

ter aware of the existence of the former; so as to pronounce at the creation the words 'Let there be light,' in the sense of a prayer, and not of a commandment. With his predecessors, also, he considered the Jewish law as proceeding from the Lord being, and therefore discarded the Old Testament. Like Marston, also, he held that there are two Gods. To such a conclusion we have followed this learned and once faithful man. He presents a signal example of what the world has too often seen realized in the scholar, namely, the effect of the vanity of a curious mind operating upon a feeble judgment. To such a mind, extent of information only extends the range of the sources of error, at the very same time that it inflames its vanity and stimulates its rashness. From the absence of the rule of a discriminating power, the vast quantity of accumulated detail, instead of being duly distributed, and marshalled, as it were, under proper heads, gathers tumultuously, like an undisciplined crowd, round the leading principle of error, and strengthens it with numbers. How and when Tadian died has not been recorded; whether he ever repented of his errors is now known only to Him who has power to forgive the penitent. In his unwearied industry, he left a large body of writings behind him, of which, fortunately perhaps for his fame, there now survives only his celebrated treatise (the oration against the Gentiles). It is impossible to read this without great interest. Not only is it filled with much curious detail of early Christian opinion and practice, and of heathen antiquity, expressed in a style which is copious and select in choice of words; but it affords us with a respectful pity as we bear in mind the fate of the gifted writer. Our meditation ends in sorrowful reflection; we acknowledge with a sigh the frailty of our nature, and inquire of ourselves whether we may not have within us similar elements of spiritual ruin. He challenges us to a keen and unsparring self-examination; for he exhibits no gross palpable cause, which those that run may read, for his falling off. He did not embrace heresy from an impure mind, like Marcus and Carpocrates; nor from the epithetfulness of wounded pride, like Valentinus and Marcion; but rather from infirmity than corruption of heart, and from defect of judgment as much as from indulgence in a wrong feeling. The process of tracing his declension from the truth affects the thinker much in the same way as the description of a disease does the man who feels, as he hears, some of its symptoms within himself, and experiences fear where he had never feared before. He himself is now maintaining the truth. But has he never experienced the reluctance of abandoning for its original conception of his mind, or some novel combination of ideas, which have afforded him, as his former, infinite delight? Has he never felt, further, the struggle of vanity which prompted him to publish these proofs of his talent to the world, in despite of his consciousness of the mischief which they may cause to the truth in the mind of the reader? What privilege of exemption from error has he which Tadian had not, or which a still greater than he, Solomon, had not? He must try his conscience bare before God, not only as to whether his imagination be clean or unclean, but whether his opinions be true or untrue; remembering that the truth is with every man as a sacred deposit, of which he will have to render a strict account on the last day before Him that is the very truth."

THE CHURCH.

COBOURG, SATURDAY, APRIL 25, 1840.

We alluded a short time ago—without "indignation" however, but calmly and, as we believe, justly—to some disparaging remarks upon the Hon. Chief Justice Robinson in consequence of his long protracted stay in England, and because, as it was asserted, he employed a portion of his leisure time, while there, in calling the attention of the British people to the resources and the advantages of the mother country of the North American Colonies, and of the British Legislature to the best means of calling forth and developing the one, and of extending and perpetuating the other. The work recently published by this gentleman in London,—from the introductory portion of which we made a few extracts last week,—will, to any individual who gives it a careful perusal, afford the fullest evidence that his efforts for the benefit of his native country and for the unity of the empire have been most praiseworthy and efficient, and that they could not fail to have had a very salutary influence upon the discussions relating to the Canadas, in the Imperial Parliament, which probably before this have been brought to a conclusion. Some very judicious remarks are made upon the peculiar locality of the Canadian Provinces; and while, from their position, their importance to Great Britain is demonstrated, it is rendered equally clear that their own interest and welfare will be best consulted by involuntarily maintaining their present connexion with the mother country. He adduces a few arguments, in confirmation of an opinion which cannot fail to be generally entertained by all who have considered the subject, to show that the Canadas cannot possibly subsist as an independent state, even if they should succeed in severing the tie which now binds them to Great Britain. They would only, in this case, exchange one domination—if such it can be called—for another: if their present condition of dependence is felt to be oppressive, there could only, in the event of a separation from Great Britain, ensue a change of masters, with all the inconveniences and disadvantages uniformly attendant upon such a change,—a transition, if the discontented will persist in attributing harsh names to our mild and well-ordered form of government, from the yoke of monarchy to the despotism of democracy! In the work in question, this consideration is thus forcibly advanced:—

