

dation and cement of human societies; and when they that serve at God's altar shall be exposed to poverty, then religion itself will be exposed to scorn, and become contemptible, as you may already observe it to be in too many poor vicarages in the nation. And therefore, as you are by a late act or acts of parliament entrusted with a great power to preserve or waste the Church's lands, yet dispose of them, for Jesus' sake, as you have promised to men, and vowed to God—that is, as the donors intended: let neither falsehood nor flattery beguile you to do otherwise; but put a stop to God's and the Levite's portion, I beseech you, and the approaching ruins of His church, as you expect comfort at the last great day: for kings must be judged. Pardon this affectionate plainness, my most dear sovereign; and let me beg to be still continued in your favour, and the Lord still continue you in His.

A FALL OF LOCUSTS.

From "Portugal and Galicia" by the Earl of Carnarvon.

Speaking of natural exhibitions, a fall of locusts is, beyond all comparison, the most awful I have ever seen, and I may perhaps be excused for digressing from the immediate thread of my narrative to give my readers some account of that dreadful scourge, which is considered in eastern and southern countries the most unfeeling manifestation of the wrath of God. Travelling along the western coast of Africa, I once beheld this terrible infliction. These creatures fell in thousands and ten thousands around us and upon us, on the sands along which we were riding, and on the sea that was beating at our feet: yet we were removed from their most oppressive influence; for a few hundred yards to our right, darkening the air, the great innumerable host came on slowly and steadily, advancing in a direct line and in a mighty moving column. The fall of locusts from this central column was so great, that when a cow, directly under the line of flight, attempting inefficiently to graze in the field, approached her mouth to the grass, there rose immediately so dense a swarm that her head was for the moment almost concealed from sight; and as she moved along, bewildered by this worse than Egyptian plague, clouds of locusts rose up under her feet, visible even at a distance, as clouds of dust when set in motion by the wind on a stormy day. At the extremity of the field I saw the husbandmen bending over their staffs, and gazing with hopeless eyes upon that host of death which swept like a destroying angel over the land, and consigned to ruin all the prospects of the year; for wherever that column winged its flight, beneath its withering influence the golden glories of the harvest perished, and the leafy honours of the forest disappeared. There stood those ruined men, silent and motionless, overwhelmed with the magnitude of their calamity, yet conscious of their utter inability to control it; while, farther on, where some woodland lay in the line of the advancing column, heath set on fire, and trees kindling into a blaze, testified the general horror of a visitation which the ill-fated inhabitants endeavoured to avert by such a frightful remedy. They believed that the smoke arising from the burning forest, and ascending into the air, would impede the direct march of the column, throw it into confusion, drive the locusts out to sea, and thus deliver the country from their desolating presence. It was an awful, and indeed a painful scene, and I shall never forget it. Yet, perhaps, there was not one of those whose blighted fortunes I then commiserated, who would not have considered my assassination well pleasing to their God; and few, perhaps, who would have scrupled to attack me, as a Christian dog, if I had been unarmed and unattended by a trusty hand.

NATIONAL ESTABLISHMENTS.

