

A sermon on the subject of SUNDAY SCHOOLS will be preached in St. John's Church, Port Hope, on Sunday the 16th inst. at 3 P. M. and a collection made in aid of the funds of the School now in successful progress in that town.

TO CORRESPONDENTS.

Letters received to Friday 7th July:
Mr. A. C. Geddes, remitt:—Rev. E. Denroche, subscribers and remittance; Rev. J. Cochran, add. subs.;—Rev. A. Palmer: A. C. Davidson Esq. add. subs.: Rev. A. F. Atkinson, add. subs.: Rev. J. Grier, add. sub.

CHURCH STATISTICS AND INTELLIGENCE.

Rector of the City of Toronto.

The hon. and Ven. the Archdeacon of York, D.D., LL.D., Rector of Toronto: The Rev. Henry James Grasset, A. B. Assistant Minister of St. James's Church. Service every Sunday in St. James's church at 11 A. M. and 3 P. M. and at the National School-House at 7 P. M. In 1836 there were Baptisms, (Parish 212; Garrison 11) 223; Marriages, (Parish 96; Garrison 2) 98; Burials, (Parish 133; Garrison 9) 142; Communicants 350.

Rector of Hamilton and Barton.

Rev. J. Gamble Geddes, Incumbent; who officiates each Sunday in the town of Hamilton and in the township of Barton, having morning and afternoon service alternately at each place: also a third service every other Sunday at 6 P. M. at the village of Wellington Square.

In Hamilton the congregation assemble as yet in the Court House, which scarcely affords sufficient accommodation. A handsome and commodious church is, however, in progress, and likely to be completed during the present year. From the ladies of the neighbourhood, as the proceeds of a Bazaar, it has lately received a munificent donation of £225. Barton and Wellington Square are provided with churches;—the latter chiefly through the exertions of Wm. J. Kerr Esq. Here a strong desire is felt for the appointment of a resident minister; but from the scarcity of labourers the Lord Bishop of the Diocese is unable to supply the want. In Hamilton and Barton there were in 1836,

Baptisms 58; Marriages 20; Burials 6; Communicants, (Hamilton 112; Barton 34) in all, 146.

The following is extracted from an English paper:

"University Intelligence, Cambridge, May 20.

"At a congregation on Wednesday last the following degree was conferred;—Bachelor in Divinity. Rev. W. Bettridge, St. John's College,—(Rector of Woodstock, U. C.)

"At the same congregation, the Rev. Benj. Cronyn, M. A. of Trinity College, Dublin, (Rector of London U. C.) was admitted ad eundem of this University."

THE PRESSURE OF THE TIMES,—so extraordinary and unprecedented in their character,—has lately engrossed much of the anxious thoughts, and employed much of the conversation of all classes of people. The Christian is taught to look beyond the mere superficial aspect of things, both as to cause and effect, under every national as well as personal calamity; and in bringing to the subject those feelings which the principles of his religion awaken, he can experience a lightness of heart and elevation of hope under the worst forebodings which present prospects may excite. It is not his character to doubt or despond; but, at the same time, in humble dependence upon the blessings of God, he leaves unemployed no prudential measure by which the surrounding distress may be alleviated.

When, in the neighboring States, these hard-pressing, and often heart-breaking calamities, were first experienced, we somewhere observed a notice that, in all the churches of Boston, the ministers of religion called the solemn attention of their hearers to these universal misfortunes, as a chastisement from God. We thought the observation, at the time, to be accompanied with something like a sneer:—if the remarks of the writer could thus be fairly interpreted, we think he was wrong; but we cannot explain ourselves better than by giving place to the following excellent reflections in the CHRISTIAN WITNESS, published in that city:—

SIGNS OF THE TIMES.

"There is a moral meaning in a blade of grass, and so there is in the day's minutest event. To read the lesson of trifles in nature or in experience is, however, difficult, requiring an unusually practised moral vision, no less than a rare amount of serious attention. But there are scenes and events, to escape entirely the moral teachings of which, would seem to imply unusual dulness and indifference. Such a scene is the heavens, rolling up the dark thunder cloud and gleaming with the tempest's awful fires, or spreading to the eye one calm canopy of sparkling stars. Such an event is the pestilence, which in a month stills all the bustle of the great city, and crowds its vacant spots with the dead; or the peace, which unexpectedly succeeds to years of warfare and suffering.

It is to be lamented, however, that even these and kindred teachings of our God are but most imperfectly understood by the great mass, and especially that impressions from them are so short-lived. They often excite a sort of confused morbid sensation, which, as it has in it little of clear moral perception, results in few, if any, moral improvements. And it so happens, in part, at least, because so little effort is made to interpret the teachings as they pass. The multitude seem satisfied with shallow sensibilities and thus though they may feel much, they learn little. Hence the weighty importance of interpreting with serious care these voices to the soul; of teaching even the alphabet of this great language to those, who have always been wont to regard the earth merely as a great manufactory for temporal products, and experiences as little more than a transient spectacle: And they, who have wisely learned more, ought to be patient in making the simple interpretation to this great company, whom a worldly spirit has kept in all the ignorance of infancy.

