

lead more surely through civil anarchy to despotism, than laxity of creed through religious anarchy to the grinding tyranny of superstition. This has ever been the course of God's government in the spiritual, no less than in the moral world. Such distraction necessarily begets a general indifference, and therefore a general degeneracy both of faith and practice. But when a corrupt man becomes a vessel incapable of any longer containing the waters of life in their purity, God degrades him to some ignoble purpose, and exacts the penalty of his disobedience by putting him under a more cruel form of religion. We have seen but too clearly the ordained minister of God's punishment of the unruly Christian, and can we, fresh from his claims and scourge, and while they are still held up before our eyes, if we will but see, glory in the folly and wickedness which will most assuredly bring us under them again?

THE CHURCH.

TORONTO, SATURDAY, APRIL 24, 1841.

The last accounts from England have conveyed to us a result, in regard to the claim of the SEMINARY OF ST. SULPICE, very different from what the spirit of the debate led by the Bishop of Exeter, as furnished by the previous arrivals, would have led us to anticipate. It appears that, after a long and animated discussion, the Address moved by the learned prelate that the Queen should disallow the ordinance touching the claims of this Seminary, was withdrawn. Probably, therefore, this ordinance will stand ratified and confirmed as long as Canada has the happiness to continue under British rule; should this, unhappily, ever be overturned, the very first step of the republicans of Lower Canada, as was the case with their prototypes of the French revolution, would be to alienate and confiscate every acre of every description of ecclesiastical property, as an insupportable incumbrance to the freedom of the land!

We must confess, that had we not read the speech of the Bishop of Exeter, in moving for the disallowance of this ordinance,—a speech replete with able reasoning, and specifying most clearly the objections to which that ordinance is liable on constitutional grounds,—we should have regarded the opposition to it as wholly unsupported by legal argument. To this conclusion we were drawn by the statement of the case in the Montreal papers about fifteen months ago, when its discussion was so vehemently pursued,—the very source from which it might antecedently be supposed that we should have derived our conviction of its invalidity. Argument is one thing, and angry and declamatory assertion quite another thing; and while, in our Lower Canada contemporaries, at that period, we observed an abundance of the latter, we were at an utter loss to discern any thing that deserved the name of the former. From their own showing, then, we repeat, we came to the conclusion that the ordinance, however primarily unconstitutional and inexpedient, was not to be controverted on any grounds of law or common honesty. So strongly was this impression forced upon our minds that, as our readers will recollect, we took no part whatever in the discussion at the time: we could not discover the force of the arguments against it; and therefore we could not, in honesty, lend the weight of our opinion—slight as that might be—to uphold what we were led to consider a doubtful or equivocal case. We were afterwards asked, indeed, why we did not, with a consistent Protestant zeal, unite in the warfare against the Seminary of St. Sulpice; and our answer was uniformly, in substance, what we have stated above. Moreover, when a portion of the Montreal press appealed to their Upper Canada contemporaries to aid them in this opposition to what they deemed an arbitrary and oppressive proceeding, we,—although naturally expected to take our stand in the forefront of the battle,—chose, for the reasons already detailed, to remain neutral. In addition to our doubts as to the fairness of the opposition to this ordinance, we could not but discern that it was less a reverence for the principles of Protestantism than a tender regard for their own pockets which inflamed the zeal of many of our Lower Canada contemporaries,—a feeling which could hardly be expected to call us forth to a very warm participation in the contest they had undertaken.

Such, indeed, continued to be nearly our unchanged opinion until, as we have said, we read the speech of the Bishop of Exeter. It is true that, during the last summer, we met with an article upon this subject in the *Newcastle Journal*, from the pen of the Rev. W. J. D. Waddilove, which struck us as very forcibly written, and well worthy of attentive consideration. For this reason, we transferred it at once to our columns; but we are not aware that it was very highly esteemed by the opponents of the ordinance in Lower Canada, as we do not recollect seeing it copied into any of their journals. We certainly meant to aid their cause by the publication of the best article on the subject which, up to that period, we had seen. In regard to the speech of the Bishop of Exeter, it will be perceived by our readers,—after they have perused the remarks of the *London Times*, given in another column,—that if we have erred in our late construction of this ordinance, as elucidated in its bearing and principles by the learned prelate, we have done so in company with the leading newspaper of the day.