It is objected, that there is no actual commandment in the New Testament enjoining the establishment of a national Church. We reply, such a commandment was not needed. It had been already given. There had been a period in the history of God's Church, during which it was under the authority of Gentile monarchs, and to those monarchs God had plainly given the necessary commandment, as may be seen in the history (which the reader is requested to peruse) recorded Ezra, 6th and 7th chapters. Was the kingdom of Persia any more a theocracy than is the kingdom of England? We think not. The Old Testament was written for our learning; and it contains the history of all classes of men, kings and people, for the instruction of all classes of men, while the world standeth. We utterly and earnestly protest against a line of argument which treats the Old Testament as obsolete, and demands for every scriptural duty express words in the New. Our opponents, equally with ourselves, do, and command their followers to do, what there is no express text for in the New Testament. They build chapels, they organise societies and schools, they find money for endowments, and when they have opportunity they press into their service the influence, as well as the individual exertions, of the great men of the world. None of these things are founded upon any express text in the New Testament; but they are all involved in the great scriptural principle, that every man is bound to exert himself in the position in which God has placed him, to do all that lieth in him for the service of God, not as an individual only, but as the master of a family, of a manufactory, of a warehouse, of a counting-house—the master of a province, or the master of a kingdom. Every man has a corresponding responsibility answering to his position in society, as well as to his personal powers and talents. This principle is well understood when the duty of contributing towards the erection of a chapel, and of influencing others to do so likewise, is inculcated upon opulent and influential men. What then, let me ask, becomes the duty of a man who finds himself, by the grace of God, a Christian, and, in the providence of God, a king? His providential position invests him with a commanding influence: is he, then, to confine his exertions on behalf of God's Church to what he can do as a detached and private individual, apart from his official influence? Upon what new principle is it that he is to be an exception to the general rule, and hide under a bushel the precious talent of royal influence which which God has entrusted him? If it be admitted that he is bound to exercise it, then where shall he look for a specimen of the right mode of its exercise? The history of the Church in the New Testament supplies none, and, from the nature of the case, can supply none. Where next shall he look, but to the Old Testament? There he finds abundant instruction, not in the history of the Jewish kings only, but of Gentile kings also, to whom it was given to believe in God. The historical facts recorded in the portion of the inspired word of God already alluded to, obviously involve the principle of a national establishment of religion. We read of a worship, in which all the people of the nation could not join, but unto which all the people were commanded to contribute. There was a temple to be built, in which all could not, or would not, worship, but unto the building of which all were compelled, under a heavy penalty, to subscribe. Here is the true principle then of a national religion,—supported by compulsory payments, even from those who cannot, as individuals, conscientiously join in the worship. Is there any thing unjust in this? Any thing essentially wrong? This is a solemn question. Right and wrong, justice and injustice, are not matters of chronology; they are matters of eternal and immutable principle. The one only true and living God, the Ruler of heaven and earth, is just—unalterably just—in all his works. If there be any thing essentially unjust in compelling all classes of a king's subjects, without distinction, to contribute towards the maintenance of a form of worship of which many of them disapprove, God would not at any time have sanctioned it. Nay, if it were not essentially just and right, he would not—he could not not—have commanded it. But he did command it in the days of Ezra. It was essentially right, therefore, then. And if so, there is nothing in the lapse of three thousand years to make it essentially wrong now.—Rev. H. M. Neil.

SECURITY OF THE CHURCH.

Let the rain descend, and the floods come, and the winds blow and beat upon our Zion, she shall not fall, for her foundation is on the Rock of Ages! No hostile power from without can harm

her—for I speak not of the national establishment; let the nation see to that, for her prosperity and safety is in it—but I speak of the Church of Christ in this land; and, thanks be to God, there are no symptoms within but such as batten his continued favour and support. At no period has the piety and zeal of her bishops claimed from her clergy a greater degree of love and obedience; and do not our hearts tell us how willingly, how cordially they are offered? In the number of sacred edifices, too, which are arising up in our land, have we not a pleasing evidence of religious ardour on the part of our lay brethren—a promise of still greater exertions to extend the blessings of pure and undefiled religion, till at last they shall become commensurate with our vastly increasing population? The peculiarly favoured inhabitants of Christian Britain will never, we trust, be suffered to fall a prey to their worst enemies. Long may they be permitted, by the same kind Providence which hath hitherto watched over their altars and their homes, to look with holy delight upon those heaven-directed spires and time-worn walls that beautify and bless their native vales! Long may they appreciate the pious benevolence of their Saxon forefathers in providing for them and for their children, out of their own private estates, those wells of living water, from which the poorest peasant may draw his spiritual refreshment "without money and without price;" where the fatherless children are protected, and the mourning widow is comforted; where lies the open Bible; and where, prostrate on the same spot that has been pressed by the knees of generations now sleeping in their green graves around them, and supplicating in the same words a supply for the same wants, they may all hear the blessed message of peace and pardon, and all enter by the same heavenly gate into the mansions of eternal rest! And whilst we encourage these hopes for our own native population, we cannot confine them to our shores alone; they wing their way to our distant colonies in the east and in the west; they follow our ordained missionaries to the north and to the south—we see them, with the bible in their right hand, and the Prayer-book in the left, collecting around them congregations of emancipated thousands, now by the knowledge of Christ made "free indeed." And as we mark in the current of these passing events the speedy accomplishment of our Lord's prophetic words, that "this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations," and then shall the end come, our hearts beat high with expectation. Oh, may our lives evince by an active vigilance the soundness of our hope and the sincerity of our belief!—Rev. M. C. Thompson.