We feel, therefore, that the pulpit and the press have very wisely and very kindly sent forth their interpretation of the pre-

sent "signs of the times." This universal pecuniary distress and embarrassment is a solemn teaching from God. The danger is that we shall not rightly interpret it and duly treasure its lessons. The multitude seem only anxious, that the voice should cease to sound its terrors in the land. A gloom has come over us which excites impatience, and the most careless hearts are saddened at moments into the prayer, that the cloud may be rolled away. Let none think it strange when we say our chief fear is that it will pass away too soon. We have no apprehension of its very long continuance. We have passed under other clouds, if not as dark, yet dark indeed, and when enveloped in their gloomy shade, like children we have felt that sunshine would not come again. But ere we thought of it, sunshine came, brighter than ever, and we forgot the cloud. We left behind us, perhaps, all of seriousness and wisdom, which sprung up under the trial, and lived again as though it had never been. So now, the cloud will pass away. It is in accordance with all history to suppose it. It may linger unusually long; may gather unwonted blackness, and discharge its contents with a strange fury; but it will pass away. Already may nothing more than worldly sagacity see some gleams through it, which declare a returning sun; and the worldlings of the land are quick to spy these first good omens, and to rejoice thereat. But what is the ground of their joy? Alas, the workings of the worldly heart betray themselves, but too plainly, in these kindlings up at the bare prospect of better days. Men rejoice, because the way is to be again opened, probably broader, smoother than ever, for worldly enterprise. The business of the country is to revive. Thousands are again to crown the merchant's and mechanic's endeavor more surely than ever. In this light they see reason to rejoice even in the pressure, on the whole, though they lament many of its fatal results. It is a tempest, they say, which is to purify the air commercially, and they calculate, that in the calm and sunshine, which shall succeed, their own worldly interests may have a more luxuriant growth than ever. They do pretend to draw instruction from the trial. It is that of worldly prudence, of business sagacity. They trust, that foolish ones will learn wisdom, and weak ones learn strength, and cruel ones learn mercy, and all for what? that their own and others' worldly ambition may have a smoother track, with fewer obstacles. This is the great end of their rejoicing and their hopes.

And now, one fear is, that whilst men are thus only catching a single hint from this lesson and that not bearing by any means upon the most important point, the trial will come to an end, and the spirit, which it has come to cure will only go and "take to itself seven other spirits more wicked than itself," though of kindred origin, and enter into the temple, which God's Providence shall have "swept and garnished," only to do their wicked work more thoroughly than ever. We have no faith in the lessons of prudence, sagacity and healthy laws, which the community may now learn, as to any essential benefit they may bring to us. For if the master spirit of the land comes forth from this fire unscathed, it will soon, very soon, bury up all these teachings of worldly wisdom in the vortex which it shall create, and thus even the temporal good which might come from the trial will be chiefly lost, while the higher, infinitely higher interests of the nation will in nothing be advanced. There is a deeper lesson than all this in what is passing. The trial does indeed tell the reckless to be prudent, the extravagant to be moderate, and the credulous to be wary. God grant that even this minor lesson may be fully learned. But the trial tells something more. It speaks to a deeper sin; it calls to a more radical repentance; it points to more thorough amendment. It utters the great lesson of religious wisdom as with a voice from the very depths of heaven, from the very bosom of God. It thunders the terrible warnings of eternal truth, as with the breath of the Almighty. God grant the voice, the thundering may not cease till immortal souls hear and obey. True benevolence can stand and pray, that the tempest may continue to pour forth its furies all unabated, until not only the commercial, but the moral atmosphere of our dear land shall be purified, so that in the sunshine which shall follow, spiritual health may be the blessing of millions now diseased to their very heart's centre."

THE LITURGY.

To discover beauties is always a more pleasing task than to remark defects, and in this temper a few examples are furnished of a scriptural turn of prayer occurring in the use of our Liturgy. They will, it is trusted, be deemed a confirmation of a too much forgotten fact, that the foundations of our excellent prayer-book are so entirely scriptural, and that they are rooted so deeply in the ground of truth, as never to have been explored thoroughly, except by those who first prepared them.

We have often, perhaps, listened to hear the priest read that part of the Liturgy—"Spare us, good Lord, spare thy people!"—but, perhaps it has never occurred to us, that this precise expression is appointed to be so used by the word of God itself. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."—(Joel 11. 17.)