After the delivery of this admirable speech, the Bishop of Exeter expressed his intention of taking the sense of the House of Lords, at an early day, upon the Address he intended to move; and accordingly, on the 15th of March, he resumed the subject,—recapitulating briefly the arguments which had previously been advanced.—To these it was replied by the Marquis of Normandy, as follows:—

"The Marquis of NORMANDY said, that the Bishop of Exeter had all along assumed, in this ordinance, that it was a mere whim of Lord Sydenham's. Why, one of the very reasons that Lord Normandy had asked an extension of the powers of the Special Council was, that it could not render permanent an ordinance which was introduced under Sir John Colborne's government to give effect to the arrangement which had been made with the Seminary of St. Sulpice; the Seminary surrendered a considerable part of its property, in order that it might enjoy the advantages held out by the ordinance. There had been a bargain, which was fulfilled on one side. The value of the property left to the corporation had been grossly exaggerated; it did not exceed £200,000 currency. Lord Normandy showed that the rights of ecclesiastical seigniories had been formally confirmed and recognised by the capitulation in 1759; by the treaty of Paris, which left the priests of St. Sulpice in the enjoyment of the same privileges with those of the sister institution at Paris; by the act of 1774, which was passed without opposition from the Bishop of the House of Lords, while in the House of Commons it was denounced by Colonel Barré, expressly because it made the Roman Catholic the established religion of the Province; and in 1792, Mr. Burke mentioned voting for the establishment of the Church of England, conjointly with an establishment made some years ago by an act of Parliament of the Roman Catholic religion among the French Canadians. Lord Normandy maintained that the Seminary of St. Sulpice, incorporated under instructions of Lord Bathurst, was a case in point: that corporation consisted entirely of ecclesiastics; and if its objects were educational, so were those of the Seminary of St. Sulpice. The ordinance made very strict provision for the visitation of the corporation, and an account of its expenditure was to be submitted to the Governors.

We have marked in italics the points which constituted the great strength of the arguments in defence of the ordinance; and these, we discover, were those which influenced the Duke of Wellington in the course which he felt himself constrained to adopt.

The Duke of WELLINGTON had been disposed to think that the bulk of the property of the corporation had been made over to the Province, though some equitable conces-

sion ought to be made to the corporation; but he was not then aware of many former transactions relating to the Seminary, which Lord Normandy had mentioned, and he had forgotten what had taken place under Lord Bathurst's government, of which he was a member, until it was recalled to his recollection: but he now perceived that the two corporations of St. Nicolet and St. Sulpice were precisely similar. He had entrusted the House a few nights ago to consider the documents which had been referred to by the Bishop of Exeter: he had himself done so; and he had in addition looked into and considered documents which had not been quoted or referred to by him, and other documents of which he had lost all recollection; and the result of his deliberations was the determination to vote against the Bishop's address."

While, therefore, viewing it as a great constitutional question, the arguments of the Bishop of Exeter remain incontrovertible, and while, no doubt, the Duke of Wellington,—assuming that ground,—would cling to every point which is contained in his previous speech of the 4th March, the blunder had been committed, as we must term it, of performing an unconstitutional act, which could not be reversed without doing violence to vested right. This last, sanctioned as it appears to have been by the act of capitulation, and confirmed by long and undisturbed possession, it has never been the temper of the British Government to overturn, much as we must ever lament the infatuation which entrusted so powerful a weapon to the adversaries of the truth.

A natural way to neutralize the influence of this fatal gift, was to have endowed the advocates of the truth,—the National Protestant Church,—with corresponding wealth; but no—while, as the Bishop of Exeter well observes, property was ceded in perpetuity to the amount of £30,000 per annum to a single Romish Seminary, the miserable pittance of £4,000 a year was all that could be spared for the support of the Church of England in that Province;—and it is worthy of remark, that while the press of Montreal was so loud and vehement in opposition to that ordinance, it had no word of sympathy—with perhaps a solitary exception—for the outraged establishment of Protestantism in the sister Province: the constitutional privilege and property of the Protestant Established Church it could see filched away, and even a portion of it allotted to the Romish communion, without a word of rebuke or remonstrance; nay, in many cases, with sentiments of strong approbation of the vast liberality of the perpetrators of the plunder.

Setting, however, all these adverse considerations aside, it is and it must ever be a subject of deep regret, that while the Church of England in this Province is doomed, in a great degree, to depend upon the "bleak charities of an unfeeling world," for its extension and support, "the means," as the Bishop of Exeter observes, "are entrusted to Roman Catholic ecclesiastics, which will enable them to plant triumphantly the standard of the Roman Catholic Church throughout the Province." These respective positions of Protestantism and Romanism may not, at the present moment, excite any great or general alarm; but we should be blind indeed, not to apprehend that the day is fast hastening on, when, unless the spirit of Popery be marvellously changed, every engine of power, moral and physical, will be brought mightily to bear for the subjugation, ay, for the extinction of Protestantism in the land.

