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TORONTO, CANADA, FRIDAY, MARCH 10, 1848.

Original Poetry.

THE PROVIDENCE OF GOD.

Thy mercies, Lord, are every where, All nature shews Thy bounteons care; The forests wild, in summer seen, Thou clothest with luxuriant green; And while their beauties glad the eye, Cool, pleasant shades their boughs supply-

Trees, fruits and flow'rs uncultur'd grow-Forth from the soil clear waters flow; And even from the crystal tide The wants of man Thou hast supplied; From hence, the sportive fish we lure— From hence, refreshing draughts procure.

Thy care rewardeth buman toil, With rich productions from the soil; Since in due season will appear
The plenteous blessings of the year:
From heav'n Thou sendest gracious dew,
Earth's herbs with vigour to renew.

Thou mad'st to light our mortal way, The moon by night, the sun by day; The air we breathe—the hours we rest—All, all, Thy wondrous love attest; The time we sleep, the time we wake, Thy mercies, Lord, we still partake.

And shall we then ungrateful dare, Daily Tay bountons gifts to share— To rise at morn, at night to rest, Without a pray'r to Thee address'd; The hour of grace and mercy past, Should this night prove to be our last!

FROM THE MEMORANDA

New Testament, and as taught generally therein. I OF A did not wish to lead him into any argument, and there-MISSIONARY IN UPPER CANADA. fore spoke in a general way, to which he made no further remark, but on my rising he said, "You will pray (Contributed by a Correspondent.) with me, sir, will you not?" I said, yes my friend, I will certainly, and we will pray to God that you may be A poor man, with his wife and one child, accompanied by his father and mother, were landed at the end led to a right judgment on these things, and be brought of the pier at Port —, in the month of July, in the to a knowledge of the truth of them; and I will also last year. give you a passage to consider upon, which is this, last year. They had left the Bay of Quinté and proceeded to Hamilton, where they had made an engagethe doctrine whether it be of God." And as I bement to enter into business for some person there, who, lieved he desired to do the will of God, I felt assured on their arrival, they found had failed. Being thus that if he would submit himself to that will, and say, sappointed, in the hope of obtaining work, they were "Lord what wilt thou have me to do?" that he would induced to come to Port -, and accordingly, as just be guided aright. I then prayed with him, and left mentioned, they were landed there: and all that they A day or two afterwards, the churchwarden to whom I possessed, besides their few household goods and tools, have already referred, came to me, and told me that was one-quarter of a dollar, and this they had to part the poor man was anxious to see me, to speak further with to pay a man who assisted to get their things on the subject of his baptism. Upon my going to taken up into the village, where the father obtained him I found that, through the blessing of God he had work, in helping to erect a small cottage; and the son, been brought to view the subject in a different light; with his wife and child, went a short distance into the and that passage of our Saviour's to Nicodemus, had country, in order to procure work, which he succeeded been brought with great weight to his mind, "except a in obtaining, but was not able to prosecute, as he was man be born again of water and of the Spirit he cannot shortly afterwards seized with the fever and ague, which has lately been very prevalent amongst us .-During which sickness, he stated to me afterwards, to him plainly to imply the necessity of baptism by that he had gone into the woods, and prayed to God to him the passage as it was explanatory of the preto restore him, resolving that ever afterwards he would in the country do, in the entire neglect of religion.to work, he said that his resolution to serve God was not kept, and the remembrance of it went away from him. He was, however, shortly again seized with the fever, and became alarmed about his state. It was at ng nothing to support his family, and therefore entirely dependant upon those in the neighbourhood, who, through the exertions chiefly of the Churchwarden, supplied them with the necessaries of life and medical assistance for the sick man. It was then that the Churchwarden said to me, "We have helped him in his temporal circumstances, and hope that you may be of benefit to him in spiritual things." I immediately went to see him, and found him very anxious to be taught, being convinced of his sinfulness, and much concerned about his salvation. Upon which I explained to him the way of salvation through Jesus Christ, and told him of God's willingness to pardon and accept, through Him, the truly penitent sinner, and that to all such God would grant His Holy Spirit, that by Him they might have a new nature, if they sincerely sought that blessing. And after spending some time with him in conversation and reading we knelt down together, seeking the blessing of God upon him, and prayed that he might be able to understand these things, and that his heart might be opened to receive them, and that his family might be sharers with him in the same blessings. I continued to visit him from time to time, and became more and more convinced of his sincerity, and was truly thankful to find that he became more and more sensible of the love of God towards him, and of his pardon through Jesus. It was at this time that I became aware of his not having been baptized; and I therefore took the first opportunity of speaking to him with reference to it, pointing out to him the necessity of it, in order that might become united to the visible Church of Christ, and also become a partaker of this sign of regeneration, whereby, as by an instrument, he that receives baptism rightly, is grafted into the Church, and the promises of the forgiveness of sin, and of his adoption to be the son of God, which I was led, from his repentance and faith, to believe was the case with him, are visibly signed and sealed, and whereby his faith would be confirmed and grace increased in answer o prayer.* He did not say much with reference to subject, and I thought it better to leave him to think upon it, purposing to see him again shortly. In the meantime, however, I understood that some persons had been persuading him that there was no necessity for his being baptized, as he already had been changed insomuch that he was carried awaynar their words, and induced to believe that it was not necessary. I again saw him, and immediately commenced speaking on the subject, which I did by quoting our Saviour's words where He saith, "Whosoever believeth, and is baptized, shall be saved." Upon which he said, Yes, Sir, but He did not say, "Whosoever believeth not, and is not baptized, shall be To which I answered, that He certainly did not; but with that just now he had nothing to do, for that, as I trusted that he believed, his duty was, having not been, to be baptized; and stated, that our Saviour had not added, the not being baptized, to the of our Church being present, at his own request, we negative proposition for that unless a person believed, is joined together in commemorating the dying love of negative proposition, for that unless a person believed, whether baptized or not, it would make no difference, for all unbelievers would have their portion with the damned. I then pointed out to him the several in-