"Putting again out of view all feelings of loyalty, and all obligation of duty, the event of Canada being a sovereign and independent power is surely not one which the world can ever be destined to see. With a foreign nation already numbering four millions of people, interposing between her and the Atlantic coast, with but one outlet to the ocean, closed for more than five months of the year, Canada could never become a naval power, and could never protect her commerce against the weakest maritime nation in Europe. Her inhabitants must see, and indeed all British Canadians do now see, and well understand, that nothing can coincide more happily than their feelings, their interests, and their duty, under the present arrangements. They require precisely that protection which the naval superiority of Britain enables her to give, and, in return for it, they, and the other North American colonies, can contribute ineffectually to maintain that naval superiority by their timber, their harbours, their fisheries, and their trade, which even now supplies employment to nearly two thousand British ships."

"The people of all these colonies know full well that, if their independence were granted to them, they could not maintain it, and that the only alternatives are their belonging to Britain, or belonging to her greatest commercial rival. They have shown on more than one occasion, as unequivocally as deeds can speak, on which side their preference lies, and that they do not waver in their allegiance. This country has not the feeling of attachment to create. It is there; it has taken strong root, and has a generous growth; she has only to cultivate and to shelter it."

But that these are feelings which should be reciprocated by the Mother Country, arguments sufficiently weighty are advanced,—and the inference is thus given:

"The conclusions which I desire the above observations to lead to are that the British possessions on the continent of North America are precisely those which the circumstances of Great Britain require; that they are placed exactly where it is most desirable they should be; that if their extent had been greater it would have been a disadvantage rather than a benefit; that they are large enough to maintain a population sufficient, with the aid of Great Britain to defend them; that they are not so situated as to admit of their combining to throw off the dominion of the mother-country; that they could not rationally hope to exist as an independent nation, and have therefore no other alternative before them but to become members of the American confederacy, or to continue what they are—the favoured colonies of Great Britain, protected by her fleets and armies, participating freely in her trade, aided by her capital, and constituted, by her example and her power, in the possession of a constitution and laws better calculated than those of any other country to secure the best interests and promote the happiness of the human race."

"They have shown constantly and unequivocally (not speaking at this moment of the peculiar case of the French population

of Lower Canada) that they infinitely prefer the latter alternative. It remains for the mother-country to consider whether she desires as earnestly, on her part, that the connection shall continue, and whether and by what means she can ensure its duration."

"These feelings spring from a pure source; they do not seem to have been always understood by public men in this country, but they still exist in all their strength; and if they do not continue to animate the population which inherits them, they will not be theirs. Those who have hitherto obeyed their duty now impel them to bid adieu to the Mother Country, and to their country; but they have not seldom had the mortification to find that their open and steady support of principles and institutions which they knew to be justly entitled to their obedience and respect has been placed to a less creditable account. By some it has been ascribed to the influence (it would indeed be an excellent influence) of an imaginary 'family compact,' or to what they have called '*Ouvrage de Dieu*;' by others to an innate subservience to power, for sordid purposes; to anything, in short, but the existence of that principle which is plainly and solemnly enjoined by the Christian religion, and of that feeling the most manly and honourable in our nature, which teaches us to stand by the right, through good report and evil report, and to cling the closer to it, in just and good, in proportion as we see it to be urged upon us by men of many years past represented their Sovereign in these provinces, are now in England; they are well known to be men of unblemished character; and they have it in their power to appropriate the conduct of that class of the Queen's subjects to which I have referred, upon surer grounds than the relation of nameless witnesses; for they have resided among them, and know them. I am confident they will agree with me when I say that, whatever other qualifications may have been possessed by the promulgators of such opinions as I have adverted to, they had not those qualities of the mind and heart which entitle them to sit in judgment upon the public principles of such men as I have spoken of, however humble may have been their station."

