in them? St. Paul saith: "*Let every soul be subject unto the higher powers.* For there is no power but of God: the powers that be are ordained of God. He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain." These be the words of God; *and what darkness is in them?* St. John saith: CHRIST IS THE LAMB OF GOD, WHICH TAKETH AWAY THE SINS OF THE WORLD." And, "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SINS." St. Peter saith: "HIS OWN SELF BARE OUR SINS IN HIS BODY ON THE TREE, *that we being delivered from sin,* SHOULD LIVE IN RIGHTEOUSNESS." Christ saith: "ASK, and *it shall be given you:* SEEK, and *ye shall find:* KNOCK, and *it shall be opened unto you.*" And again: COME unto me, ALL ye that are weary and laden, *and I will ease you.*" The prophet saith: "Whosoever calleth on the name of the Lord, shall be saved." These be the words of God; *what darkness is in them?* what eye so simple, but he may see them?

The ways of the Lord are straight, and His words plain, even unto the simple. Chrysostom saith; "All things are clear and plain in the Holy Scriptures: whatsoever things there are necessary for us, are also manifest". Some things are covered, as men cover precious stones, and precious garments. They are covered, and yet we see them. We see them, and yet they are covered. Yet *all things that are necessary are plain and open.* Clemens saith: "The Word of God is hid from no man: it is a light common unto all men: there is no darkness in God's Word." MARK, *it is a common light, and shineth to all men.* It is as bright and beautiful as the sun, there is no dungeon or darkness in it. So saith Irenæus: "The Scriptures are plain, and without doubtfulness, and may be heard indifferently of all men." *All men may hear them; even all sorts of men without exception.*

Where be they then which say, "It is not lawful for the people to have the Word of God"; and that the Scriptures are not meet for their reading? They are bread; they are drink: they nourish unto everlasting Life: GREAT CRUELTY IT IS TO STARVE GOD'S PEOPLE TO DEATH. Are they unfit to have the Scriptures because they be poor? Christ saith: "The poor receive the glad tidings of the Gospel". And, "Blessed are the poor in spirit, for their's is the kingdom of heaven." They want riches, and worldly glory; *but God giveth His fear and grace to them as well as to the rich.* Are they unfit to read the Scriptures because they are not [illegible] not to know any thing among you, but Jesus Christ, and him crucified." The prophet David saith: "Blessed is the man, O Lord, *whom thou teachest in thy law*". And Christ saith: "Thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes." The Apostles were sent into all the world to preach the Gospel unto every creature; to learned and unlearned; to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear, he hath learning enough to be a hearer.

As for the wisest and learned men in matters of this world they have not always proved the readiest and most willing to set forth the glory of God. They have not been the meetest scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elias? Not the people, but the learned and wise men, and the prophets, and priests of Baal. Who were they that stoned and killed the prophets? Not the people, but the chiefest and wisest in Israel. Who were they that resisted Christ, and his Gospel, and sought to deface the glory of God? Not the people, but the Scribes and Pharisees, and high priests, and all the troop of their clergy. They called Christ a deceiver, and Beelzebub, a companion of publicans and harlots: they laid in wait every where to entrap him: they sued him to death.

(To be concluded.)

THE CHURCH.

TORONTO, SATURDAY, AUGUST 15, 1840.

The great importance of SUNDAY SCHOOLS as a nursery for the training of youth in Christian principles, induces us to fulfil thus early our promise made last week of returning to the subject soon. We are aware that there exists in most Christian communities an anxious and very laudable desire to possess the advantages offered by these admirable institutions; but we are painfully aware, at the same time, of the difficulties which frequently attend their first formation and of the greater obstacles which often present themselves to their efficient and permanent maintenance. The early progress of such Associations often partakes rather of the nature of *experiments*, which it requires a trial of considerable time and patience to bring into successful operation. Unhappily, it is one of the infirmities of human nature to grow weary and to become discouraged under such experimental efforts, unless the anticipations of success be very completely and very speedily realized,—forgetful, at the same time, that the very failure which so much disheartens is mainly ascribable to some deficiency either of industry, or skill, or patient prayerfulness in themselves. For their cherished fabric they seem to anticipate the growth and prosperity which is thus beautifully described by Bishop Heber,—