THE COMMINATION SERVICE. (By Dr. Samuel Clarke.)

they were baptized." Again, I mentioned the case of

Saul, who was converted on the road to Damascus, and, becoming as a little child, said, "Lord, what wilt thou

have me to do?" Upon which he was directed to go

into the city, and it should be told him what he must

do; and, upon his doing so, the Lord sent His servant

Avanias to him, stating of him, that he prayeth, and

further satisfied His fearful messenger, who dreaded

the known cruelty and persecuting spirit of Saul, by

telling him that Saul was a chosen vessel unto Him.

Upon which Ananias went to him, and putting his

hands on him, said, "Brother Saul, the Lord, even

Jesus, that appeared unto thee in the way that thou

camest, hath sent me, that thou mightest receive thy

sight, and be filled with the Holy Ghost. And imme-

diately there fell from his eyes as it had been scales,

and he received sight forthwith, and arose and was

baptized." In this instance Saul had been converted;

the mark of a converted man was visible on him,

"Behold, he prayeth," and the scales had been removed

from his eyes. But he had not been inined outwardly

to the Church, and therefore, as we read, Ananias bids

him "Arise now and be baptized, and wash away thy

sins, calling on the name of the Lord." And when

the disciples at Jerusalem believed not that he was a

disciple, Barnabas soon removed all doubt from their

a Church. Thus, there is in paptism the confirma

tion of faith, the assurance of pardon, and the admis-

sion into the privileges of the Church of God, including

its prayers, its communion, its special interest and love.

In this way I went on pointing out to him the benefits

of baptism, and the necessity thereof, as exemplified

by these and various other instances recorded in the

'If any man will do the will of God, he shall know of

enter into the kingdom of God;" which now seemed

a man be born again he cannot see the kingdom o

and earnestly to desire to be saved through Jesus

Christ. He said that his hope was only in Jesus, and

row, and go to one where there would be no more sick-

ness or sin. And when I asked him if he loved God

and his fellow creatures, he said that he did love God,

and that he felt love for every one. He did not think

that he had any enemies, and if he had he prayed God

to bless them, and added, "Yes, sir, I love every

creature." He fervently answered all the questions

out to him in the baptismal service, and after his bap-

tism his expressions of joy and thankfulness, and his

desires for more grace, were truly remarkable. I saw

in again, and spoke to him of the Lord's supper

pointing out its institution by our Lord, and the benefits

to be derived from a right participation of it; this he

was desirous of doing, and after preparing him further

for it, as he was evidently growing weaker in body,

appointed an early day to be with him again, when I

sked our friend, the witness of his baptism, to come

with two or three others to commune with us. Cir-

cumstances prevented my keeping the appointment, and

on the following day, when I went to see him, I found

im evidently fast failing. I asked him how he felt

he said, "I am getting nearer heaven, I trust," and

ppeared in a most calm and happy state; and it came

pass most happily, that while I was speaking to

m, our friend the churchwarden, and his wife, pas-

sing by, called in to see him, and another communicant

our Lord, in partaking of the symbols of our salvation

and spiritually feeding upon the body and blood o

called to see him again that day, and joined with him

in prayer to God for his family, at his own desire, and

then commended him to God, feeling convinced that

I should see him no more. And I shall not easily

countenance exhibited when I bade him farewell, at

forget the expressive look of grateful feeling which his

the same time that he raised his hand with his finger

pointed towards heaven, evidently being too weak to

without a moistened eye, praying that his short sojourn

amongst us might be beneficial to others, as I felt it

scarcely a month ago, I buried him in the sure and

our Lord by faith in our hearts with thanksgiving.