THE CHURCH.

COBOURG, SATURDAY, JUNE 13, 1840.

The visitation of the Diocese of Upper Canada in which the Lord Bishop of Toronto is now engaged, reminds us of the duty of calling the attention of our readers generally, and of our more youthful readers especially, to the important and Apostolic rite of CONFIRMATION. We are well aware that full instruction,—more full and satisfactory than in our limited space we can attempt to offer,—will be conveyed by individual clergymen to the younger members of their respective charges, upon this particular ordinance of the Church, and upon those points of Christian doctrine and discipline an acquaintance with which is implied in the usual preparation for that ordinance; still a few remarks from us may not be without benefit, nor inappropriately employ a portion of our editorial space. At present, however, we must confine ourselves to a few introductory observations upon the religious responsibilities of the young.

It will be recollected by our readers, that when God vouchsafed to his chosen people a supply of manna in the desert, which was to be their regular and unfailing sustenance, they were commanded to gather it in the morning. Now there is not, we conceive, any impropriety,—any straining of figure,—in comparing this temporal sustenance of the Israelites with the spiritual nourishment of Christians; in likening the manna which fell in the desert to the religious instruction which God, in the Gospel of his blessed Son, has been pleased to vouchsafe. To pursue the similitude, therefore, how touching and how powerful is the exhortation to gather in this spiritual manna—to seek this religious instruction—to apply for this nurture of the soul, in the morning of life! How persuasive is the counsel to begin early to seek the favour and conciliate the friendship of our God, by his own appointed way,—that the Christian should, in the morning of life, dedicate himself to his heavenly Father's service, and ensure for his future progress through the trying stages of this pilgrimage, the "pleasantness and peace" of religion! To our younger readers it speaks an admonition which, it is our humble hope, they will receive with the attentive seriousness which the solemn subject demands. It will be happy for them,—we cannot doubt that their own consciences will respond to the declaration,—it will be happy for them if they cherish the good seed while the soil of the heart is mellow; before the tares,—which the enemy of souls has so thickly planted can gain the mastery there; before the sun of temptation has risen so high and strong in his power, as to wither the expanding buds of piety. The candour, the innocence, the simplicity of the heart of "little children," is a theme on which even our blessed Saviour loved to speak. Ere then the heart of youth becomes contaminated by the grosser passions of our nature or the grosser vices of the world,—while they are an offering, as it were, fit for heaven,—how imperative is the duty to come to their Creator's throne—to acknowledge their due allegiance to their God—to bow before their Saviour's cross, and to acknowledge themselves his soldiers and servants.

To consecrate to religion the vernal flower of life,—the spring-time of the earthly career,—is a beautiful and becoming offering. Far better to approach the altar of God with such a gift, than to come into his presence with "the cattle upon a thousand hills and with ten thousand rivers of oil!" If there be "joy in heaven" over one aged sinner that repenteth, how delightful to the "angels of God" must it be, to behold the youthful champion of the cross despising the allurement of sin and the false pleasures of the world, and going on in firm and manly perseverance in the holy struggle until a "crown of glory" shall envelop his temples in a heavenly and everlasting reward!