We have great pleasure in publishing the communication of our correspondent "Alpha," and shall have equal gratification in contributing our aid towards the circulation of the admirable speech of Dr. Cooke. It will be impossible for us, however, to commence its publication until next week, in consequence of the mass of matter antecedently pledged to our columns; but we shall then, if practicable,—long as is the speech of the worthy and able Doctor, occupying seven and a half columns of the *Ulster Times*,—present it entire to our readers. They will find it a rich treat, combining great raciness of humour with the eloquent expression of sound conservative and Protestant principles, and a frequent very solemn and very beautiful allusion to the practical duties which those principles involve.

The more humorous and personal animadversions contained in the speech of Dr. Cooke, will be better appreciated after a knowledge of the circumstances under which it was delivered. Successful in his mission of agitation amongst the blinded devotees of the creed which he himself professes to believe, Mr. O'Connell attempted a similar system of political disturbance amongst the Protestant inhabitants of the north, and with that view paid a visit to Belfast. His proposed theme was the "Repeal of the Union;" and upon the announcement of this as the great subject of political debate, Dr. Cooke challenged him to his public discussion. The reception of the agitator not proving, however, very promising, he was glad to make his exit from the capital of the "Black North," and to secure a safe escape was escorted to Donaghadee by a strong body of policemen, whence he crossed over to Port Patrick in Scotland. These facts will explain many circumstances of a local and personal nature, alluded to in the speech of Dr. Cooke.

The effect of this admirable speech upon the public mind in that quarter, will be apparent from the fact alleged in the *Ulster Times* that, in the course of seven and a half hours, 3000 copies of that paper, which contained the first impression of the speech, were sold, and that the pressure occasioned by the eager applicants for it was attended with risk to life and limb!

The character of the "Protestant North" has been nobly vindicated, as well in the precipitate retreat of O'Connell as in the masterly speech of the opponent whom the agitator dared not meet. Nor is there any probability that he will afford occasion to so untoward an event as his thorough and hearty discomfiture, by accepting the challenge of Dr. Cooke to meet him in London at Exeter Hall. He will be more at home amongst his dupes in the counties of Cork or Galway, or in haranguing the Chartists of Birmingham and Leeds!

It will, no doubt, be the cause of inexpressible mortification to the Editor of the *Albion*, that he has incurred the displeasure of so very distinguished a public journalist as the *Toronto Colonist*,—distinguished, however, let us be understood, for the concert of ignorance, and the party malice of a narrow and undisciplined mind. We have had occasion, at various times, to express our frank opinion of the general merits of the individuals who take upon them to direct the Colonial press; and we are free to say, that it would detract materially from the degraded and melancholy aspect of that press, if we could say that, with an utter unwitness for the office of Editor in a literary point of view, they could bring to its discharge the blunt but always respectable attributes of moral integrity, and settled political principle. We are not disposed to class the Editor of the *Colonist* amongst the very worst of our Provincial journalists; but we shall perform towards him an act of charity in setting him at the head of the list in the second class of that too numerous body who make a trade of political agitation, and eke out a subsistence by pandering to party violence and personal animosity.

If we are at a loss to affix to this individual of the *Colonist* an appellation which would imply any marked distinction in literature or in ethics, we can have no hesitation, when we view the morose and ascetic temper which characterises his original articles, in saying—"we believe with Boz—that he is an 'incomparable hoster.'" With the manifestation of a settled hatred to most of the respectable inhabitants of the country, ecclesiastics

as well as laymen, from the Bishop of Toronto and the Chief Justice of Upper Canada downwards,—whom he chooses to designate as the "Family Compact"—he commenced his dull career as Editor; and with the exhibition of the same undying hatred he is likely to close it. How it has been provoked, it would probably be as difficult for himself to explain as for us to divine; though possibly it may have received some quickening to its impulse, from a discovery that these envied ones of the so-called "Compact" have been somewhat tardy in recognizing his claims to be regarded either as a patriot or a gentleman.