inds, and he was received as a member of the Chris-

Such a public acknowledgment of the righteousness of God's judgments upon impenitent sinners is very reasonable to be made in this manner, by all Christians. And this is extremely evident from what has been already said: for since reciting the curses written in Scripture, is not wishing, or desiring any evil to any man; but the reason of continuing to recite them, is only the same as the reason of God's first commanding them to he written; namely, to move both those that hear them to repent, and to convince those that recite them, of the necessity of avoiding those crimes, against which they acknowledge with their own mouths, the curse of God to be due; it is very plain, that this is not doing hurt, but good, to our neighbours; being, indeed, nothing else than forewarning them of a danger, in order to their escaping it. The righteousness of the law of God is attested to by the natural sense of every man's own conscience; even "the Gentiles, which have not the law, being a law unto themselves, and showing the work of the law written in their hearts.' The judgment of God, therefore, against them who commit such things as their own consciences condemn is according to truth, (Rom. ii. 2); that is, it is according to right and equity: as the phrase is afterwards ressly, "the revelation of the righteous judgment of God:" righteous, in condemning those only, who must by all men be confessed to be worthy of death; (as St. Paul expresses it, Rom. i. 32), "who knowing the udgment of God," (in the original, "the just judgment of God,") "not only do the same, but have pleasure in them that do them;" or, (as it is found in ome of the most ancient copies), "who knowing the ighteous judgments of God, yet do not consider, that hey who do such things are worthy of death, and not only they that do them themselves, but they also who nce others that do them." Now, what the quity of the thing itself thus compels every man's ence secretly to acknowledge within him, the glory of God and the benefit of men make it reasonble should be publicly professed before the world; that God may be justified in his saying, and clear when he is judged," (Psalm ii. 4); and that men may be moved to repent, by considering that, if they do it not, they will have no apology to make for themselves, but every mouth will be stopped before God," (Rom iii. 19), and at the day of judgment it will be said to every impenitent person, "Th.ne own mouth conemneth thee, and not 1; yea, thine own lips testify against thee," (Job xv. 6); not, that by making such profession, any man shall be more liable to be conemned, than if he made it not; but that the righteous ness of God's judgment shall be manifested in conlemning men for such things only, as either they themselves professed, or (which is the same thing) ould not deny, to be worthy of death. By which hrase, being worthy of death, it is not to be undergood only, that such crimes may be so punished without any injustice; but also, that it is necessary, in the water as well as by the Holy Ghost. I then explained government of the world, that they should be so punished. serve Him; having hitherto lived, as, alas! too many vious words which our Saviour had spoken, "Except God himself therefore, the infinitely good and merciful Governor of the universe, pronounces curses against Having recovered so far as again to be able to go out God," thereby shewing the absolute necessity of the the wicked, not as taking any delight so to do; but new birth; and if the other passage were taken in the Scripture always represents him doing it, as unthough a person who might be prevented from it, willingly, as with reluctance, and as his "strange would be lost for want of it, as that would contradict himself, who loved us, and gave himself for us, and laid himself, who loved us, and gave himself for us, and laid this time that I first became aware of his residence amongst us, being made acquainted with it, and of his then situation, by one of our Churchwardens, who, I am happy to say, is ever engaged in the spiritual and temporal welfare of those around him. The poor man, through sickness, was in most destitute circumstances, have been partakers of like precious faith since, who leave the shall say, to those who life to redeem us from death; yet, even the shall say, to those who life to redeem us from death; yet, even he shall say, to those who life to redeem us from death in the presence of life, "Depart from me, ye cursed, into the case with the penitrent thief on the cross, and down his own life to redeem us from death in the shall say, to those who life to redeem us from death in the presence of life. ut what is necessary, "shall they be tormented wit they had been baptized. Where, however, it might fire and brimstone," (Rev. xiv. 10); and the saints in be had, it was certainly obligatory; and those who neaven, who are far from having in them any revenge would willfully refuse it, notwithstanding all that was or any uncharitableness, but only a right sense of the said concerning it in the word of God, did not evidence necessary administration of justice in God's kingdom, much faith or obedience. I told him that I was happy are described after the following manner: "I heard a that he was convinced, and after speaking further to great voice of much people in heaven, saying, Allelujah, him, and reading to him the parable of the ten virgins, alvation and glory, and honour, and power unto the I promised to see him again shortly, when I would Lord our God; for true and righteous are his judgapppoint a time to baptize him, as he was now daily nents; for he hath judged the great whore, which di becoming weaker; for his sickness had assumed corrupt the earth with her fornication; and hath different character, as in several instances I have avenged the blood of his servants at her hand," (Rev. noticed the fever and ague to do, and there appeared xix. 10). And again: "I heard the angel of the little hope of his final recovery. I accordingly again waters say, thou art righteous, O Lord, which art, and saw him, and instructed him further in the truths of wast, and shalt be, because thou hast judged thus; for Christianity, and went through with him the form for they have shed the blood of saints and prophets, and adult baptism, explaining the different parts, and exam thou hast given them blood to drink, for they are ing him so as to ascertain whether he understood it worthy: and I heard another out of the altar say, even All his answers were most satisfactory, and his desire o, Lord God Almighty, true and righteous are thy for instruction most marked; he was also particularly udgments," (Rev. xvi. 5) The sense of all these anxious about his wife and child, that they might places is nothing else, but that it is reasonable all the pecome seriously inclined and attend to these things. world should make acknowledgment of the righteous-Two days afterwards I went, accompanied by the ness of God's judgments; and of the necessity there hurchwarden, and then, after further examining him, s in the nature of things, and in the government of he was baptized. He stated that he believed in God God, that wickedness should finally be destroyed. the Father, who had shewn him so great mercy, and And though it be in great variety of expression, that sent his Son to die for sinners; that he believed in the Scripture sets forth this truth; yet, by comparing Jesus Christ, who died to save him, and in the Holy the several expressions one with another, it is plain Ghost, by whom he had been brought to love God,

