Canada to be 68 in number;—viz 40 in the Archdeaconry of York, and 28 in the Archdeaconry of Kingston. Of this number, however, two in the former Archdeaconry have no parochial charge; and one in the latter is superannuated. Reports from 14 parishes or missions in the Archdeaconry of York have been received, and from 21 in the Archdeaconry of Kingston; which 35 parishes or missions, as reported, exhibit for the year 1836, an aggregate of 86 congregations served,—Baptisms 2062,—Burials 646,—Marriages 620,—Communicants 3353.

Giving credit to the unreported stations in the Province for an average, of all the above, equal to those that have been reported; adding to this statement the very large number of communicants of our Church scattered throughout the Province, who have no means of joining themselves to any established congregation; taking further into account that the statistics of 1837 will exhibit a very considerable increase over those of 1836, and that in the returns for the latter year the number of communicants was, in many instances underrated, because accurate accounts had not been kept,—a circumstance, we ought to mention, which has prevented many from making any returns at all;—taking all these things into consideration, we know that we are fully sustained in the assertion made some weeks ago, that nearly 10,000 communicants of our Church were now to be found in Upper Canada.

But while it appears that more than sixty clergymen of the Church of England are actively employed in this Province, we have often already laid before our readers sufficient proof that, in order to meet the actual demand from the spiritually destitute of our communion, at least one hundred clergymen more are immediately required. We should be much rejoiced were we able to say that any immediate prospect exists of securing the services of even half that number; yet we trust that the fact of our spiritual destitution will open the eyes of those who are in authority to the necessity of rendering available, as speedily as possible, the means appropriated by the Constitutional Act for the maintenance of the Established Church in these Provinces.

There is not a doubt in our minds, and probably there will be none in the minds of any other reflecting and unprejudiced person, that, had there been a clergyman of the Church of England placed years ago in every township of the Province,—in the manner contemplated by the Constitutional Act,—we should not have been disturbed by the late revolutionary outbreak.—Most of the individuals who were induced to join in that wicked rebellion either had no opportunities of religious instruction at all, or, much of what they did receive was by no means calculated to foster an attachment to the settled institutions of the country.

While we deny not to the majority of all the religious denominations in the Province the praise of loyalty, of which the late stirring events have elicited such sterling proof, we can appeal triumphantly to the guarantee afforded in the constitution, ritual, and government of the Church of England for the attachment of all her real members to the constituted authorities of the land.—So woven and grafted is the principle of loyalty into the whole polity of our National Church, that her adherents must be mournfully wayward and inconsistent if their political practice should ever manifest a contradiction to their religious profession. We are proud to think that such a contradiction is very rarely to be observed.

A word more upon the foul rebellion from whose terrific consequences we have been so mercifully delivered. Can any deny that to the protecting Providence of our God we are alone indebted for this escape from a calamity all but inflicted upon our peaceful and unsuspecting country? And can any doubt that the prayers which rose from thousands of pious hearts, on the very day previous to the meditated infliction of fire and slaughter, against "all sedition, privy conspiracy, and rebellion," had reached the throne of grace, and produced that merciful answer which a grateful country is now acknowledging? And we trust that this is an acknowledgement of the special protection of heaven which will soon rise from crowded worshippers in every christian temple throughout the land. As soon as we have better recovered from the turmoil and confusion into which recent events have thrown our country, we feel assured that a day of

public thanksgiving will be appointed. For if we have rejoiced to acknowledge the mercies of our God when pestilence has been stayed, we cannot refuse our tribute of gratitude when the sword is averted. In comparing the respective terrors of these two instruments of heavenly wrath, every Christian will recollect how David reasoned when he was compelled to choose amongst the calamities threatened to his people; "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

There will be no morning service in St. Peter's Church in this town to-morrow. The usual evening service will take place at 7 o'clock.

For the Church.

LINES

SUGGESTED BY THE LAMENTED DEATH OF THE LATE COL. MOODY.

Now joy for every faithful breast! awake each loyal voice!
Far thro' our echoing forest-land, let Freedom's soul rejoice!
Out of the darkness of the past hath burst a glorious light;
Our God hath serv'd the patriot's arm, and dash'd the traitor's might!

Come to our fathers' hallow'd shrine, with joyful footsteps now,
With gladness in each trusting heart, with Faith's triumphant brow;

Wake the deep fount of grateful pray'r to bless the guardian power
That saved the altar of our sires in treason's darkest hour.

Oh! be its solemn fane upheld while earthly time is told,
Still may the impious spoiler know the wther'd hand of old:
Ten thousand hearts their life-blood pour to guard the birthright well

For which the British martyr bled—the mountain christian fell!

Joy on our gladden'd forest homes! heap high the Christmas hearth!

Soft are the beams of kindred eyes, sweet sounds our household mirth:

And while the song and tale go round, His name be ne'er forgot,
Beneath whose shield we meet again around this hallow'd spot.