The sensations of the Editor of the *Albion*, after reading the rebuke of the *Colonist*, will therefore be acute in proportion to the estimation in which his lecturer happens to be held in the community. We do not say that the *Colonist* is without his friends, and,—marvellous as that may appear,—without his admirers also, in the country. There will be malcontents and misanthropes every where; and even where blunt honesty and genuine good humour may pervade a portion of his supporters, we reconcile ourselves to the inconsistency from knowing that the differences and disputations on taste are likely to last as long as the world endures. Our valued contemporary of the *Albion*,—likely to be valued long after the obliquities of the *Colonist* are forgotten,—will, however, feel his mortification diminished from knowing that his honest and correct remarks upon our recent elections are heartily approved of by at least nine-tenths of that well-known body of persons styled the Constitutionists or Conservatives of Upper Canada,—the same men, who turned the republican tide in 1836, and, at the appeal of Sir Francis Head, elected an overwhelming majority of members in favour of the Government,—the same men, who were in the front of the battle when Mackenzie incited rebels and pirates to fire our homes and murder our families,—the same men, who will always be found ready to spend their fortunes and peril their lives for the maintenance of British connexion.

We are glad that the remarks of the *Colonist* afford us the opportunity of inserting another paragraph from the *Albion*, on the subject of our Provincial elections; and, in the name of the Conservatives of Upper Canada, we thank him for the remarks which we subjoin:—

"In our last we took occasion to express our opinion that the Conservative party had not been well or judiciously dealt with, and recent events have not tended to alter our opinion. The bloody and ferocious scenes at Toronto may be fairly ascribed to the discord engendered between the Conservative and Government parties, by the interference of the latter with the elections, and the obstruction of what are called reform candidates in places where their opponents have generally held the supremacy—a practice which might have been all very well, if these said Conservatives had not been so repeatedly called on to support the government.—In Lower Canada we were not at all surprised at the violence and bloodshed which took place during the late contests, because the opposition was for the most part between French Canadian rebels and loyalists. The same parties, in fact, which met in the field in the dreadful strife of battle, during the rebellions of 1837 and 1838, were again opponents at the hustings. But in Upper Canada the case was different, and it is here that the proceedings of the Colonial government do, in our judgment, deserve disapprobation. The general question of government influence at elections we will not at present discuss, further than to say that such a practice is repugnant to the principles of the British constitution; but it is nevertheless done occasionally by all governments.—Sir Francis Head was loudly accused of it, and mainly by that very reform party which is at this moment pursuing the same course from one end of the country to the other.—Lord Durham, in his Report on Responsible Government, specially condemned the practice; yet these same responsible government people are now the most active offenders.

"Nothing could have been more prompt, honourable, and generous, than the conduct of the Conservatives towards Lord Sydenham, when they were called on to support his government. Both the people and the press on receiving assurances that his lordship's policy would be the policy of the country, and not of a party—that his wish was to create a fusion and not a division of parties, and generally to promote the prosperity of the whole country—threw aside their hostility and rallied under his standard. The object of both Tories and Reformers—for these British distinctions are preserved in Canada—was supposed to be, to unite in support of loyalty and British connection, and jointly to oppose the rebel faction. Such being the views of both, it was unseemly in one to appear the enemy of the other, as both were, it was understood, to exert themselves to secure the return of good members to the new legislature. Yet as the elections approached we found government or reform candidates coming forward, allying themselves with rebels and supported by the government to oppose and displace Conservatives. This has been the case at Toronto; the government supporters have been seen bringing to the hustings men who were the sworn friends and adherents of Mackenzie, and have thus contrived to throw out Messrs. Sherwood and Monr. Can it be wondered at then, that riots have taken place and blood has been shed? The gentlemen just named were not opponents of Lord Sydenham, on the contrary, they were Unionists and supporters of his policy. What more did he require? Under these circumstances we repeat that the Conservatives of Upper Canada have not been generously treated—that the conduct of the government in the matter of elections has not been wise or politic, and that such proceedings are calculated to create divisions rather than harmony between the two great parties of the country."

We shall but just add that no stronger argument in condemnation of the present course of the *Colonist* could be advanced, than his very modest contrast of his own local knowledge and experience with the presumed ignorance of the Editor of the *Albion*, as living in a foreign, though neighbouring, country. It ought to be recollected that this latter gentleman has now conducted his excellent and admired paper for nearly twenty years; that, during that period, he has uniformly taken a warm interest in, and most narrowly observed the ebb and flow of our Colonial affairs; and that he must necessarily have established a connection and correspondence with many of its leading men both in public and private stations. It is about three years since the Editor of the *Colonist* assumed his vocation, without, apparently, the slightest antecedent acquaintance with the country, and with an ignorance of genuine British principles as palpable as his contempt of good breeding. After such a contrast,—which he has chosen to draw for himself,—the public will judge in whose opinions they are to place most confidence.