they all terminate only in the same thing. What Solomon thus expresses, "He that justifieth Christ. He said that his nope was only in design and What Solomon thus expresse, the that he trusted soon to be taken from this world of sorting the wicked, and he that condemneth the just, they both are an abomination to the Lord," (Prov. xvii. 15) is in the prophet Isaiah thus: "Wo unto them which justify the wicked, and take away the righteousness of the righteous from him," (Isaiah v. 23); and Prov. xxiv. 24, in a still more severe manner of speaking, "He that saith unto the wicked, thou art righteous him shall the people curse; nations shall abhor him." Yet the meaning of all these places is still evidently one and the same; and the nations cursing such a person, plainly signifies nothing more, than an universal acknowledgment of the reasonableness and necessity of the threatenings denounced of God against him. In the book of Habakkuk, the figure is carried still higher: "The very stone shall cry out of the wall, and he beam out of the timber shall answer it: Wo to him that buildeth a town with blood, and establisheth a city by iniquity, (Hab. ii. 11, 12); and in that pathetical expression of our Saviour, " If these should hold their peace; the stones would immediately cry out," (Luke xix. 40). It is a highly figurative and very legant manner of expressing only the reasonableness and necessity of the thing to be done. And because the design and end of all these ways of speaking it Scripture, is this only, to convince men of the necessity of coming to repentance, of reforming their manners, and of obeying the law of God; it is therefore very vident, that as showing men the penalties threatened in human laws, is a kind and friendly office, as only giving them warning in what manner to avoid them so reciting, with the same intention, the curses of God set forth in Scripture against all impenitent sinners, is likewise doing, not hurt, but good, to our neighbours.

The only inference I shall draw at this time from what has been said, and wherewith I shall conclude, is this; that if, when the general denunciations of the wrath of God against sinners are recited, there be and in particular; and the design of repeating them pubevery man may apply them seriously to his own conscience, and not that any man should judge his brother; ("for who art thou that judgest another man's servant? to his own master he standeth or falleth,") from hence was to him and myself; and a few days afterwards, we may learn the extreme wickedness of those men's certain hope of the joyful resurrection to eternal life,

they have first, with impious and antichristian uncharitableness, presumed to give judgment of condemnation against their souls. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for in her is found the blood of prophets and of saints, and of all that are slain upon

DR. SOUTH AS A PREACHER. (From "Literature of the Church of England.")

We subjoin in this place two paragraphs, illustrative of his various talent for the pulpit: the first, a wellknown example of his invectives against the fanatics of the republican period; the second, one which (tho' perhaps the same may be said of many others) seems o us inconsistent with the assertion that "his sermons vant all that is called unction."

"In the fourth and last place, this emanation of ng are by no means opposite to grace; since we see gifts as well as graces conferred by the same Spirit .-But are been speaking of,) all learning has been cried own. So that with them the best preachers were such as could not read, and the ablest divines such as uld not write. In all their preachments they so ighly pretended to the Spirit, that they could hardly o mich as spell the letter. To be blind was, with hem, the proper qualification of a spiritual guide; and o bebook-learned, as they called it, and to be irrelitious, were almost terms convertible. None were hought fit for the ministry but tradesmen and menanis, because none else were allowed to have the Spirit Those only were accounted like St. Paul who ouldwork with their hands, and in a literal sense drive the nal home, and be able to make a pulpit before they preacted in it."-Sermon on 1 Cor. xi.. 4.

" It this disconsolate time, when the busy tempter shall be more than usually apt to vex and trouble him, and he pains of a dying body to hinder and discom osehim, and the settlement of worldly affairs to disurband confound him, and, in a word, all things conspire to make his sick bed grievous and uneasy; nohing can then stand up against all these ruins, and speat life in the midst of death, but a clear conscience. And the testimony of that shall make the comforts of neaven descend upon his weary head, like a refreshing tew, or shower, upon a parched ground. It shall give im some lively earnests, and secret anticipations of his ipproaching joy. It shall bid his soul go out of the jody undauntedly, and lift up its head with confidence before saints and angels. Surely the comfort which it conveys at this season is something bigger thanthe capacities of mortality; mighty, and unspeakable; and not to be understood till it comes to be felt.

"And now, who would not quit all the pleasures, nd trash and trifles which are apt to captivate the east of man, and preserve the greatest rigours of piety and austerities of a good life, to purchase to himself uch a conscience, as, at the hour of death, when all the friendships of the world shall bid him adieu, and the whole creation turn its back upon him, shall disisshis soul and close his eyes with that blessed sentence: 'Well done, thou good and faithful servant; nte thou into the joy of thy Lord!' For he, whose onscience enables him to look God in the face with oufilence here, shall be sure to see his face with omfort hereafter." - Sermon on 1 John iii. 21.