To our younger brethren, then, we would freely and affectionately say, Dare to be self-denying,—dare to espouse your crucified Saviour's cause, at this propitious season of your lives, in spite of every tempting persuasion to the contrary. Treacherous companions may tell you,—the unsanctified world may assure you,—your own deceitful hearts may whisper to you, that there is time enough for religion; that youth is the season for the enjoyment of the pleasures of life; that the grave cares of piety, the serious business of the soul, are subjects only fit for life's decline and not to be intruded upon the gay and happy season of youth.—This is advice too frequently offered, and alas! too often accepted,—different as that advice is from what the Book of God contains, to "remember our Creator in the days of our youth." Is it, indeed, supposed that when the season of youth passes away and the infirmities of age come on, that fewer obstacles will then be presented to the culture of piety and to advancement in the knowledge and the grace of God? Is it thought that the corruptions of the deceitful heart will then have been so far removed, and the love of the world so far subdued, that no other care, no other anxiety will disturb the necessary attention to the one needful thing of the soul's interests? Is it imagined that old age has no passions, no infirmities to interrupt the preparation for heaven? that the progress of years de-

troys the canker-worm of corruption; and that the longer we live, the more dead the world we shall necessarily become? Is it belied that covetousness, and worldly-mindedness, and even the more depraved passions of the heart, all take their flight when life declines and eternity approaches?—Ereance alas!—the progress of passing events, teaches a very different lesson. This assures us that the vain imaginations of a corrupted nature cling to degenerate man even to his latest hour; that, if unconverted in heart at unchanged in principle through the Spirit's teaching, is as much a stranger as ever to the love and service of his God,—as much wedded to this vain world as in thigayest days of youthful thoughtlessness.

And why, it is natural to—why rob the Lord God of any of our time? Why take the flower of life, for example, and consecrate it as an offering to the world? Why only reserve for the Mar and Giver of all things, the mere refuse of life,—theavings, as it were, of the world and the flesh? Who, without a pang, could thus requite his gracious and merciful Father? Who could be content with this cold dereliction of filial duty; or fail to be alarmed, when he contemplates these miserable fragments of service with the fulms and the warmth of devotion which is implied in his command, "MY SON, GIVE ME THINE HEART?"

We are warned by our saviour to conclude these reflections,—but with a promise of returning to the subject soon. We shall conclude our present observations with the following beautiful marks from the late excellent and learned Bishop POREUS:—"There cannot be conceived a spectacle more gay and lovely than to see a young person struggling with the temptations of the world, the tyranny of custom, the solicitations of evil company, and the strength of evil passions. To see him not meanly following a multitude to do evil, but amidst bad example and strong enticements, standing alone with virtue in the midst, and darino to be singularly good.—To see the vigour of his understanding not sunk in sensuality nor dissipated in trifles but rising to the noblest pursuits after truth and virtue; and the alacrity of his spirits not exhausted in the ill sallies of intemperate mirth, but exerting itself in giving life to his devotions and achieving the conquest over his passions. To see him, in short, sacrificing the tower of his days, his gaieties, his pleasures, and diversions to the altar of his Creator; and in spite of the import wit and railery of thoughtless companions, in spite of all the obstructions that the wickedness of man or the deceitfulness of his own heart can throw in the way, steadily and resolutely persevering in a uniform course of piety and virtue to the last."

"It cannot fail that such a one must, in the ordinary course of things, draw down upon himself the choicest blessings of heaven. And I must surely be a most comfortable reflection to him that he thus 'grows under the defence of the Most High, and flourishes under the shadow of the Almighty.' It must give life to all his designs, inspire him with a manly fortitude in all his resolutions, and diffuse a cheerfulfulness and composure through his whole deportment, whilst, like that blessed Master in the same period of life, 'he grows in stature and in wisdom, and in favour with God and man.'"

We observe in some of our Nova Scotia contemporaries a very favourable notice of a Sermon lately preached by the Rev. Wm. Cogwell, in St. Paul's Church, Halifax, before the "Philanthropic Society" of that Province. We have not yet had the opportunity of perusing the Sermon, which seems to be uniformly spoken of in terms of the highest praise; but one beautiful extract, published in the Nova Scotia papers and which we give below, will enable our readers in some degree to judge of the propriety of the commendations which it has received:

"Of the fertility and soundness which mark the products of our soil, what cause have we toyield the palm to any climate beneath the sun! That a barren region abounds not with the fruits which flourish beneath southern skies, is no reproach; but who can pass through outland, as the glad voice of spring hath called the sweet warblers to our groves, unlocked the paring rivulets, and decked our fields and woods with the verdure of their early dews, or as the breath of autumn sweeps over the waving corn fields and decks the trests with their thousand tints, and if he has a heart alive to nature's charms, or awake to the calls of gratitude, which the bounty of a Father's gracious hand present, can fail of acknowledging, that both as regards the feature of our country's loveliness and the more solid charms of its fertility, 'the lines are fallen to us in pleasant places; yea, we have our forests with the orange balm, nor inhales the sweet savour of the fragrant pine; nor ether doth his heat quicken the deadly viper into life, nor people he shades of our groves with the venomous reptile or the poisonous herb. True, the sweet notes of the nightingale echo not through our glades, nor doth the gaudy plumage of the bird of paradise reflect in its golden hues the brightness of the ray that sports and its beauties; but neither doth the lion's fearful roar awake error in the unwary traveller's breast, nor the baleful tints of the leopard's coat burst, undesired, upon the view. True, the breezes that awake the billow's smile around our coasts, bear not a spire freight upon their wings to refresh the weary seaman, as they draw near our land; but neither doth the treacherous hurricane lash the waves into fury, nor the dread si-moon spread desolation and dismay across our land. True, the stern grasp of winter's ice hand seizes, for some long and dreary months, the energies of the fell and food; but with an airy defiance, the same hand hurls back the advances of the pestiferous fever, and crushes, ere they burst into luxuriance, the noxious buds of epidemic disease."

There has lately been transmitted to us a copy of a Sermon entitled "Faith in God," by A. J. Williamson Esq. formerly, we believe, a medical practitioner. The composition of sermons by laymen is, in this country at least, an unusual occupation, and as a general rule is better left to those whose peculiar office it is to declare the counsel of God; but there is much in the circumstances under which the present production is given to the world, as developed in the introductory remarks which precede it, which would, apart from all other considerations, induce us to receive it with indulgence. If the sermon before us be the offering of a spirit broken and contrite for the offences of a past unprofitable life, it must be accepted with affectionate welcome and not scann'd with a critic's impartial eye. Better such essays—as the author himself very plainly hints—than the volumes of poetic and unmeaning trash which some, with a very reckless waste of time in composing them and a more serious waste of their worldly means in publishing them, are occasionally induced to promulgate, to the serious discomfort of those who have the slightest discernment of what constitutes the charm of poetry.

From the sermon of Mr. Williamson we make the following extracts,—commenting with not a little ingenuity and force on the absurdity of those who reject revelation because it is mysterious:—

"The maker of the five chronometers, which are reputed to have borne a test of climate in the northern regions, for two years, with Captain Ross; and which, in their return, were found to have varied but six seconds, among the five, from the pendulum given with it to the time of which he had been assimilated at Greenland—might have given me one of the two, of the number, which had not, under all the circumstances, varied a second. He might have said to me—Here is a perfect piece of mechanism. I have made it according to principles, which, it is unnecessary at present to explain to you; as my immediate object is only to make you a present of it. I have bestowed sufficient labour and attention, in the construction of this machine. It will keep true time without any assistance on your part. It will keep true time daily contribute, in the agreeable occupation of winding it up. I must caution you, however, against prying too curiously into the order and fashion of its internal arrangement. All that is necessary for you to know concerning these, being left open for a reasonable gratification. My caution is needless, because, all the parts of the work are so nicely ad-

justed, in their several positions, and to each other; that, to disturb the least of them, is to mar the whole. A consequence which will, at once, deprive you of the use and beauty of a perfect timekeeper; and me of the pleasure I have proposed to myself, in making it a lasting remembrance. But I will not anticipate foolishness in one of whom I have manifested so great a regard; but, rather, the contrary. Take this gift, therefore, and keep it—along may you live to enjoy the pleasure of wearing it, for my sake."