"No hammer fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung,"—

relaxing the vigour of their own efforts, and leaving all to the dew and the sunshine of that Heaven whose blessing they are not careful to invoke. If it be any secret, though reluctantly expressed doubt of the suitableness and efficiency of the means which are employed, that produces this faintness of heart and decay of vigour, we shall reply to it in the words of an able advocate of the cause we are attempting to support, Bishop Doane of New Jersey. This is the encouraging language of the gifted prelate:—

"I maintain, in terms unqualified, the entire worthiness of the SUNDAY SCHOOL enterprise to engage the wisdom of the wisest, the devotion of the most distinguished, the interest, the affections, the efforts of all, who profess to love the Lord Jesus Christ in sincerity. I most distinctly and deliberately declare, that so long as there is needed for it the exertion of human effort,—and the young, and the poor, and the ignorant, we shall always have with us,—it is the duty, most urgent upon the elevated, of every Christian man to offer himself freely to the work; and it will reflect on him who does it with a Christian spirit, a lustre, in the blaze of which all crowns and diadems on earth shall 'pale their intellectual fires.'—Is the assertion bold, the challenge presumptuous, the demand exorbitant? Do I seem to any to set too high the claims of the institution, or to exaggerate its excellence and dignity? Do I magnify unduly the office of the Sunday School teachers? Consider the *objects* with which it is charged,—the exhibition of the doctrines, the inculcation of the duties of religion. It was the reputed glory of Socrates, that he brought philosophy down from heaven to dwell in the abodes of men. It is the real glory of the Sunday School system, that it not merely brings down the only true and precious, the divine philosophy, from heaven, to dwell with men, but opens before them a way, and floods it with a sea of light, by which, whosoever will, may ascend and dwell in heaven with God. A philosophy, not like his, for kings and conquerors and statesmen alone; but for the ignorant, the destitute, the persecuted,—the cheerer of dungeon vaults, the lightener of the load of poverty, the solace and support of sickness and of unbefriended sorrow. A philosophy, not like his, to 'play round the head,' and leave its boasted teacher to indulge in practices to which, in the instructions of a Sunday School, it were a shame even to allude; but one that finds and fills the heart, searches out and cleanses its most hidden wickedness, and, sweetening the fountain, makes the streams all pure. A philosophy, that in the hour of death does not desert its followers, but stays the heart that faints and fails, upon the sure mercies of the living God, and reveals to the eye that is closing on the unreal pageantry of time, the glorious certainties of the eternal world,—'heaven opened,' and 'the glory of God, and Jesus standing at the right hand of God.'"