In recapitulating the advantages of these Provinces to the Mother Country, that of their affording a receptacle for its superabundant population is naturally introduced. The local experience of Mr. Robinson enables him to speak with accuracy upon this point, and to state what is the species of settlers likely to be most benefited by an emigration to these Provinces. The following remarks have doubtless been produced by the frequent observation of a painful fact; and we hope that they may have the effect, in some degree, of removing a delusion from which so many melancholy consequences have often followed:—

"Among the crowded population of these kingdoms there must always be many who become reared from a state of comfort to destitution by their impudence or misfortune. When persons of this description, in the hope of bettering their condition, emigrate with large families to a new country, at a period of life when their energies are impaired, and with habits wholly unsuited to their new position, they have nothing to expect but increased discomfort. To succeed as emigrants, they require either money or prudence, or a sound constitution and industrious habits. By throwing themselves upon a new country without resources, and without plan, they only aggravate their misfortunes; they separate themselves from the sympathies and assistance of friends and relatives, and they either remain in the province to be pressed down lower by their difficulties, or they return to England disappointed and disgusted, imputing to some fault in the country that want of success which they had none of the requisites for ensuring. It is a painful delusion for persons of this class to look forward to government patronage for affording them the means of support in their newly adopted country. Undoubtedly some have by these means been rescued from difficulty; but such a resource must necessarily be limited. If they had all the qualifications requisite for filling public offices, and if their misfortunes were allowed to overrule all the claims of others, still the field would soon be wholly occupied by such of them as had arrived first; and those who might follow must be doomed to disappointment."

"There is another class of emigrants whose adventure is frequently unpropitious. I mean young gentlemen well educated, and of good families, who, having discovered an unfortunate proneness to idleness and dissipation, are encouraged by their friends to remove to Upper Canada, in the hope that, leaving behind them some of the temptations to vice, they may suddenly take up new habits, and become useful to themselves, instead of being a burthen and discredit to their friends. In general this experiment in domestic policy signally fails. Withdrawn from the observation of parents and friends, they are delivered from a most powerful check upon the impulse of vicious propensities; and in a society less crowded than that of Europe their misconduct is more conspicuous, and more certain to be attended by a ruinous loss of reputation. At that period of life the mind requires something to create interest and excitement; and when a young man of liberal education is placed in a remote wilderness, with nothing around him to invite to the pursuits of literature and science, and no rational amusements within his reach, there is great danger that even the well-disposed will yield to the temptations, or rather I should say, to the disarrangements, of his position. To the authority and heedless it is certain ruin."

"Those who should emigrate to Canada are the able-bodied labourer, the industrious and sober mechanic, and any persons of whatever class, who, deriving from some source a moderate income, upon which in this country they could barely subsist, may enjoy in Upper Canada, upon the same income, a greater abundance of the comforts of life, and may with prudence and economy be at the same time gradually forming a property which, in case of their death, will secure their families against absolute destitution. Those possessed of considerable capital, or combining the qualifications of youth, activity, and discretion, may make the experiment lead, in their case, to much greater results. Such persons may, without much inconvenience, go and judge for themselves. That they will soon do so, in large numbers, and will find their account in it, I have no doubt; and when the incalculable advantage of steam navigation has greatly swelled, as it must do, the number of this class of emigrants, then the country will have arrived at that state when such has hitherto occasioned disappointment and failure will no longer apply."

"The diffusion throughout the province of well educated and respectable families, and the more general introduction of those habits and objects which give refinement and interest to life, will banish the dull weariness which drives too many to vicious indulgences, as a mere resource for occupying time. There will then be found, throughout all parts of Upper Canada, those attractions, and consequently that contentment, which, from the accidental assemblage of many such families as I speak of, are now to be found in detached portions of the province, such as Cobourg, Woodstock, &c."

And here we may perhaps, with some good effect, interpose a word of reproof against the folly, as we cannot but deem it, of respectable families from the Mother Country,—from the mere fascination, in many instances, of becoming the proprietors of a large tract of land—burying themselves in the forest, far away from the endeavours of society and from the ordinary comforts of civilized life. They are incapable of struggling with these privations, and therefore they should not be encountered without a paramount necessity: where they are, pecuniary sacrifices, the loss of health and spirits, and often a general moral deterioration, are amongst the calamities which ensue. An excuse for encountering this species of unmitigated exile may fairly be pleaded, when from altered circumstances a removal from home became necessary, and in cases where the means are not possessed of purchasing a cultivated farm in a well settled neighbourhood, and where the more remote property to be cultivated is perhaps a free grant of land; but in many cases we have known this self-banishment to be endured when no such necessity has existed, and which has been almost universally followed by misfortune and disgust. We conceive it the bounden duty of those whose circumstances do not impose upon them the necessity of removing into the wilderness, to fix upon some spot where they will enjoy, in some degree at least, the benefit of social intercourse to which they have been accustomed, and have access to those advantages of education for their children and of spiritual privileges to themselves, from which, without imperative need, it is all but sinful to debar themselves.