Would it have been an act of folly and ingratitude in me, to have repaid a friendship like this, for all the wisdom, ingenuity, time, labour, cost, and kindness,—whose character was in the suggestion,—that, in the cautionary part of his address, my friend was entitled to no faith? Would it have been unworthy in me, to have acted upon such a suggestion; and by removing a pin from the beautiful framework of my chronometer, unsettled the fixture, and destroyed the regularity of its motion? Would it have been justifiable in the donor, after such a wanton abuse of his goodness on my part, to have consigned me to my own reflections on the subject; and, as far as he was concerned, to the inconvenience of being without a Timekeeper—of which he had so generously taught me the value—forever? To all these questions an affirmative answer must be returned. And shall it not affect us to hear, that, though unbelief and disobedience, we have wrought confusion in the universe, and brought destruction through the incomprehensibility of his love upon the Living God?"

"A certain man went to the dervish and proposed three questions. First.—Why do they say that God is omnipresent? I do not see him in any place; show me where he is. Second.—Why is a man punished for crimes, since, whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God—and if he had power he would do every thing for his own good. Third.—How can God punish Satan in hell-fire, since he is composed of that element? And fire can make no impression upon itself.

The dervish took up a clod of earth and struck him on the head with it. The man went to the wall and said, I proposed three questions to such a dervish, who flung a clod of earth at my head, which made it ache. The cadi having sent for the dervish asked—why did you throw a clod of earth at his head instead of answering his questions? The dervish replied,—The clod of earth was an answer to his speech. He says he has a pain in his head—let him show me where it is, and I will make God visible to him. And, why does he exhibit a complaint against me? Whatever I did was the act of God—I did not strike him without the will of God—what power do I possess? And, as he is composed of earth, how can he suffer from that element? The man was confounded, (as well he might be,) and the cadi highly pleased with the dervish's answer."

The Steam ship *Union*, one of the Line of Packets recently established between England and Halifax, we have received the decision of the Judges of England on the Clergy Reserves' Bill. Their Lordships, it will be seen, have decided that, according to the Statutes of the realm, the term "Protestant Clergy" is not to be restricted to the Clergy of the Church of England, but is to be interpreted as comprehending those of the Church of Scotland also.

There cannot, as we have often stated, be a more competent tribunal for the correct and valid decision of this question, than the Judges of England; and we freely surrender our own opinion upon that point, in deference to authority so unquestionable and impartial. We trust that this decision may be made the basis of a sound and constitutional settlement of the question of the Reserves, and that in a little time a disposal of them will be effected, from which—be it for better or worse—there shall be no appeal. To the award of the Imperial Parliament, be it what it may, we shall bow with submission, and shall yield a conscientious and Christian obedience to whatsoever, upon this point, may become the Law of the land.

In one essential particular, our opinion touching this question has been fully sustained, viz. that the delegation of the power to "vary or repeal" to the Provincial Parliament, excluded them from any legislation upon appropriations already made, and had a reference only to allotments succeeding the period at which such legislation should be entered upon. We stated very explicitly, in the month of March 1838, our persuasion that if this special point was submitted to the "Judges of England," it would be their unqualified award; and the promulgated decision of those Judges proves that we were right.

It is probable that some provision for the final allotment of the Reserves will be interwoven in the proposed Bill for the Union of the Provinces.

It gives us great pleasure to perceive, from an advertisement in the *Niagara Chronicle*, that St. Mark's Church, in that town, is about to be enlarged. We have long thought that a sacred edifice comparatively so small, was quite inadequate to the accommodation of the large number of members of our Church resident in the town and neighbourhood of Niagara. We trust that our brethren, in the present undertaking,—in which we heartily wish them "God speed,"—will not overlook the claims of the way-faring man and the poor in this increased accommodation, but by a proportionate allotment of free sittings make some provision for those who "have nothing to pay."

We are happy also to learn that the new Church at Paris, in the District of Gore, of the progress of which we gave some account on a former occasion, has been so far completed as to be used for divine service. It was opened for this purpose on the 31st ult.; and we are glad to hear that a good prospect exists of raising amongst the congregation the necessary funds for the entire completion of the interior.