We have experience enough of the adverse circumstances which so frequently arise to mar the beauty of this picture, and check the advancement of those blessed results which may be expected to follow the labours of the patient and Christian-minded Sunday School teacher. One serious and afflictive source of discouragement is the indifference, so often to be discerned, of the parents of the children who are to be instructed; for unless, in this as in other cases, there be a proper exercise of parental authority at home,—urging to a punctual attendance and to a becoming attention to the religious lessons which are set before them,—the exertions of the teacher, however zealously bestowed, are cramped and often paralyzed. The omission of attendance during one or two Sundays in the month, and the practice of attending perhaps an hour after the exercises of the school have been commenced, are fatal barriers to improvement, but they are those which can only be effectually removed by a resolute co-operation on the part of the parents, insisting upon and providing for the punctual attendance of their children. And here, too, children are not always the persons most to blame: there are domestic impediments, which they cannot control, to their earlier attendance. The Sunday is regarded as a day of rest; and it is sometimes thought, a religious sanction may be pleaded for prolonging the period of repose in its morning, and for excusing the sluggard's petition, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." In consequence of this indulgence, the Sabbath morning's meal is protracted, and the becoming Sunday's attire cannot be put on in time to admit of a punctual attendance at the Sunday School.—We are no advocates for an unreasonable strictness in matters affecting at least the externals of Christian duty; we would countenance no violation of the mild Gospel principle, "I will have mercy and not sacrifice"; we admit the truth of the assertion that the Sabbath is designed as a day of rest, and to recruit the energies of the wearied body; but we must, at the same time, reiterate our opinion—for which surely no direct corroboration of Scriptural proof need be advanced—that it is to be a day of rest from the employments of the world, but *not* from such as serve to nurture and improve the health of the soul. Almighty God mercifully vouchsafes to us six days of the week for the prosecution of our worldly business; but he claims the seventh to himself,—to be spent in His service, in the improvement of our spiritual condition, to the advancement of His own glory. With this Christian view of the subject, it is impossible to justify the indolence which would cause the omission, or the irregular performance of any duty which has for its object the furtherance of the soul's welfare and the extension of the kingdom of Christ. It would be time enough to yield a hearing of complacency to such excuses, when proof could be adduced that the religious duties which are slighted on the Sunday, have been faithfully and sedulously attended to during the working-days of the week!—But who can doubt the propriety, the duty of thus appropriating the precious repose of the Sabbath? Let us again, in reference to the peculiar occupation of the Sunday School, hear the eloquent words of Bishop Doane:—

"The sacred day, so spent, is doubly hallowed. 'It is lawful,' we may there learn, 'to do good on the Sabbath-day.' It was the day on which the Saviour chiefly taught, and chiefly healed. The teacher of the Sunday School emulates the merciful example. He would make the Sabbath doubly blest. The day of rest for men's bodies, he would have a day of refreshment for their souls. There is no miracle, indeed, that he can work. Yet there *are* blind eyes, that he can open to the light of truth. There *are* deaf ears, that he can unstop to the voice of duty and of comfort. There *are* souls, sick with sin, that he can heal of their perilous disease. Upon his word and means of grace, God still bestows his blessing. And though but *one* child should be reclaimed from sin and death,—but one, for whom Christ died, be made 'wise unto salvation', whole heaven would feel and celebrate the glorious rescue, and whole eternity fail to exhaust the joy. Happy they, who thus make the holy day in every sense the Lord's! who devote its sacred hours on earth to that only employment from which, even in heaven, 'they rest not day nor night', the service and praise of God! Go where they may on earth, the fragrance of these hours will follow them. Their memory shall come wafted to them on the sound of the 'dear Sabbath bell'. The little group, the murmured lesson, the whispered prayer, shall still array itself before them. And in heaven—who doubts it—the society of love shall be restored and perfected, and faithful teachers and obedient scholars be again united before the throne of God."

It is to be feared that where the simple machinery of the Sunday School is despised or underrated by parents, there is some deficiency, some decay, in the spirit of Christian love by which the believer should be animated. Indifference to Christian obligations must be at the root of the objection; and regardless themselves of the paramount interests of the Gospel, it is hardly to be expected that they will look with an anxious eye and a prayerful heart to the spiritual and immortal condition of their children. Contemplating them as heirs of immortality, it would be their anxious effort and their unwearied prayer that they should so run as not to lose the prize of their high-calling. While they themselves set the example of every Christian duty and manifested their own personal interest in this "one needful thing," no instrument would be despised,—no effort would be unemployed, to promote the knowledge and the desire of this priceless blessing. The Word of God—the sanctuary of God—His appointed sacraments—the foolishness of preaching—catechetical instruction—the *Sunday School*,—all these the Christian parent would eagerly and diligently avail himself of, to "graft in the hearts" of those little ones "the love of the Saviour's Name, to increase in them true religion, to nourish them with all goodness, and of God's great mercy to keep them in the same."

Thus far we have spoken of the parent's obligations in reference to this peculiar duty: we shall return soon again to a consideration of the Teacher's responsibility.