In our last we mentioned that Dr. Colby had been the successful candidate in the election for the County of Stanstead. We have since learned that this statement, which we perceived in many of our contemporaries, is erroneous, and that Mr. Child has been returned.

In a succeeding column will be found an official Proclamation summoning the Provincial Parliament to meet, for despatch of business, on the 26th of May next. This document was unavoidably excluded from our last.

COMMUNICATION.

To the Editor of the Church.

April 16, 1841.
REVEREND AND DEAR SIR,—I send you up, by this day's post, the late truly admirable and incalculably important speech delivered by that great Protestant champion, Dr. Cooke, at the late conservative meeting held at Belfast, on the occasion of "the great bad man" (Daniel O'Connell's) visit to the north of Ireland, for the purpose of agitating the Repeal of the Union, and other nefarious measures consequent upon it.
The service rendered, not only to Ulster, but to PROTESTANTISM, as well as to all real friends of true constitutional loyalty, is very great; and as the *Ulster Times* well remarks, "all classes of Protestants in the Kingdom are deeply indebted to him." Let us hope that the contemplated Public Testimonial of gratitude will be a meet one.

As part and parcel of the Protestant British Empire, and intimately interested in, and mutually affected by any and every such event as promises her weal, or forebodes her woe, we, who are in things spiritual or in things carnal, we, the faithful and true children, who reside in Old England's noble Colonies, are, naturally and profoundly, concerned in upholding her national faith and protest, as well as her national constitution. Should we, on this side of the Atlantic, not share, then, in the advantages enjoyed by our fellow-countrymen on the other side of the ocean, through the instrumentality of a sound and patriotic Protestant as well as Conservative Press? Alas! where are we to find in our Colonial Press, those noble-minded, free, independent, and unwavering Protestant principles, of whose salutary influence, under God's blessing, we, in these perilous times, stand so palpably and so vastly in need? With scarcely one solitary exception, after the painful sound, echo mournfully replies,—"Where?"

In vain, I deeply regret to say, have the nominally Protestant Editors of two different public journals in the town in which I reside been applied to, in hopes of their being, perhaps, induced to render to their numerous Protestant readers, (and, let us add, their uninformed and blinded Roman Catholic readers also), the highly desirable benefit of a perusal of Dr. Cooke's speech. Now, without touching upon the alleged reasons for their refusal to perform what (if we be, indeed, part and parcel of PROTESTANT ENGLAND) appears to me a simple and imperative duty; let me merely observe, that the line of conduct seems, in my humble estimation, highly ominous to the Protestants in our Province, more especially as, without any apparent demerit, articles are inserted in the columns of one, at least, of these papers, calculated to assist the fearfully ramified and simultaneous efforts now making, in all quarters of the world, to exalt the spiritual despotism of the Romish Antichrist, upon the wide-spread ruins of prostrate and suffering Protestantism!

In the hopes of your deeming it both possible and feasible, to afford to the Protestant public, through the valuable columns of the *Church*, that important benefit as well as to afford to the almost hopeless to look for, from any other faithful instructor as well as beneficial corrector of public opinion, in our vicinity, I have now forwarded to you, Rev. and dear Sir, the *Ulster Times*, containing Dr. Cooke's speech; and, in conclusion, beg leave to extract the following emphatic passages from the great Charnock's masterly essay on Practical Atheism, which are well worthy of the serious and practical attention of every one of us: but especially, perhaps, of those public personages who possess, through their newspapers, such tremendous, such responsible means for permanent good, or for permanent evil, in their generation:—

"The more visible rule preferred before God in the world is man. The opinion of the world is more our rule than the precept of God, and many men's abstinence from sin is not from a sense of the Divine will, nor from a principle of reason, but from an affection to some one upon whom they depend, or fear of punishment from a superior, the same principle with that in a ravenous beast, who abstains from what he desires, for fear only of a stick or a club. Men will walk with the heel, go in fashion with the most, speak and act as the most do. While we conform to the world, we cannot perform a reasonable service to God, nor prove, nor approve, practically, what the good and acceptable will of God is.