These remarks introduce us to a subject upon which the peculiar object of Mr. Robinson in writing this book did not allow him perhaps to dwell at any length, but to which he forcibly alludes in a few categories for the special consideration of those who are entrusted with the guardianship of our political and religious welfare, and which it would be well faithfully and conscientiously to weigh before hastening to a decision in which neither law nor justice nor common honesty are permitted to have their old-fashioned but now almost exploded influence:—

"In regard to religious interests. This, in truth, is the most pressing subject of all; not merely because religion is the only

secure basis on which civil authority can rest, but for reasons of a higher and more sacred character, and, indeed, looking to political interests merely, it is of more consequence than can be readily understood by any one who has not resided in Upper Canada, that it should, as soon as possible, be finally settled upon what footing religion is to rest in that colony.—1st. In regard to its connection with the civil authority; and 2dly, in regard to the support intended to be given to its ministers.

"These questions seem likely to force themselves irresistibly upon the attention of parliament at no distant day. I have not offered to the Government any opinion of my own upon the conflicting pretensions which have been set up, nor have I any intention of discussing them here. Whenever Parliament shall find it necessary to dispose of them, the following questions, I think, will present themselves for decision, some of which, it will seem, apply to our colonial possessions generally.

"1st. Is it, or is it not, true, that the established church of England and Ireland is, by the constitution, the established national church in all the dominions of the Crown, except Scotland? 2dly. Or has the church of Scotland, under the terms of the Act of Union, a strict right to be regarded in the British colonies, acquired before or since the Union, as an established church, or does she stand there upon the same ground and no other, legally speaking, as the several Protestant denominations dissenting from the Church of England?"

"3dly. If the Church of Scotland has no right to be regarded as a church established in the colonies, will it, or will it not, be just and proper, notwithstanding that, in consideration of her being the Protestant church established in one portion of the United Kingdoms, she should be placed, in regard to the support of her ministers, and perhaps also in other respects, upon any, and what, footing more favourable than that of the various Protestant dissenting sects?"

"4thly. If it be thought neither reasonable nor expedient that there should be two Protestant churches in the colonies, recognized and endowed by the State, and two only, shall it follow as a consequence, that the distinction shall be confined to the Church of England alone; or shall any, and which, or all other Protestant denominations, be recognised and endowed?"

"5thly. If it be determined that other Protestant denominations besides the churches of England and of Scotland shall be recognized and endowed, or assisted by the State, shall the Roman Catholics be wholly unnoticed and excluded?"

"6thly. If it should be determined not to exclude them, and then only, what effect shall that resolution have upon the course to be taken in respect to the various Protestant dissenting sects?"

"7thly. What disposition shall be made of the particular provision created by the British statute 31 Geo. III. ch. 81, for the support of a Protestant clergy in Canada? Shall Parliament declare and confirm the original intention of that statute, or shall its enactments be altered?"

"Upon some of these questions the early English statutes, and various enactments of modern date, with the public official acts of the Government, and the proceedings of colonial legislatures, will throw much light. I will only add, that nothing, in my opinion, is of more pressing importance to the civil and religious interests of the British American colonies, as well as to their peace, and even to their safety, than that these questions should be speedily, and, if possible, finally settled; and assisted as much to the general satisfaction of the inhabitants as is consistent with the principles of Christian duty, and the religious obligations of the State."

The dedicatory letter to Lord John Russell, a portion of which we published last week, contains some pungent remarks upon the manner in which opinions have been formed by travellers and commissioners of the resources of this Province, and how unfair and unfaithful a representation of its true condition is by this means promulgated to the world. That these are statements which ought not, in scarcely a single instance, to have a feather's weight with those who are desirous of embarking their fortunes in the Canadas, Chief Justice Robinson very fully demonstrates. The following extracts shew, at the same time how hasty and fallacious the judgment generally proved to be, which draws a comparison between the United States and Canada, to the disadvantage of the latter:—