Our readers, we feel assured, will have been struck with the paper on SACRILEGE given in our last number; which, with the one on the same subject which preceded it some months ago, are well worthy of a careful perusal, and of deep and anxious consideration. The circumstances which are brought forward in elucidation of the awful penalty with which this sin is visited from heaven, are matters of history; and with every allowance for the skill and colouring with which they have been brought to bear upon the subject, they cannot fail to be regarded as very extraordinary and very startling. So extensive, indeed, is the calamity with which this robbery of the Almighty is attended,—affecting not simply the spiritual interests of the passing generation, but of myriads unborn even to the end of time,—that we can hardly wonder at a marked and signal manifestation of God's displeasure upon its perpetrators.

How anxiously, it is natural to observe, should these recorded examples of the punishment of sacrilege be regarded by those in our own Province who have long been labouring, with a lamentable industry, to alienate from its sacred objects the property specifically set apart for the service and the honour of God, and to appropriate it to secular uses! We can believe that this subject has seldom been viewed with any religious temper: we have, indeed, often made it apparent that motives the most selfish, and feelings the most unworthy, have usually actuated the advocates of that course. It is true that not a few may have blindly and thoughtlessly united in the unholy effort to rob the service of God of that provision which was designed for its maintenance; but it is hardly possible to put that charitable construction upon the conduct of those who have been leading agitators in this melancholy profanation.

Without desiring to enter minutely now into the merits of a question so often, and unfortunately so unprofitably discussed,—although we intend soon to adduce some further extracts from the most influential sources in elucidation of a crime which so many think they may commit with impunity,—we shall leave it for the present, with an earnest recommendation to give it a serious attention, to those who, for example, would sell the CLERGY RESERVES, and appropriate them to mere secular and unsanctified education,—to the liquidation of the public debt of the Province,—to the construction of highways,—or to the excavation of canals!

Our attention has been called to an article in the London *Times*, detailing the substance of a Bill lately introduced by the Archbishop of Canterbury into the House of Lords, for conferring certain ecclesiastical privileges, from which in England they had been hitherto excluded, upon the canonically ordained Clergy of Scotland and of the United States.

It is a fact not perhaps generally known to our readers, that the Clergy alluded to are incapacitated by law from holding any benefice in England or Ireland and even from officiating in any churches or chapels of the United Kingdom; and what is more extraordinary, the same restriction is found to apply even to the clergy episcopally ordained in the Colonies. We are aware that some doubt has been expressed, in high legal quarters, as to the applicability of this restriction to the Colonially ordained clergy,—elicited, if we have understood aright, in consequence of a very able pamphlet published some years ago in favour of their claims by the Rev. S. S. Wood of Three Rivers. Yet where the proverbial "uncertainty of the law" can apply at all, it is gratifying to find that measures are in progress for precluding the possibility of a doubt, and placing the Colonial clergy in that safe and respectable position in which, as subjects of the Empire and as possessing a valid ordination, they are clearly entitled to stand. In the extract which is given below, no mention appears to be made of the Colonial clergy: we have been assured, however, from other quarters, that their relief from their present implied disabilities has engaged the favourable consideration of the ecclesiastical authorities at home; and there can be no doubt that, if not included in the present Bill, a separate enactment will shortly be made in their behalf. The following is from the *Times* of the 8th of June:—

"On Friday there was laid on the table of the House of Lords, the Archbishop of Carterbury's Bill 'To make certain provisions and regulations in respect to the exercise, within England and Ireland, of their office by the bishops and clergy, canonically ordained, of the Protestant Episcopal Church in Scotland; and also to extend such provisions and regulations to the bishops and clergy of the Protestant Episcopal Clergy in the United States of America.' The following are the outlines of the Bill:—Preamble, Whereas an Act was passed 82 George II. cap. 63 'for granting relief to persons of the Episcopal communion in Scotland,' and whereas it is expedient to alter and amend the said act, and to enable the bishops of the Protestant Episcopal Church in Scotland, and the priests of such Church, canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the Sacraments in churches or chapels, where the Liturgy of the Church of England, as by law established, is used: be it enacted by the Queen's Most Excellent Majesty &c. Clause 1, provides that bishops of England or Ireland may permit Clergy of the Protestant Episcopal Church of Scotland to officiate in their Dioceses under certain restrictions. Clause 2, enacts that certain letters commendatory are to be produced to the Bishop before permission be granted. Clause 3, imposes a penalty on allowing clergy of the Protestant Episcopal Church of Scotland to officiate without such permission. Clause 4, imposes a penalty on officiating contrary to recited acts, save as herein mentioned. Clause 5, declares that persons ordained by both bishops of Scotland and England are not excepted from the provisions of this act. Clause 6, enacts that the provisions of this Act, as to the Clergy of the Episcopal Church of Scotland, be extended to the Clergy of the Episcopal Church in the United States."