THE GENTLEMAN. (From Bishop Doane's Address at Burlington College.)

When you have found a man, you have not far to go o find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cairu-gorm, or a Cape May chrystal, to a diamond. You cannot make gestleman till you have first a man. To be a ent eman, it will not be sufficient to have had a

"What can ennoble sots, or slaves, or cowards? Alas! not all the blood of all the Howards!"

To be a gentleman, does not depend upon the tailor the toilet. The proof of a gentleman is not to do o work. Blood will degenerate. Good clothes are ot good habits. The Prince Lee Boo concluded that ne hog, in England, was the only gentleman, as being he only thing that did not labour. A gentleman is ust a gentle-man; no more, no less; a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentlenan is courteous. A gentleman is generous. A genleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his taste. A geneman subdues his feelings. A gentleman controls is speech. A gentleman deems every other better han himself. Sir Philip Sidney was never so much a entleman-mirror, though he was, of England's nighthood—as when, upon the field of Zutphen, as e lay in his own blood, he waved the draft of cool spring water, that was brought to quench his mortal hirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Phillippian Chrisians, "Whatsoever things are true, whatsoever things ments. are honest, whatsoever things are just, whatsoever hings are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue. and if there be any praise, think on these things."-And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a gentleman, pointedly says, "he should abour and study to be a leader unto virtue and a noable promoter thereof; directing and exciting men hereto, by his exemplary conversation; encouraging hem by his countenance and authority; rewarding the goodness of meaner people by his bounty and favour : he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a pro-

HONESTY OF A RUSSIAN SERVANT. (From the Magazine for the Young.)

An English woman, who held an appointment in the Emperor's winter palace, delivered to a courier 500 rubles—(a ruble is about sevenpence of our money) o carry to her daughter, who lived at some distance. Next day the man came back to the lady, kissed her hands, and said, "Forgive me, I am in fault; I have lost your money, I know not how, and have searched everywhere, but cannot find it. Do with me what you think proper." The lady, who had no wish to ruit the poor fellow, put up with the loss, said nothing about the matter, and sometime afterwards entirely lost sight of the man, on his removal to another part of the palace. At length, six years after the occurrence just related, he went to her one day, with joyou countenance and in the most cheerful mood, and ought to be, a great tenderness used in applying them counted out upon the table the 500 rubles which he had lost by his carelessness. On her inquiring how licly upon solemn occasions of humiliation is, that the had raised such a sum, he told her that he had denied himself every indulgence, and saved so much of his monthly wages, till he had at last scraped together 300 rubles As he had lately obtained a better situation and higher wages, he had found himself in a condition to marry—his wife had brought him pretended Catholic religion, who presumptuously taking 100 rubles and other little valuables. He had perit for granted, that all who receive not their absurd a suaded her to give up these articles, and dispose of doctrines, shall be eternally punished by God; take them among his comrades; and the produce of these

upon them to anticipate that unrighteous sentence, had completed the sum, which he now repaid, as a the consequent necessity of supporting The Church Sociation which they profanely pass in the seat of God; and debt that had weighed heavily upon his mind for six dety, they must speak for themselves in the most impressive men's bodies for no other reason, but because years. As the honest fellow was not to be persuaded sive manner. I would merely observe, with reference to they have first with improve and anticipristian unchariant to take back his more of the English lady whose head to take back his money, the English lady, whose head and heart were likewise in the right place, put the money out to interest, and made it her gift to his first

Communications.

[We deem it necessary to follow the example of the London Church eriodicals, and to apprize our readers that we are not responsible for he opinions of our Correspondents.—RD. CHURCH.]

THE CHURCH SOCIETY.

To the Editor of The Church.

Rev. and dear Sir, -Although we are bound to render oot humble and hearty thanks to Almighty God for the easure of success with which He has vouchsafed to bless the efforts of our Church Society; yet it has been obser ved by more than one among the earnest-minded laity of the Church, that notwithstanding the high and holy obects which it has in view-and the admirable nature of gifts from the Spirit assures that knowledge and learngeffect, it does not receive that general and unanimous supng are by no means opposite to grace; since we see port to which it is so well entitled. And there is a latent feeling which may sometimes be traced, that while we of we are nevertheless wanting in that zeal which would lead we are nevertheless wanting in that zeal which would lead us to press it strongly and energetically upon the attention of our flacks; and that this, to a certain degree must be assigned as the cause, why the Society is not more widely extended, and more liberally sustained. I will not pause further, at this time, than merely to observe that while the laity, as a body, are so wanting in right feeling as to regard as "begging," all admonitions and exhortations to the Christian duty of almsgiving—many among us (being men of like passions with themselves) will perform this part of our office with great repugnance. Nor will I presume to point out to my clerical brethren, that this feeling of dislike however natural to us, is nevertheless one which it is our duty to overcome. My object in addressing you at this time is of a different nature.

less one which it is our duty to overcome. My object in addressing you at this time is of a different nature.