"The fear of man is a more powerful curb, to restrain men in their duty, than the fear of God; so we may please a friend, a master, a governor, we are regardless whether we please God or not; men-pleasers are more than God-pleasers; man is more advanced as a rule than God, when we submit to human orders, and stagger and dispute against Divine. Would not a priest himself slighted in his authority, if any of his servants should decline his commands, by the order of one of his subjects? And will not God make the same account of us, when we deny or delay our obedience, for fear of one of his creatures? In the fear of man, we as little acknowledge God for our sovereign, as we do for our comforter. (Isaiah 12, 13.) 'I, even I, am He that comfort you, who art thou, that thou shouldst be afraid of a man that shall die, &c. & forgettest the Lord thy maker?' &c. We put a slight due to God, as if He were not able to bear us out in our duty to Him, and incapable to balance the strength of an arm of flesh."

ALPHA.

ECCLIASTICAL INTELLIGENCE.

EXTRACTS FROM THE JOURNAL OF THE REV. F. L. OSLER.

From the *Third Report of the Upper Canada Clergy Society.*
Tuesday, crossed the swamp, and preached in Thompson's house, at night, and found T. Duke waiting for me, who had returned for a fresh supply of books and tracts.

Thursday, rode to Davis's school house, and preached to a large congregation; indeed, I may say, that as a general thing, the school house is always well filled. Returned home at night; soon after which a messenger came to say that Mr. T., who resided in West Guillemburg, about six miles from the parsonage, was very ill. Found Mr. T. sitting in his chair by the fire, very weak, but sensible. The doctor had told him he could not live; and now that he had no hope of life, he was anxious about his state. I trust I faithfully ministered to him, but apparently made little impression. He was not, he said, afraid to die; whilst, to me he seemed to have every reason to fear it. Between 9 and 10 o'clock he wished to go to bed: I led him to it, and sat down by it till near 11, when he fell into an uneasy sleep. He roused again, bade me good night, and hoped to be stronger on the following day.—That day, alas! he never saw. After leaving him, I lay down in an adjoining room, and about half-past two his brother came to say that all was over: he had passed into eternity without a groan or a struggle. Thus died a young man of 27, the son of an English clergyman, whose excesses in youth had destroyed his constitution, or rather, I may fear, both body and soul. I went afterwards very assembled, I endeavoured to improve the solemn scene, and earnestly prayed that all present might take warning, and prepare to meet their God.

Sunday, preached in the morning at West Guillemburg church, to a small congregation; the weather being very severe, and many who lived at a distance, and could not therefore attend both services, remained at home in the morning, that they might follow the remains of poor young T. to the grave. In the afternoon the church was thronged. I had the corpse brought into the church, and endeavoured, in dependence on God's Holy Spirit, to speak home to the consciences of all present from the words, "Many seemed to be affected. Afterwards I interred the corpse, and returned home in the evening. At funerals I usually preach or give an address, thinking it to be an opportunity not to be neglected.

Monday morning, set out for Adjala, and reached the house of Mr. Irwin in the afternoon. Here I found about forty people waiting for me. Performed Divine Service, and baptized three children. Gave notice that I proposed (D.V.) holding a public meeting in Mono, on the following Wednesday, in order to consider the best means for obtaining subscriptions towards the support of a resident minister, and to erect a dwelling-house for him. All seemed rejoiced at the prospect of having a clergyman to reside amongst them, and as much as was in their power.

Tuesday morning, left Adjala for Mulmer, where, in the house of J. L., I preached to about 70 persons, and baptized three children. The weather was extremely cold. For the sake of light I had to stand by the open door. There not being a window in the house, all the light was admitted through the open door and a hole in the logs. It may therefore easily be supposed I was nearly frozen stiff; indeed, at the conclusion of the service I could scarcely speak. Again gave notice of the public meeting on the following day at Mono; and after taking some refreshment, set out with a guide. The snow was in many places more than two feet deep, and the drifting snow rendered it almost impossible to find the high road. God mercifully preserved us from accident, though more than once I thought both horse and cutter at least must be lost. At night we reached our stopping place; my poor horse being more exhausted with a journey of eight miles, than he would be, under ordinary circumstances, with one of fifty.

On Wednesday morning, reached the house of Mr. Lafata, where about 80 persons were assembled. There would have been many more, but the weather was so severe they could not get out. After performing Divine Service, held a public meeting, and a most unanimous one it was. All were delighted at the prospect of having a resident clergyman, and most grateful for what I had been enabled to do for them. In the afternoon pushed on for the house of Mr. McMinis, which I reached at night.