We much regret that the documents which are given below, relative to the use of a Form of Prayer and Thanksgiving in the Churches of these Provinces, on account of the late happy escape of her most gracious Majesty the Queen and Prince Albert from attempted assassination, should not have appeared in our columns last week. It happened that they were transmitted to the Editor in the first instance, so that a post must intervene before they could be forwarded for publication; and from the late period in the week at which they came into our hands, it was impossible to place them in the possession of the Publisher in time for our paper of last Saturday.

In reference to this subject we find the following remarks in our able contemporary, the New York *Churchman*:

"We cannot help expressing our lively sense of the difference between this form, prescribed by the authorities of the Church of England, and that published in one of the Romanist papers in this city, as having been offered in the Popish cathedral in Dublin by one of their preachers.—Apart from the utterly unjustifiable association of departed men and women with the Holy Spirit, in that production; the pert *compliment* to Almighty God, with which it commences, is sufficient to stamp it with the character of irreverence and almost of profanity.—We subjoin the prayer to which we allude:

'O! Almighty Creator and Ruler of the universe, whose wonderful providence is displayed in the dispositions of human affairs more strikingly, if possible, than in the economy of nature—Eternal Father, King of kings, protect the Queen. O! Jesus, Lord of Glory, send thy holy angels to defend her; inspire her, like Israel's king, with wisdom to govern her countless subjects. O! thou Paraclete of God; patriarchs, prophets, apostles, martyrs, all ye saints of the heavenly court, befriend her! O! ever glorious and blessed Virgin Mary, pray for Victoria! O! mother of God, procure for her a mother's joys from thy divine Son, Christ Jesus, with the grace so to educate her royal offspring and so to wear her crown, as that with her royal Albert, she may deserve, through Christ our Saviour, to be crowned in that kingdom where traitors cannot enter, and where existence, unalloyed by pain or apprehension, shall be ever blessed and immortal. Amen.'"

We have attended Mr. Buckingham's Lectures on Palestine, and have experienced great gratification from hearing them. They were remarkable, as the previous discourses on Egypt were, for accuracy and vividness of description, but they were chiefly interesting and instructive, for the numerous illustrations of sacred writ which they contained. We are glad to see that the inhabitants of Toronto, if we may judge from the audience assembled at each time, have fully appreciated Mr. Buckingham's talents.

A Supplement of the N. Y. *Albion* announces the arrival of the *Great Western*, after a passage of about sixteen days. She brings dates to the 24th ult., and intelligence of a most important and interesting character.

The defeat of the Earl of Hardwicke's motion was decisive, and the UNION BILL has received the sanction of the Home Government. The argument employed by many of its supporters, who admitted the danger of the experiment they were making, was that, as definite legislation for the Canadas had become absolutely necessary, before this measure was rejected, some other, equally conclusive, should be substituted for it. We regret extremely that the plan proposed by Her Majesty's Government, has been adopted by the Imperial Parliament, for, from a union of discordant materials so unskilfully combined, we feel that confusion and innumerable political evils must inevitably arise. Had we any doubts of its pernicious nature and injurious tendency, they would be immediately removed by the hesitation and want of confidence with which the propriety of passing the bill was advocated. None appeared to cherish certain expectations of its success, while by the greater number it was contemplated with instinctive dread. We shall, however, soon see its effects, and be enabled then to determine whether, under its influence, Monarchy and Protestantism will be triumphant in Canada, or French ascendancy, with its natural concomitant Popish intolerance, be predominant. It is optional with the Governor-General to postpone the operation of the bill for six or fifteen months, whichever of the two periods he may consider most eligible.