Having lately been led to give a good deal of thought to the subject of our Church Society, and having gone with some degree of minuteness into the excellent Report of its proceedings during the past year, I would avail myself of this means of most respectfully calling the attention of the members of the Church, both lay and clerical, to some striking and important facts which are to be gathered. some striking and important facts which are to be gathered from it, by due and careful consideration of its contents. In stating the facts to which I have alluded, as my only source of authority is the Annual Report for 1847, any error into which I may chance to fall, must be attributed to misc. to misconception on my part of what is contained therein.
We learn from the well arranged and useful Appendix
to the Report, that there are in the Diocese 190 Churches
in a state sufficiently complete to admit of Divine Service being regularly celebrated within them—and (excluding 14 of those Churches from which no return has been made of the average amount of the congregations) it fur-her shows that the usual number of worshippers, assem-

We next learn from the same authority that in addition to the above, there are (as nearly as we can approximate to the number) about 210 Stations, at which (excluding about 32 from which there is no return of the amount of ngregations) the total average number of worshippers

amounts to 8,642.

But the Report also shows that from these 400 places where Divine worship is statedly celebrated, the total number of cellections made on behalf of the Church Society during the past year was, for the Widows and Orphans' Fand, 136; for the Mission Fund, 122; for the Bishon's Society Fand, 140 hop's Students' Fund, 118.

Taking the largest number of collections made on behalf of any of these special objects—that namely, in aid of the Widows and Orphans' Fund, and comparing it with the number of Churches and Stations in the Diocese, the result to which we are brought by a minute examination of the Dagent is this, that there were me collections ion of the Report is this, that there were no collection whatever made in 67 Churches, and (as nearly as we can

approximate) at about 182 Stations.

Taking all the Churches in which collections were made on behalf of the object I have named, we find that each congregation contributed on an average about £2 16s. 83d. Taking next the collections made at the Stations in connexion with the Bactory of Cobourge (which forms) in connexion with the Rectory of Cobourg, (which from their number, and the regularity with which the collections appear to have been taken up, seem best suited to the purpose) we find that they would average on the tations, especially in backward parts of the country set what has been done at some Stations, might be done a great many others; and if instead of averaging the following the talk a great many others; and if instead of averaging the following the fol 83d, and the 182 Stations at seven shillings each, we were to average the Churches at fifteen shillings each, and the Stations at five shillings—this would add to each annua collection the sum of nearly £100. I know that the idea of making collections at all our Stations will be regarded by many as chimerical, and at some I admit it will be difficult -perhaps impossible, to do so during the summer months, but I nevertheless think that the due consideration of these facts, when taken in connexion with the position of the Church in these Colonies, will produc n some of my brethren of the Clergy, a result similar to that which it has produced on the writer of this commucation,-it will induce them to TRY what can be done by leading them to give notice at all their Stations, that the Annual Collections on behalf of the Church Society will henceforth be regularly made.

The Report states that the total number of missions in

the Diocese is 106; and from the same source we learn, that the number of Parochial Associations of the Church Society is 51. A little further examination of the Report, however, shows that seventeen of these Parochiał Associations are in operation within the limits of eight missions, in the limits of eight missions in the limits of eight missions. -proving, consequently, that out of the 106 missions in the Diocese there are 64 altogether destitute of any Parochial Association. It is not, of course, for any private individual to say what may be the obstacles and difficultie which prevent the organization of Parochial Associations in those sixty-four missions; but one thing is certain, that a familiarity with the last Annual Report, when united with a knowledge of the country, shows that it does not arise as a general rule either from the poverty of their inhabitants, or from the remoteness of their situa tion. Amongst them are some good sized towns and respectable villages, while many of the rural parishes among them are situated in old and prosperous settle-

The result arising from this want of Parochial Associations, is manifested very distinctly by the next fact to which it is desirable to draw the attention of the Diocese at large. Excluding 14 churches and about 32 stations from which there are no returns of the average amoun of congregations, the Report shows that the aggregate of the average number of worshippers at our ch stations throughout the Diocese, amounts to 32,101. But it also shews, that out of these 32,101 attendants upon the services of the Church, we have only about 2,800 subscribers to the Church Society. In Toronto itself, with a Church population (as shown by the last census) of 8,000, and out of nearly 2,500 regular attendants upon our worship, we have only 140 annual subscribers to the S ciety,—a fact which I think may be fairly attributed to ne circumstance that the whole city is embraced in a eneral way by the Parent Society, and has no Parochial Associations connected with the several churches. A further examination of the Report shows, that in

those country parishes (whether in the tront or rear) in which the Parochial Associations seem to be in a healthy and vigorous condition, the number of subscribers with their limits to the Church Society frequently exceeds the half, and in several cases reaches almost an equality with

the number of the congregation.

It would appear, therefore, neither chimerical nor unreasonable to suppose, that by a general effort on the part of the Clergy, assisted by the earnest and intelligent laity of their congregations, the number of subscribers to the Chrich Society might be increased to the amount of half their average congregations. Taking that average at 32,000, this would give us 16,000 subscribers, instead of our present number of 2,800.