There is a shade of passing gloom, one mournful memory yet,
To dash the brightness of our joy with dark and deep regret:
One gallant heart hath ceas'd to beat, one war-worn head lies low
Beneath the midnight robber's arm, the dastard traitor's blow.

Thine was the noble soldier's heart, no purer blood than thine
The warrior Brion e'er hath pour'd, like waves on Freedom's shrine;

High on thy country's starry page, her crimson roll of fame,
Amid her chivalrous, her best, we read thine honor'd name.

Thou might'st have found a brighter doom, meet for the true, the brave;

Fallen 'neath the combat's stormy charge, the ocean's crimson'd wave,

When the thunders of the fight were hush'd, when the victor shouts rung high

And Triumph sat on Freedom's brow,—then might the soldier die!

But thou—a deeper, darker lot thy parting hour hath known,
When the veil of death was on thine eye, unfriended and alone;
The life-blood ebbing from thine heart, thy fell assassins near,
With bitter tauntings on their lip to mock thy dying ear.

Thou might'st have dream'd of brighter hours to close thy chequer'd life,
Beneath thy country's victor flag, sure beacon in the strife;

Or in the shadow of thy home with those who mourn thee now
To whisper comfort in thine ear, to calm thine aged brow.

Well! peaceful be thy changeless rest,—thine is a soldier's grave:
Hearts like thine own shall mourn thy doom—meet requiem for the brave—

And ne'er till Freedom's ray is pale, and valor's pulse grown cold
Shall be thy bright career forgot, thy gloomy fate untold!

Dec. 25th, 1837. J. H. H.

THE VILLAGE CLERGYMAN.

In provincial obscurity, with punctuality, cheerfulness, and fervour, the christian clergyman will discharge the sublime and affecting duties of his solemn office. But it were to convey a very inadequate idea of his usefulness; to confine it to his efficiency in the pulpit; or, in other respects, to the bare fulfilment of the sacerdotal contract. He is the cynosure from on high, by which all steer their course: By the silent influence of his example, he refines the habits, advances the civilization, and promotes the welfare of the little community, who look up to him as their model. The presence of their village pastor imposes a check on the influx of depravity, allays the beginnings of strife, and sets the affections in right tune. His voice recalls the creature to his Maker, proclaims the knowledge of our Lord and Saviour, whose Gospel he expounds to a circle of grateful hearers. His preaching is of power to inbreed and cherish the seeds of virtue, to preoccupy men's minds, and bar out the entrance of spiritual pride and fanaticism. By the influence of his practice he brings God himself, as it were, into request. The spectacle of his life, the godliness manifest in genuine piety, the beauty which after long bearing witness, men get to perceive in a calm mind and a sober conversation, furnish the best commentary on his pure, benevolent, and peaceable doctrine. The custom of living well is soon caught up and followed, since men heed example rather than precept; and thus the silent appeal of the parochial priest, his meekness, simplicity, and loving kindness, present the most eloquent sermon on Christianity.—*Church of England Quarterly Review.*

CHRISTMAS EVERGREENS.

A word for the old evergreens of Christmas. Long may it be before they are banished from our houses and churches.—Their freshness seems to us a token of a heart unchanged from youth and the early virtues of life by the cold barren principles of the world and the age. They bloom the more verdant from the very desolation of winter that surrounds them. They are appropriate in themselves to the sacred festival of Christmas, and bear witness, in their living hue, plucked from the snows and lifeless woods, of a life and immortality brought to light on this day. They are consecrated to the pious purpose of honouring a Christian temple by that incident in the life of our Saviour

when, on his entering into Jerusalem, multitudes cut down branches from the trees and strewed them in the way. The walls of the church should be well and warmly covered; not as we have seen them of latter years, sparsely sprinkled here and there with a single twig or a poor plucked branch in the window, emblems of a careless and indifferent piety, but carefully arranged round the pillars, the chancel, and the altar. On entering a church clothed in this manner at this season, piety naturally assumes a warmer expression, and devotion cannot be lukewarm or the very leaves would upbraid us. Churchmen should love and honour this custom of pious antiquity in the church which is now entrusted to their keeping. We have too few relics of the early days.—*New York Churchman.*

LETTERS received to Friday 29th Dec:—

Mr. T. Webster, [whose request has been attended to]; Rev. J. Padfield; B. Y. McKays, Esq rem.; J. Kent, Esq (2); Rev. H. J. Grasset, add. subs. and rem.; Rev. C. T. Wade, add. subs.

CLERGY OF THE CHURCH OF ENGLAND IN UPPER CANADA.

ARCHDEACONRY OF YORK.

Statistics of 1836.