The Clergy Reserve Bill has gone through Committee in the House of Commons, and its position gives strong indications of the probability of its becoming law. Its conditions are far less objectionable than they were before, much more respect being paid to the claims of the Church of England. The political deceit of comprehending within the pale of the Kirk of Scotland, all who are called by the term Presbyterians, has been discarded, and the numerical superiority of our own Church, rendered so evident by the present arrangement, has received the attention it justly demanded. We refer our readers for the proposed distribution to the proper head, where they will perceive that the share appropriated to the Church of England, is double that apportioned to the Church of Scotland. Still, however, with a view to the promotion of peace, and the extinction of dissension and animosity, large concessions have been made by our Church, and Sir Robert Peel with great propriety and correctness said, that "the Church of England has not been governed by a rigid adherence to her own interests." We sincerely hope that the Radicals of the present day will now no longer have the power of pointing to the Clergy Reserves, and the alleged injustice of appropriating them to the support of an Established Church, as a sufficient reason for their discontent, which is to be attributed wholly and solely to their innate reluctance to submit to legally constituted authority. Three-eighths of the whole will be committed to the Governor General for religious purposes. This has been done in order to avoid special allusion to the Roman Catholics.

The trial of Oxford has concluded most satisfactorily. The insanity of the young man has been fully established, and he has, consequently, been confined in a place of sufficient security to prevent him repeating his horrible and atrocious attempt. The conspiracy, the existence of which was fabricated by O'Connell, has thus fallen to the ground, and his sinister designs have been effectually defeated. We fervently pray that the peace of the nation may, at no future period, be disturbed by an occurrence so terrible, but that the Almighty, who has on this occasion so mercifully interposed his protecting arm, will continue to watch over the fair and fragile being who is sincerely beloved by her attached and loyal subjects.

CIRCULAR FOR THE INFORMATION OF THE MINISTERS OF THE CHURCH OF ENGLAND INDIVIDUALLY, OFFICIATING IN THE DIOCESE OF QUEBEC.

Marchmont, near Quebec,
29th July, 1840.

Rev. Sir,

I avail myself of the columns of the Church newspaper, which I believe reaches all the Clergy of the Diocese over which I preside, to signify my desire that, according to instructions received from authority at home, you would use the two following Forms immediately after the General Thanksgiving, in Morning and Evening Prayer, on the first Sunday after your reception of this communication.

I am, Rev. Sir,
Your faithful and affectionate brother,
(Signed) G. J. MONTREAL.

TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, August 8th, 1840.

We the undersigned have been directed by the Lord Bishop of Toronto to announce it as the desire of his Lordship, that the following Forms of Prayer and Thanksgiving be used in all Churches and chapels within this Diocese, both at Morning and Evening Service, immediately after the General Thanksgiving, on Sunday the 30th August instant.

(Signed) A. N. BETHUNE,
H. J. GRASETT,
Chaplains to the Lord Bishop.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For His merciful preservation of the Queen from the atrocious and treasonable attempt against her sacred person, on Wednesday, the 10th of June, 1840.

Almighty and everlasting God, Creator and Governor of the world, who by Thy gracious Providence hast oftentimes preserved Thy chosen Servants, the Sovereigns whom Thou hast set over us, from the malice of wicked men; we offer unto Thee all praise and thanksgiving for thy late mercy vouchsafed to us in frustrating the traitorous attempt on the life of our Sovereign Lady Queen VICTORIA.

Continue, we beseech Thee, Thy watchful care over her. Be thou her shield and defence against all the devices of secret treason, and the assaults of open violence. Let the light of Thy countenance shine upon her, and upon her Royal Consort; and bless them with all happiness. Direct and prosper her councils, and so guide and support her by Thy Holy Spirit, that putting her whole confidence in Thee, she may faithfully rule Thy people committed to her charge, to their good and to the glory of Thy holy name.