In like manner, we pray to God that he will "defend the fatherless children and widows."—What a beautiful application is here, of that verse of the Psalms, where it is written, "He is a father of the fatherless, and defendeth the cause of the widow; even God in his holy habitation." (Psalm 68. 5.) The above closeness of resemblance falls, however, short of that which I am about to offer; for not only the expressions of our prayers, but their very repetitions, are according to the pattern shewed us.—Thus at the close of our Litany, we find, twice repeated, "O Lamb of God, that takest away the sins of the world." And the reason seems to be, that this very expression was, by the Baptist twice in succession, applied to our Saviour. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.)—"Again, the next day, John stood, and looking upon Jesus, as he walked, he saith, Behold the Lamb of God!" (John i. 36.) Sometimes, even a pronoun, or an expletive, contains the force

of the petition. "Grant us thy peace," we are, at one time, instructed to say. Nor can the petition be understood but by considering the reference which it has to an expression of our Saviour. Then, it becomes clear, we are praying for that peace which the Lord promises to his followers; "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you." (John xiv. 27.)

Many more examples of the excellence above spoken of, might be brought forward, without difficulty, from all parts of our Liturgy; but, enough has been already said to shew, with what knowledge, as well as observance of the Scriptures, our prayers have been written. May we come before the throne of Grace, with all becoming gratitude, for so invaluable a companion, when we pay our vows unto the Highest!—*Canterbury Sunday Reader.*

SALES OF CROWN LANDS AND CLERGY RESERVES.

Crown Lands Office,

Toronto, 7th June, 1837.

THE PUBLIC are hereby informed, that vacant Crown Lands and Clergy Reserves can only be sold by public Auction.

The terms of Sale, until further notice, will be—For Crown Lands, one quarter of the Purchase-money down, and the remainder in three equal Annual Instalments, with Interest upon each Instalment, as it becomes due—For Clergy Reserves, one tenth of the Purchase money down, and the remainder in nine equal annual Instalments, with Interest upon each Instalment as it becomes due. The first Instalment, in all cases, to be paid into this Office within fourteen days from the day of Sale, otherwise the Sale will be forfeited. The remaining instalments will be required to be punctually paid as they become due.

Schedules of the particular Lots to be sold in each Township, specifying also the place of sale, have been printed, and will be put up at the Court-house, at the Offices of the Clerk of the Peace and Sheriff, and in other conspicuous places in each District: they will be forwarded to the different Post-masters and may also be had upon application to the Commissioner for Crown Lands, or to any of the undermentioned Agents.

The times and places for the sale of Crown Lands and Clergy Reserves, during the present year, will be as follows:

WESTERN DISTRICT.

In the County of Kent—At Chatham, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the County of Essex—At Sandwich, on the 31st July, 31st August, 30th September, 31st October, and 30th November.
Reference may be made to Henry J. Jones, Esq., residing at Chatham, for further information.

LONDON DISTRICT.

In the County of Norfolk—At Simcoe, on the 1st July, 1st August, 1st September, 2d October, and 1st November.
In the County of Oxford—At Blandford, on the 5th July, 5th August, 5th September, 5th October, and 6th November.
In the County of Middlesex—At London, on the 10th July, 10th August, 11th September, 10th October, and 10th November.

GORE AND NIAGARA DISTRICTS.

At Hamilton, on the 1st July, 1st August, 1st September, 2d October, and 1st November.

HOME DISTRICT.

In the County of York—At the City of Toronto, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Simcoe—At the Town of Barrie, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

NEWCASTLE DISTRICT.

At Peterborough, on the 11th July, 8th August, 12th September, 10th October, and 7th November.
Reference may be made to Alex. M'Donell Esq., residing at Peterborough, for further information.

MIDLAND DISTRICT.

In the County of Hastings—At the Town of Belleville, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Lennox and Addington—At Napanee, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

In the County of Frontenac—At Kingston, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

PRINCE EDWARD DISTRICT.

At Picton, on the 12th July, 12th August, 12th September, 12th October, 13th November.

JOHNSTOWN DISTRICT.

In the County of Leeds—At Beverly, on the 10th July, 10th August, 11th September, 10th October, and 10th November.
In the County of Grenville—At Kemptonville, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

BATHURST DISTRICT.

In the County of Carlton—At Richmond, on the 15th July, 15th August, 15th September, 16th October, and 15th November.

In the County of Lanark—At Perth, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

OTTAWA DISTRICT.

In the County of Russell—At Bytown, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the County of Prescott—At Cornwall, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

EASTERN DISTRICT.

In the County of Dundas—At Matilda, on the 15th July, 15th August, 15th September, 16th October, and 15th November.
In the Counties of Stormont and Glengarry—At Cornwall, on the 21st July, 21st August, 21st September, 21st October, and 21st November.

R. B. SULLIVAN.