We publish on our last page to-day a list of the Agents of this Journal, in order that our subscribers may be at no loss in understanding into whose hands subscriptions are to be paid. Where the name of a layman is not given, the resident or officiating clergyman is to be understood as acting in that capacity. Our clerical brethren will, indeed, in all cases receive subscriptions in behalf of "The Church," where payment to them may be more convenient.

ECCLIESIASTICAL INTELLIGENCE.

FURTHER EXTRACTS.

From the Journal of the Rev. W. Davies, Travelling Missionary in the District of Montreal, Lower Canada.

February 14.—Went to Roxham. Visited a family on the road to catechise the children who are preparing for baptism.—The parent was much pleased and thankful. Then proceeded to another house by appointment to baptize two children who were to be brought up from Champlain, in the United States, for the purpose. They rejoiced much at having their children baptized in the Church, an opportunity they had long desired. They were Irish people. Hence to Roxham for Evening Service.

February 15.—On to Bogtown—roads very bad—visited the children I had appointed to baptize at my next visit—to instruct and prepare them; and sent notice for service in the evening at the school-house—between seventy and eighty persons attended. After the second lesson, baptized nine children. After prayers, explained the character of the Liturgy and the requirements of the Rubric. This was the first time the Church Service had ever been used there; and they had never seen a Church Minister in that part till I visited them. One of the fathers whose children were baptized, expressed a touching complaint that in this Christian country, they should have no instruction provided for their children.

February 26.—At half past eight began our Sunday School—thirteen children only attended—at 10 o'clock, Divine Service.

February 28. To return to Naperville, to superintend the distribution of the Bibles and Testaments, liberally granted by the Montreal Auxiliary Bible Society to the several barracks in

this part of the country. Went in the afternoon on horseback to a back settlement in the bush, five miles from Naperville—held Divine Service in a private room—two children were brought for baptism. This settlement has been formed seventeen years and no clergyman has ever visited them.

March 1.—Returned to Naperville and afterwards left for Sherlington—visited a poor sick family two miles back in the woods—at seven P. M. held Divine Service at a private house.

March 2.—Left for Covey Hill—visited a family on the road (who have children for baptism) to catechise them. Also visited a sick old man—had been ten years from Ireland, and had never since seen a Sermon from a Church Minister, which he had greatly desired—left with him Dean Stanhope's Meditation for the Sick.

March 4.—On road to the Flats, called at an old lady's, who had been sick—her neighbours and self hoped I could visit their settlement—many not having conveyances could not go so far in bad roads as our Sunday places of meeting—instructed the children.

March 7.—Left for Beech Ridge—called on a family who have children for baptism—a careless man, having neglected his duty so long, scarcely feels it a duty, though he admits it.

Divine Service in the evening—about sixty persons attended—some came a considerable distance. The settlers are more favoured in this part, having a resident Minister of the Church of Scotland among them.

March 8.—One pious old woman from Yorkshire, had always at home attended Services on the Sabbath; here, deprived of all, regretted it deeply. This place had been settled seventeen years, and had never been visited by a Clergyman; and for four years had no Minister of any denomination to visit them.

March 14.—In a poor Irishman's cottage, baptized his sick child.

March 16.—On to Bang-All by appointment—at Evening Service, at which about thirty persons attended, baptized five children.

March 17.—Twenty four miles journey to Covey-Hill.

March 18.—At half past eight attended our Sunday School as usual—forty one children present. After Divine Service, left at the usual hour for Hemmingford, where, after Service, I catechised some of the children. On the road, called on an old woman—who expressed most feelingly her delight in again having the privilege of attending Church. She comes four miles to Service. On leaving our School-house at Covey Hill, a young man, who lives five miles from the lines, earnestly invited, on the part of his neighbours, a visit—they are Church people from the North of Ireland.

March 24.—At the usual hour met the Sunday scholars—a soldier attended to teach, and offered to assist on the alternate Sundays, when I am not present—with gratitude to our heavenly Father do we mark the smallest fruit of our ministry.