And to us her subjects, O Lord, impart such a measure of Thy grace, that under a deep and lasting sense of the mercy, at this time vouchsafed to us, we may always show forth our thankfulness unto Thee, by dutiful loyalty to our Sovereign, and constant obedience to Thy commandments.

Give ear, we beseech Thee, O merciful Father, to these our supplications and prayers which we humbly offer before Thee in the name and through the mediation of Jesus Christ our only Saviour and Redeemer. *Amen.*

Then shall follow the Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

COMMUNICATION.

To the Editor of the Church.

SIR,—There is no person, I suppose, impressed with any feelings of devotion, or possessed by any true sense of religion, who has not, in the trials, perplexities and vicissitudes of his life, found a wonderful adaptation to his case, and that often in its lesser circumstances, in a variety of passages which occur in the Psalms. Upon public occasions, the same congruity is often discovered, in the application of Scripture, and particularly this portion of Scripture to the transactions and events which are the subjects of religious observance or contemplation.

I was very much struck by this yesterday, being Sunday, the 2d instant, in selecting portions of a Psalm to be sung, from our own *metrical* version, as suitable to the occasion of the Thanksgiving for the providential escape of Queen Victoria. Turning to the 118th Psalm, I pitched upon the following verses:—

1.

O praise the Lord, for He is good,
His mercies ne'er decay:
That His kind favours ever last,
Let thankful Israel say.

6.

Since therefore God does on my side
So graciously appear,
Why should the vain attempts of men
Possess my soul with fear?

14.

The honour of my strange escape
To Him alone belongs;
He is my Saviour and my strength,
He only claims my songs.

15.

Joy fills the dwelling of the just,
Whom God has sav'd from harm;
For wondrous things are brought to pass
By His Almighty arm.

16.

He, by His own resistless power,
Has endless honour won;
The saving strength of His right hand
Amazing works has done.

17.

God will not suffer me to fall,
But still prolong my days;
That, by declaring all His works,
I may advance His praise.

19.

Then open wide the temple-gates
To which the just repair,
That I may enter in and praise
My great deliverer there.

I am, Sir,
A FRIEND TO YOUR PAPER.

August, 1840.

ECCLESIASTICAL INTELLIGENCE.

From the Cornwall Observer.

On Sunday, August 2, the Lord Bishop of Toronto, being now on his first tour of visits to the different churches and congregations of his diocese, administered the rite of confirmation to thirty-two persons, in Trinity Church, in this place, and afterwards addressed the candidates in a most impressive and feeling manner. His Lordship also delivered most excellent discourses to large audiences, both at morning and evening services. After morning service, a feeling and dutiful address was presented to the Bishop, a copy of which we give below, with the answer thereto. The pathetic allusion to the flight of time, and the changes which it brings with it, contained in both these documents, cannot fail to touch the heart of the most callous and indifferent, even of those who were not immediately concerned in the services of the day:—

TO THE LORD BISHOP OF TORONTO.

We, the undersigned, Ministers, Church Wardens, Vestry and Members of the Church of England, with other inhabitants of the town of Cornwall, beg leave to offer to your Lordship our sincere congratulations on your elevation to the Episcopate, and to express our confident hope and expectation that, by the Divine blessing on your Lordship's exertions, the temporal and spiritual interests of the church in this province, together with the interests of religion in general, will prosper under your pastoral care and superintendance. We are fully aware that, sentiments of no ordinary nature must be awakened in your Lordship's mind on this, your first Diocesan visit to this place. Here you first commenced your ministerial labours. In this church, where you have now been exercising the office of a Bishop, you first discharged the duties of Deacon and Priest, and several persons were this day present in the Church who then sat under your ministry, and received at your Lordship's hands the Sacraments of Baptism and the Supper of our blessed Lord; whilst others, who partook of the same advantages, have passed into eternity. On the present interesting occasion, your Lordship will doubtless look back with much pleasure to the long period when you had charge of the District School in this town; the recollection of which must be pleasing to you, who have been, under Divine Providence, the honoured instrument of imparting instruction in the higher branches of education to so many pupils, who have done so much credit to your exertions in their behalf; and a great number of whom have shown, by their eminent success in after life, the judicious care and pains bestowed by your Lordship, in improving their talents, and in preparing them for their different learned professions, thus enabling them to distinguish themselves in the important and responsible situations which they have been called upon to fill in the services of their country. We feel assured, therefore, that the recollections of by-gone days will always ensure to Cornwall an especial place in your Lordship's regards, and while we most earnestly implore the Divine blessing on your labours, we cherish the hope that we shall be remembered by your Lordship, in your prayers to the Throne of Mercy.