NAMES OF CLERGY AND STATIONS.	No. Cong. served.	Baptisms.	Burials.	Marriages.	Communicants.
Anderson, Rev. John, Fort Erie,					
Bettridge, Rev. W., Woodstock,—absent.					
Blake, Rev. D., Adelaide,					
Brough, Rev. W., Oro,					
Burnham, Rev. M., St. Thomas,	4	30	10	30	60
Clarke, Rev. James, St. Catharine's,					
Crean, Rev. Thos., Niagara,	1	79	22	18	143
Cronyn, Rev. Benj., London,—absent.					
Campbell, Rev. R. F., Goderich,					
Dade, Rev. C., U. C. College, occasional preacher at Scarborough,					
Elliot, Rev. F. G., Colchester,*					
Evans, Rev. Francis, Woodhouse,					
Flood, Rev. Richard, Delaware,					
Fuller, Rev. T. B., Chatham,					
Geddes, Rev. J. G., Hamilton,	3	58	6	20	146
Grasset, Rev. H. J., Asst. Minister, Toronto, (see Strachan)					
Grout, Rev. G. H. F., Grimsby,	1	21	4	15	40
Green, Rev. Thos., Trav. Missionary, London District,					
Graham, Rev. G., Nelson,					
Hallen, Rev. G., Medonts,					
Harris, Rev. Dr. U. C. College,—no parochial charge.					
Johnson, Rev. W., Sandwich,	1	14	9	11	32
Leeming, Rev. W., Chippawa,					
Mack, Rev. Fred., Amherstburg,	2	7	5	6	30
MacMurray, Rev. W., Sault St. Mary's,	2	49	11	16	126
Magrath, Rev. J., River Credit.					
Mathews, Rev. C., U. C. College, Yonge Street,					
Mayerhoffer, Rev. V. P., Markham,	3	32	4	11	70
Miller, Rev. John, Ancaster,	2	36	8	11	60
Mortimer, Rev. Geo., Thornehill,	1	18	14	11	60
Maynard, Rev. G., U. C. College,—no parochial charge.					
Nelles, Rev. A., Tuscarora Mission,	2	41	8	8	40
O'Neill, Rev. H. H., Trav. Missionary, Gore and Niagara Districts,					
Osler, Rev. F. L., Tecumseth,†					
Palmer, Rev. Arthur, Cuzeph,	3	31	8	11	96
Phillips, Rev. Thos., Etobicoke,	2	55	20	15	89
Radeliff, Rev. J., Warwick,					
Rothwell, Rev. J., Oxford,					
Strachan, Ven. J., Rector of Toronto, and Archdeacon of York.	2	223	142	99	350
Usher, Rev. J. C., Brantford,					

* Very recently ordained.

† Settled there in June last.

ARCHDEACONRY OF KINGSTON.

Archbold, Rev. George, Cornwall,	2	129	45	22	112
Armour, Rev. Samuel, Cavan,	2	30	10	7	70
Atkinson, Rev. A. F., Bath,	7	100	14	8	77
Belhune, Rev. A. N., Cobourg.	3	110	40	23	172
Blakey, Rev. Robert, Prescott,	2	42	17	6	108
Boswell, Rev. E. J., Carleton-Place,	4	95	0	15	189
Cartwright, Rev. R. D., Assist. Minister, Kingston, (see Stuart)					
Cochran, Rev. John, Belleville,	2	62	19	18	121
Deacon, Rev. Job, Adolphustown,					
Denroche, Rev. Edward, Brackville,	1	40	5	0	60
Elliott, Rev. Adam, Franktown,	2	27	2	5	50
Givins, Rev. Saltern, Nepanee,	2	52	16	6	108
Grier, Rev. John, Carrying-Place,	5	68	14	25	41
Harper, Rev. W. F. S., Seymour,* and Trav. Missionary, Midland Dist.					
Harris, Rev. Michael, Perth,	5	95	12	37	168
Herchmer, Rev. W. M., Chaplain to the Penitentiary, Kingston, and occasional preacher at Waterloo,	2				
Lincolnsay, Rev. J. G. B., Williamsburg,	3	45	7	12	132
Macaulay, Rev. William, Ficton,	1	18	9	10	60
Padfield, Rev. J., March,	4	101	6	20	60
Patton, Rev. Henry, Kemptville,	3	50	12	7	55
Rogers, Rev. R. V., Richmond,†	1	24	11	4	
Rolph, Rev. Romaine, Onabruck,					
Short, Rev. Jonathan, Port Hope,	2	43	11	23	30
Strong, Rev. S. S., Bytown,‡					
Stuart, Ven. G. O. Rector and Archdeacon of Kingston,	2	127	96	84	210
Thompson, Rev. Joseph, Cavan,—superannuated,					
Tremaine, Rev. —, Smith's Falls,§					
Wade, Rev. C. T., Peerboro',	2	64	30	25	60
do. Travelling Miss. Newcastle District,		58			110

* Very recently settled in Seymour.

† This comprehends the report of only six months. The recent settlement of the Incumbent accounts for his not furnishing a statement of communicants.

‡ Very recently settled in Bytown.

§ Lately settled at Smith's Falls.