"With respect to Upper Canada; it is marvellous that any contrast should have been drawn, as in some cases it has been, between her and other countries, with the idea of leading to conclusions to her discredit on the score of public enterprise! There have been not a few who have evidently gone out to America, determined beforehand to admire all the practical working of a system, which they had long been extravagantly applauding in theory. They sometimes extend their excursions in order to visit the Falls of Niagara; and they see as much of our country, as they can of the rapidly growing prosperity of the colonies, and they cannot avoid seeing, in the prosecution of their main design. They pass through Buffalo; and there behold a large and populous town, full of life and business, and exhibiting evident and gratifying proofs of a rapidly growing prosperity. They go to the mercantile parts of Upper Canada and see, perhaps, from the window of their inn, the decayed barn or stable, which the owner in the next year, will probably replace with a new one. Without travelling into the interior of the province, and enabling themselves to judge of those parts which are the seats of active industry, they at once employ themselves in drawing gloomy comparisons, as they hint at the proofs afforded of the insufficiency of British institutions to enable the portion of the New World to keep up with her neighbours in the march of improvement. They think of Buffalo, as if it were a picture of all America; and they take it for granted that the scene under their window is a perfect sample of the whole of Canada. They forget the position of Buffalo in the western world, situated as it were between two great inverted funnels, through the narrow centre of which every thing passes from the expanse of the Atlantic States, to the greater expanse of the 'far west'; they forget that they might as reasonably complain of its having in thirty years outgrown many a goodly town in England, which flourished before America was discovered; and which is stranger still, they forget, in all their comparisons, that the newly-settled portions of the United States are all parts of one great continent, containing fourteen millions of people under one government, who can without the delays or dangers of an Atlantic voyage, rush in wherever they can see an opening; in other words, that their main reservoir of men and money lies beside them; and as the other hand they might, we should suppose, remember that Canada receives its extraneous accessions of people and of capital from a reservoir beyond the ocean."

"Up to the time of constructing the Erie canal, (which was indeed a noble effort, there was nothing apparently so superhuman in the public enterprises of the American states as need have made one blush that he was the subject of a monarchy. From that time, indeed, the progress which even such a development of the organ of public improvement upon the national cranium, as has scarcely utterly to have bewildered all those theoretical politicians who look only upon the surface of a country's soil for the signs of national greatness."

"We know how important an aid was given to the cause by the creation of unnumbered banks, each manufacturing, to a vast extent, what passed for wealth; though it had not been created by the tedious process of labour; and we know, too, that the wisest persons in that country trembled for the substantial nature of the fabric which they saw rising before them. But we also know, that all the amount of confidence and credit which the continent of America could collect within it, was wholly inadequate to produce the magnificent results that followed. The people of that country, therefore, extended their views further, and they proceeded, judiciously enough, if they could have stopped at any proposed limit, to trade upon the check of admitting in England, into any which they saw with favour, a more liberal and simple, which carried home by travellers, male and female, noble and simple, who came home and reported that they had visited a country where everything that was touched by a republican turned into gold."

"But what seemed rather a mystery is now unveiled, and no where is the delusion more unparaphrasing and convincingly exposed than by the intelligent and right-minded portion of the Americans themselves, who have seen and known the means, and feel the end."

"Nothing can justify deprive the people of the United States of the credit of being a remarkably energetic, active, and enterprising race; each man in his sphere gives striking proofs of these qualities; but the simple truth is, that they had not attained the secret of creating real wealth, by wishing for it, or by talking about it, or by voting in its favour. Running to the front in the race of public improvement had been suggested, or have been suspended; and no writing of America, at this moment, can say with accuracy that '*in that republican country no great industrial enterprise ever experiences a check.*' During this cessation from bustle, people on both sides of the Atlantic had leisure to look around them and enquire. The public improvements are there; that cannot be denied; but, upon sober reflection and comparison, it appears that a plain statement of facts will amount to this—that Irishmen have dug in America an astonishing number of canals, and made a prodigious extent of rail-roads, which Englishmen have paid for; and when these material ingredients in a public work are allowed for, namely, the labour of ironing them, and the charge of that labour, the ingenuity of that remains seems pretty much confined to the mere contrivance, and to a vast extent in borrowing, and they apprehend it may be so; and the secret wish of some persons, in this country, had not been so astutely exerted. Still there is not occasion, I believe, for all the alarm which may be felt in England as to the ultimate result. That the loans will sooner or later be paid can scarcely be doubted. Some of the States will certainly strain every nerve to fulfil their engagements with integrity, and it will be difficult indeed for others to avoid following their example."

But it would be well, perhaps, to wait for some diminution of the balance before entering largely upon a new score.