Thursday morning, preached to about 100 persons, baptized five children, and administered the sacrament to about 20 communicants; after which I distributed tracts, and spoke to them on the probability there was of a minister being settled amongst them. The announcement was received with the greatest appearance of joy. They promised to give what they could, in labour or produce; money they have little of. Having completed my appointments for the week, and scarcely feeling warm from leaving home up to that time, I determined to set out for Tecumseh, late as it was, and reached home just before midnight, the thermometer standing at 27 below zero. I would not willingly have ventured out in such a week of bad weather, but the appointments were made, and I read breaking an appointment. I was, besides,

anxious to let the bishop know that these poor people would gladly accept of his terms. At my several stopping places I was much gratified at the manner in which the people spoke of T. Duke. The people strongly expressed their thanks for the instruction he gave their children, several of whom I examined in the scripture and catechism, who acquitted themselves far better than I could have expected.

Monday morning early, left home for Balton's Mills, Albion. Reached it at two P. M. and preached to a large congregation. The house was so full that those who were sitting were compelled to remain sitting, and those who were standing to stand. The outside door was taken off its hinges, to allow those who were getting inside to hear. A number got upon a kind of loft over head, and here and there took up planks of flooring. Through the openings thus made, by laying down flat, they protruded their faces—the only part of their persons to be seen. All seemed eager to hear of the glad tidings of salvation. I had previously sent word that I proposed (D.V.) after Divine Service to hold a public meeting to consider whether the people would pledge themselves to provide £50 per annum and a residence, should a clergyman be sent to them. The meeting was most unanimous: all declared that they would give as much as lay in their power. Some who had hitherto been opposed to the church were present, who afterwards declared that they had opposed, without knowing what the Church of England was. After giving them the subscription paper for signature, and baptizing a child, I proceeded at night to the house of Mr. Duke, where we lodged.

Wednesday, returned to Mr. Modland's late at night, when I was much pleased at being told that one of my congregation that day, a Roman Catholic, had come forward and promised that he would give £1 per annum towards the support of a clergyman of the Church of England, and give also ground for a church to be built on his land.

Thursday morning early, left Chingacoussy for my next appointment 11 miles distant, at the house of Mr. J. Robinson, which was central for the townships of Chingacoussy, Albion, and Caledon. Here my congregation consisted of about 65 to 70 persons; a heavy gale and snow drift rendering it impossible for the people to get out. On entering the house, a good old man, 80 years of age, met me, and taking my hand, said, "I have been long praying that a servant of Christ might be sent to me, and now God has answered my prayer." After Divine Service, and partaking of some refreshment, I proceeded to Toronto, a distance of 35 miles distant, which I was happy to reach safely, though nearly frozen, very late at night.

Friday, waited on the bishop, to state the result of my labours during the past fortnight, and was happy to receive the confirmation of his lordship's promise, that two clergymen should be sent as soon as they can be obtained, to assist in ministering to the spiritual necessities of those destitute townships, which, during the whole of my residence here, have had no one but myself to look after them. In the evening, left Toronto, and drove as far as Thornhill, where I was delighted to spend a few hours with the Rev. G. Mortimer.

Saturday, reached home after a round of about 170 miles.

Tuesday morning, preached at Mr. Ketchum's house to about 70 persons, and administered the sacrament to 17 communicants. I trust that all felt it "good to be there." Baptized a child, and then rode to Caledon, where I preached to a congregation of about 70 persons, and administered the sacrament to about 10 communicants. The poor people expressed the greatest joy at seeing me again, and I was truly thankful to learn that the books and tracts distributed in that neighbourhood by T. Duke and myself had been productive of much good. A very respectable man told me that several, who used formerly to consider Sunday as the best day for making bargains, now on that day read the tracts and books with their families. Returned at night into Mono, and early on Wednesday morning proceeded to the upper part of that township, where there is a little settlement of protestants literally on the top of a rock. After riding about 11 miles, up and down very steep hills, I came to a range of perpendicular limestone rocks, in one part of which was a zig-zag path, if it might have been so called. Up this I scrambled with my horse, and on reaching the top, observed the settlement I was in quest of. At the house of a Scotch presbyterian, named Turnbull, I was very kindly received. Preached in a school-house to a crowded congregation, composed of members of the Church of England and Presbyterians, and baptized 10 children. Afterwards rode 10 miles towards home, and at night reached the house of Mr. Brett, in the lower part of Mono.