The Report states, that the income of the Society during the Report states, that the shade of the society during the past year, amounted to £2,777. Now the total number f subscribers being as we have seen 2,800, this gives us of subscribers being as we have seen 2,800, this gives us the large average of nearly £1 from each individual. Now if we subtract the 2,800 members who at present subscribe from the 16,000 whom I think it quite possible to secure, we shall have an addition of upwards of 13,000 new subscribers; and if instead of rating them at nearly one pound each, we average them at five shillings, this would at once give an addition to the income of the Society of between £3,000 and £4,000 per annum.

Any lengthened remarks upon these important facts, which are brought to our notice by the able Report of the last year, must be unnecessary. To every one, in any de-gree acquainted with the true position of the Church, and

* The number of Collections for the other objects of the Church enciety as compared with the number of Churches and Stations, is

natter or simple obedience to our Diocesan-for the suc cess which may attend that effort, we are not equally re-

As for Parochial Associations, the importance of them is self-evident, as the success of the Society depends upon their extension and vigorous support; even in remote and unfavourable situations, the Report proves that great things may be done. In the backward parts of the Simcoe District, the support afforded to the Society through the ef-forts of only one traveiling Missionary, are shown to be most encouraging. Indeed wherever the Clergyman of the parish takes up the matter energetically, some measure of success appears always to attend his efforts. We are all apt to be discouraged by the frowning aspect of our local difficulties, but where we make the effort to overome them, it is often astonishing how frequently they

I make these remarks Mr. Editor, with the less hesita tion because local difficulties such as I have alluded to, have had too much influence upon myself, and though our parish has not been idle in the cause of the Society, yet a much greater measure of success might have been attained if we had looked less at what was prudent and expedient, and more at what was right. A sense of our short comings however is often beneficial in this as in higher matters and the result of a careful consideration of the facts I have now stated, and of a better system is that during the consideration of the facts I have now stated, and of a better system is that during the consideration of the facts I have now stated, and of a better system is that during the consideration of the facts I have now stated, and of a better system is that during the consideration of the consider

of our contributions. I remain your's, &c. A CARROL MEMBER OF THE CHURCH SOCIETY. Diocese of Toronto, Feb. 24th, 1848.

To the Editor of The Church.

Sir,—We see daily attempts made to pull down our venerable establishment, and truly may ours be said to be the Church militant. However much other communions may differ, they all agree in their hostility to her; nay, many of her own children, forgetful of their duty to their spiritul mother, have unnaturally lifted their heel against her. There is, unfortunately, too great a forgetfulness in that fondemental principle in our constitution, the union of Church and State, which, sooner or later, will be our ruin. I am sorry to say that even in England it is fast being lost sight of. In the strife between contending parties, concessions are day after day made for the purpose of conciliation, which but serve to strengthen ber enmeies and weaken the bands which should bind churchenmetes and weaken the bands which should bind churchmen together. When the Church of England shall cease to be the Church of England, that is, should the state ever dissolve the union, then would England cease to be England. If there be any truth in revealed religion, then it is certain that the Almighty cannot be indifferent to the manner in which his people are governed. In the history of the Jews we have a periect example of the union Church and State and so long as that union existed and the people were obedient to God and the rulers placed over the people were obedient to God and the raters put them, so long were they prosperous and happy; but when that ceased to be the case, they were given over as a prey to their enemies. I cannot believe that the blessing of the Almighty will rest upon that Government which sits him aside and has not his cause, his honour at heart; and does not make his religion "the one thing needful" in forming the hearts of the people to fear God and 2s we ! as honour the king. Let any son of the Church ask himself what has enabled Great Britain to become the mistress of the sea, the greatest nation on the globe? Was it the wisdom of her statesmen? Here I ask from Was it the wisdom of her statesmen? Here I ask from whom did that wisdom proceed? was it the courage of her army and navy? then who steeled their hearts in the day of battle? was it the enterprise of her sons? then who gave them success and rewarded their labour? Who will withhold his assent that it was the wisdom of the Almighty who directed her councils, his strength that went forth with her warriors, and his blessing which crowned with success the enterprise of her sons. Did he crowned with success the enterprise of her sons. Did he choose her as the instrument to work His will, because choose her as the instrument to work His will, because the faith of her Church was less firm, her doctrine less pure than those of Rome? because her people were less moral and her Government less zealous for His glory?