ANSWER.

To the Reverend the Ministers, Church Wardens, Vestry, and Members of Trinity Church, with other inhabitants of the town of Cornwall.

MY DEAR BRETHREN AND FRIENDS,

Your affectionate congratulations on my elevation to the Episcopal office, are grateful to my heart, and anxiously do I cherish the hope that you so kindly express, that my exertions may, by the Divine blessing, be made to promote the temporal and spiritual interests of our beloved church in this rising province. More than half the period usually allotted to the life of man, has passed away, since I was appointed Missionary of this portion of the Lord's vineyard; and nine laborious but very happy years did I spend among you, and, when called by Divine Providence to a more extensive field of exertion, we parted with sorrow and regret. It is now twenty-eight years since the separation took place, but it is still as green on the tablet of my memory as at the hour of departure, and attended with many pleasing as well as melancholy associations.

This church I assisted to build—in this desk and pulpit, and at this altar, I ministered to your spiritual wants.—Some of my ancient friends are still before me, and many of my children in the Lord, whose faces I first beheld at the baptismal font, now promising members of the congregation, with olive branches around them, are seeking my remembrance—and to these many sincere worshippers of the One Saviour have been added by my worthy successors. And they surely form a delightful spectacle, for which I ought to be thankful, and yet, even at such a moment of enjoyment, melancholy reflections will come forward—for such is the lot of man.

I look around and see many seats now vacant or occupied by strangers, which were once filled with those who smiled on my early days, and amidst my cares and troubles never failed to extend the friendly hand, and offer the fatherly counsel, and to greet me with the kind word and the look of encouragement and approbation. They have departed to join, it is hoped, the church triumphant, accompanied by the song of sorrow and gratitude, with which the church militant take leave of believers. "Blessed are the dead which die in the Lord."

Your allusion to the share I have taken in the education of the youth of this beautiful village, or rather, of the Province, is to me peculiarly pleasing. And much reason have I to be grateful to God for blessing so abundantly my labours, and for making me his humble instrument in disseminating his good seed, and which falling on a kindly soil, has produced so much benefit to this Colony.

Although no person can be more sensible of his many infirmities and deficiencies than I am, yet I am greatly strengthened and encouraged, by the warm reception which you have given me, and which is accompanied with so many endearing and delightful recollections. While, therefore, I entreat the continuance of your prayers for the blessing of God on my future labours, I shall not cease to pray that you may ever rest under God's gracious mercy and protection, and that his grace may descend upon you like the dews of heaven.

JOHN TORONTO.

Cornwall, 2nd August, 1840.

Civil Intelligence.

21 DAYS LATER FROM ENGLAND.

ARRIVAL OF THE GREAT WESTERN.

From the Supplement to the New-York Albion, of August 9.

At ten o'clock this morning the Great Western arrived, bringing our London files to the 24th ult.

Lord Hardwicke's motion for *burking* the Canada Bill, was lost by a large majority—only ten voted for it. The bill underwent sundry amendments in the Lords, all which were adopted by the Commons, when it passed, and received the *Royal Assent* on the 23rd of July. Thus have our predictions been fully realized.—The amendments and other details will be found among the extracts. The Governor-General has the option of postponing the operation of the bill from six to fifteen months. He will probably adopt the shorter period.