Thursday morning, very early, set out for Tecumseh; the roads being in a very bad state, and having to ride 25 miles by half-past 12, in order to meet my regular appointment at Davis's school house. Reached it just in time, and preached to a crowded congregation; baptized a child, and administered some refreshment, and then turned my horse's head homeward; and truly grateful did I feel to see the parsonage in the evening, after the most dangerous and fatiguing journey I have had for the winter. It was dangerous; for the ice, which had become quite rotten by the thaw, covered the holes and bad places in the road, so that frequently whilst trotting fast over what I imagined to be good ground, my horse would break through; and on Wednesday it blew a hurricane,—trees were falling in every direction, in many places the road was so high, blocked up, yet the Lord, I thank Him, was with me, and I was enabled to get through. He was not, he said, afraid to die; whilst, to me he seemed to have every reason to fear it. Between 9 and 10 o'clock he wished to go to bed: I led him to it, and sat down by it till near 11, when he fell into an uneasy sleep. He roused again, bade me good night, and hoped to be stronger on the following day.—That day, alas! he never saw. After leaving him, I lay down in an adjoining room, and about half-past two his brother came to say that all was over: he had passed into eternity without a groan or a struggle. Thus died a young man of 27, the son of an English clergyman, whose excesses in youth had destroyed his constitution, or rather, I may fear, both body and soul. I went afterwards very assembled, I endeavoured to improve the solemn scene, and earnestly prayed that all present might take warning, and prepare to meet their God.

Sunday, April 5th.—Preached in West Guillemburg church, to rather a small congregation; the heavy state of the weather, and the bad roads, keep many at home who would gladly, if possible, meet to worship God. Feeling very weak, it was with difficulty I went through the service; and after attendance on the school, and performing Divine Service at the chapel in the afternoon, I was quite exhausted. For the last few weeks I have suffered much from dizziness. I need a little rest, but I know not when I may obtain it. So much requires to be done, that were it possible for me to rest my body, my mind would approach me for neglect of duty. May the Lord, of his infinite mercy, raise up and send to this part of his vineyard faithful labourers. The harvest truly is plenteous, but the labourers few indeed.

From the *New York Churchman.*

The Rev. Isaiah G. De Grasse, A. M., (whose decease we have lately recorded,) was born in the city of New York, July 19th, 1813. He received his early instruction in the Public School under the tuition of Charles C. Andrews, where he so distinguished himself as to attract the notice of the late Rev. Peter Williams, by whom he was urged to commence a higher course of study, with a view to the Holy Ministry. At the age of fourteen he commenced the study of the classics under the Rev. M. H. Henderson, (then a student of the General Theological Seminary,) walking daily six miles in order to recite his lessons. In 1830 he entered the Episcopal Collegiate School in this city, under the tuition of the Rev. Mr. Curtis, and, attaining a high rank in the classics, took the first honours in English composition. In the autumn of 1832, he entered the Freshman Class of Geneva College, where he remained until the expiration of the junior term, having distinguished himself in the Classics and Belles Lettres, and by a sketch of the life and character of Bishop Hobart, which won great applause. His senior year was passed chiefly at Newark College, Delaware, where he graduated with honours in September, 1836, and from which he received a Master's Degree in 1840. For some months before, and immediately after he was graduated, he performed the duties of Lay Reader in St. Philip's Church, New York, during the absence in Europe of the Rev. Peter Williams.

Having pursued his theological studies under the direction of a clergyman appointed by the Bishop, Mr. De Grasse was ordered to the holy order of Deacons, by the Rt. Rev. B. T. Onderdonk, D. D., and was shortly after appointed Missionary to Jamaica and Newton, L. I. In this station Mr. De Grasse laboured with fidelity and acceptance, and was at the same time usefully employed in ministering to the people of St. Matthew's Church in this city.—In the autumn of last year, he embarked for the West Indies, and entered on a new sphere of ministerial labours with encouraging prospects. He was, in the close of his life, and the estimation in which he was held may be described in the words of a respected clergyman of Jamaica to a friend at Brooklyn, L. I. "Our Bishop is in England, but he had made such way with the Governor and other functionaries in the island, that

My Dear Friend,—

It is with feelings of no ordinary pain that I write to you on the present occasion, to communicate the melancholy news of the Rev. Mr. De Grasse's death, which took place at 2 o'clock on the 9th day of January last. It will I hope prove consolatory to his family to learn that he died with a firm trust in the redeeming blood of a Saviour, and hopes of acceptance through His mediation. I was with him myself, every day from the first day of his illness to the last, and though it was not of long duration, yet he and I foresaw its fatal termination, & 3 or 4 days before the event took place. I had in attendance on him, two of the ablest physicians of this, or perhaps any other country, so that all which could be done by medical skill, as well as by the sympathy and kind attention of his friends, was done.