The Almighty did raise up a Napoleon to scourge the nations with the sword: but He has never chosen a wicked nation to foster the blessings of civil and religious liberty. While the continued was for years deligred in bl. od. E.g.s. nation to foster the blessings of civil and religious liberty. While the continent was for years deluged in bl od, England never had a foe on her shores.—Can there be no instruction with the Rectory of Cobourg, (which from a poraw to have been taken up, seem best suited to be purpose) we find that they would average on the purpose) we find that they would average on the purpose) we find that they would average on the purpose of the difficulty of making collections at small actions, especially in backward parts of the country. een made, conciliation resorted to and expediency con-ulted, has the Church been more prosperous? has the ation been more happy? have the laws been more repected, the people more obedient, and crime less fre-ment? If these questions cannot be answered in the ifirmative, then must her children see that it is necessary to come out from amongst those who are raising a cry against her lawful position in the State. Either we must uphold the principle or abandon it; if it be right maintain it, if it be wrong abjure it—it cannot be a matter of indifference: it is either a great truth or a miserable falsehood. If it be part of the constitution of the Parent State, why is it not also of the Colony? Churchmen must be consistent; it is idle to affirm in theory what we deny in practice. If Reformers, Radicals, and Rebels are opposed to this union: if they seek to pull down the Church: do they not seek to destroy one of the principles upon which the constitution is most firmly based? Can any one of her sons, then, without abjuring his principles, stand in the ranks of either the one or the other? Can any one deny that the conntry is fast tending to democracy; and can any one shut his eyes to the fact that the separation of Church and State will hasten this unhallowed event. phold the principle or abandon it; if it be right maintain of Church and State will hasten this unhallowed event.— Churchmen, do you unmoved not see that piecemeal you are robbed of your rights as Churchmen, and that you are yourselves undermining the vital principles of our constitution? First the Clergy Reserves were taken away to divide with other denominations: a portion of their proceeds were given to uphold Romanism, the very contrary for which they were given. Scarcely a Parliaament is called but some part of your privileges as a Church are invaded, while on the contrary those of your enemies are increased. Will this ever end? If more be given, will not more be demanded? If year after year ou are to be shorn of your birthright and concession ter concession is to be made, in what position will you be at no very distant period. Hitherto you have stood on at no very distant period. Hitherto you have sacked of the defensive, I may say almost passive, while your legal rights have been parted amongst your opponents. This inaction will no longer answer; active exertion must now be resorted to, or shortly you will be a by-word and be cast off as were the Jews. Your very existence depends upon your activity. "The wicked are swift to do evil," cast on as well the work of the wicked are swift to do evil," you "must not be weary in well doing." Every legal and constitutional measure must be resorted to, to recover your rights. The events of the late elections prove the necessity for Churchmen being unitel, and voting, for

> but which many would wish to destroy. Situated as we are, so near the Democratic States of America, we have one of two things to choose, either the British Constitu-tion or a Democracy. There will be no middle state; there can be no compromise, no mixture: "choose whom ye will serve." If for God and the Queen, then let ye will serve." If for God and the Queen, then let Churchmen unite: let all petty jealousies give place to considerations which affect not only your present peace and political welfare, but the eternal interests of your-selves and your children and your children's children;—if you love your Church, now is the time to rally round her balworks. This object is not to be accomplished without time, great exertion, self-derial, liberality and the practice of the other great Christian virtue of charity. I do not confine my endeavours to mere political states. I have higher objects in view, which will place Churchmen as bright and shining lights to guide to a better exstance. God did not place us in this world merely to gain wealth and honour to ourselves, but to glorify him by our obedience, and thus obtain a crown of glory in the world to come.
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> As the means of accomplishing the object, I point most

the future, for none but true Churchmen, pledged to sup-

port the cause; at the Polles and in Parliament must the battle be fought; upon our own exertion (with the bles-

sing of God) in a good cause is success to be hoped for. None of the religious communities in this Province can

have any, the least pretensions, to be considered as "established" except the Church and the Kirk, but even this is denied us. To recover that right should be the first object of Churchmen; by doing so you deprive no other

body of any privilege; you merely enforce one due to yourselve. You carry out that perfect transcript of the

emphatically to the Church Societies in this Province .-See how they languish for want of support, while thousands of pounds are consumed in folly, vanity, and, I regret to add, vice. We see many who are spending their hundreds yearly, faring sumptuously every day, giving a few dollars, or perhaps nothing to its support, while its funds are scarcely sufficient to supply the wants of the present establishment, without any reference to those who are destitute of the means of instruction. Methodist increase in numbers? Because their preachfollows:—
278 Places where Divine Service is held, viz., 82 Churches, 196
282 Places where Divine Service is held, viz., 84 Churches, 198
282 Places where Divine Service is held, viz., 84 Churches, 198
282 Places where Divine Service is held, viz., 84 Churches, 198
384 Churches, 198
385 The Gospel to every man's door! Why does not the Church increase except in the older settlements?
385 Because the Ministers are mostly confined to the walls of the Parish Church. They are too few in numbers to

have received the Holy Ghost as well as we? And * See the Article of our Church on Baptism.

stances of baptism recorded in the Acts of the Apostles

who had received a commission from the Saviour to go

and teach all nations, baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost;

referring him first to the day of Pentecost, when the

convinced Jews applied unto Peter to know what they

should do, he told them "to repent and be baptized

for the remission of their sins, and that they might

same Apostle, when he perceived that Cornelius and

his company, to whom he had been preaching, were

partakers of the Holy Ghost, said, "Can any man

forbid water that these should not be baptized, which

through Jesus Christ our Lord. 1st March, 1848.

receive the gift of the Holy Ghost." And that the speak. I left him with a thankful heart, though not