March 26.—Left for Moosetown, in the States, the settlement referred to above—one old man of seventy years came out to welcome the Church Minister, and hoped once again, before he died, to partake of the Lord's Supper in the Church. His young son seemed to catch a glow of the old man's fervour, and heartily and cheerfully ran to advertise the neighbours to assemble in the evening.

April 1.—Went to somewhat a wild settlement, through a bad unfurrowed road. In the evening, (notices having been sent), about thirty persons attended Service, at the house where I was kindly received—many present, who had been from eight to fourteen years in the country, and attached to the Church of their fathers, yet have had but two or three opportunities of attending its ministrations. They expressed much gratification at the visit.

April 7.—As usual met the Sunday School—three children came six miles—at Divine Service had a full School-house—left for Odelltown, where, at the usual hour, we had a very large attendance, the weather being propitious.

April 12.—Catechised the children—one youth of eighteen, and a girl of nineteen years old, in the house where I stayed, have not been baptized—the parents not having an opportunity of meeting a Clergyman—rough accommodation here—but a hearty welcome, which softens the hardest bed, and as (we trust) good is communicated, more than compensates.

April 14.—Met Sunday School at Covey Hill as usual—fifty children present.

April 16.—Left for West side of Covey Hill—a newly formed settlement of Irish Protestant Church families—nearly all "shanties" yet—no school—at five o'clock held Service. One old lady who said she had been bred in the Church of England, had but once or twice within twenty years had an opportunity of hearing a Church Minister—thanked God for this opportunity.

April 19.—Left for Sherlington—nineten miles.

April 22.—An old countryman, who expressed the intensest gratification at once again being able to attend the Services of his Church, wished me much to stop the night at his house, which I accordingly did. They seem feelingly alive to the charms of the village Church at home, and the loss they sustain at not hearing the Church going bell, when the Sabbath appears. Oh! that this land were dotted with village steeples.

April 24.—Left for Norton Creek—the roads were so bad, and the rain so heavily falling, that I was three hours in going five miles—at seven P. M. in a low School-house, there met as many as could enter it—many brought their prayer-books.

April 30.—Left for West Hemmingford, where had appointed Divine Service at a private house—being my first visit in this part, I explained the character of the Liturgy.

May 1.—After morning prayer, catechised the children of the family where I stopped, which is my usual practice—went to Sherlington—Divine Service at half past three—about forty present.

May 2.—Left through a bad road for Bogtown—at half past three held Divine Service as appointed.

May 3.—To Bang-All; and, at seven P. M., Divine Service in a private house.

May 17.—Went twenty three miles to Sherlington—on road, called on a family from Yorkshire, lately settled here from the States. They attended Service on Sunday, and expressed their thanks to God for that opportunity, the first afforded them since landing (eight or nine years ago) in America—they had reserved four children, born in this country, to be baptized by their own Minister. In the evening walked to a back settlement about three miles distant, over logs, to visit a poor sick family. One old man who talked up with me, said, coming to this country was like being transported—in sickness or in trouble, no one to visit them with words of comfort and encouragement.

June 17.—To Beaver Meadow, where in evening we had Divine Service—after Sermon, the congregation remaining, I baptized five children of one family, whom I had often previously seen to instruct, preparatory to the Sacrament. The parents from Yorkshire, have been here eight years without once seeing a Clergyman.

June 25.—Stopped at a house to examine and instruct two adults for baptism, a brother and sister. This family has been here nineteen years, (about the age of the daughter to be baptized,) and had never seen a Clergyman—eight children were unbaptized when I first came to them.

June 28.—Catechised the children, and amongst them one (ten years old) presented for baptism, but refused till an opportunity was had of inquiring into her knowledge of Divine things, and practice—and to instruct her.

July 1.—An old gentleman from Yorkshire, had been here seventeen years, and never once had the opportunity (he told me) of attending Church Service or hearing a Clergyman preach, until my arrival in this part. He hoped the privilege would be continued to them now that it was begun.

July 4.—Though the rain was falling heavily, two poor families were brought from five miles distant, four children for baptism. Spoke with a man who has never been baptized, yet desires that his children may be baptized, himself also.

July 7.—Met my children as usual—stormy morning—only