"In the mean time, the lesson that has been learnt may prove worth the purchase. If it convinces the great mass of British subjects that, under every form of government, wealth must consist of the gradual accumulation of labour. That whatever has not that foundation may look like wealth, but is not wealth; and that the longer the difference is unobserved the more disastrous must be the effect of the delusion. Paper may indeed represent gold and silver, so long as it may be agreed that it shall do so; and, during that period, it may pay equally well the wages of labour; but the increase of paper-money is not to be taken for the permanent increase of wealth. The growth of wealth in a country must depend on the increased productions of labour for which remuneration has been found in the resources of that country, or in the demand of other countries. For all beyond there must be a day of reckoning; and an apparent capital in a country which has not had this legitimate source, must either be wrongfully retained there, or it will sooner or later return to that quarter where its true owner resides."

"It seems that the great part of the money which has been expended upon the American railroads and canals was not the fruit of past labour in the United States, but was the accumulated earnings of a greater quantity of patient and enduring industry in England than was ever before applied within the same space of time or surface. So far as the United States is concerned, the enterprise which is to produce it will have been exhibited when the English stockholders are paid, and not before."

"If a country, however governed, desires to grow rich, she must expect to do so by the patient labour of her people."

We stated briefly in our last, that the Lord Bishop of Toronto held his first general Ordination on Sunday the 12th inst., in the Cathedral Church of that City. We have since learned that the following gentlemen were admitted respectively to the orders of Deacon and Priests:

- DEACONS.
- Mr. Michael Boomer, A.B. of Trinity College, Dublin, recently arrived from Ireland. Mr. Boomer is destined for the mission of Galt, Preston, and Berlin in the District of Gore, under the protection of the Society for the Propagation of the Gospel in Foreign Parts.
- Mr. Arthur Mortimer, Theological Student, who has been acting for some time as Catechist at Richmond Hill. Mr. Mortimer is to take temporary charge of the Rectory of Warwick in the London District.
- Mr. Adam Townley, Theological Student, and formerly a minister in the Wesleyan Methodist connexion; who is appointed to the curacy of Thornehill in the Home District.
- Mr. William Henry Norris, Theological Student, late second Master of the endowed School of St. Michael's, Highgate, London. The destination of this gentleman is not yet determined.

- PRIESTS.
- The Rev. William McMuray, Minister of Ancaster and Dundas in the Gore District.
- The Rev. John Gibson, Missionary at Georgina, in the Home District.
- The Rev. Thos. Smith Kennedy, Missionary at Clarke and Darlington in the Newcastle District.
- The Rev. George Charles Street, Travelling Missionary in the Newcastle District.
- The Rev. T. S. Kennedy is upon the Missionary Establishment of the Society for the Propagation of the Gospel in Foreign Parts; the Rev. G. C. Street is supported conjointly by that venerable Society and the private contributions of the inhabitants of the District in which he ministers; the Rev. J. Gibson fills one of the "Stewart Missions."

The Ordination Sermon was preached by His Lordship the Bishop, from Coloss. i. 18. "And he is the head of the body, the Church." His Lordship was assisted in the ceremony by his Examining Chaplain, the Rev. H. J. Grasset, the Rev. C. Matthews, and the Rev. H. Scadding.

We are happy to learn that no less than thirteen Theological Students are now preparing for Holy Orders in Upper Canada, and that a second Ordination will probably be held in the course of the ensuing summer.

We had the gratification, on Monday last, of attending a public meeting at Grafton, convened for the purpose of taking steps for the erection of a church, in connection with the Church of England, in that village. The proceedings were marked by a laudable zeal and unanimity for the furtherance of the object of the meeting. The immediate erection of a church was decided upon as expedient; a Building Committee was appointed; and a subscription opened on the spot. The amount contributed at the close of the meeting was nearly £200,—a sum which, it is hoped, will be nearly doubled by contributions from other residents in the township, and the numerous well-wishers to this undertaking in the neighbouring parishes. Grafton has hitherto constituted part of the parochial charge of the Incumbent of Cobourg, who has furnished them with Sunday services once a fortnight; but after the erection of a Church, it is hoped that a resident clergyman will be appointed, who would extend his ministrations to the more remote parts of the township, as well as to neighbouring places at present unsupplied either with church or minister.

We are happy to add to the above indication of a growing anxiety for the ministrations of our communion, that a meeting was lately held at Aylmer, in the Ottawa District, for the purpose of building a church at that place, and that £275 was subscribed towards the accomplishment of that desirable object. The chairman of the meeting, C. Symmes Esq. generously contributed a town-plot for its site, and two acres of land for a burying-ground. The subscription list, we understand, is receiving fresh accessions of names, and the church is to be commenced forthwith.

We have been kindly favoured with a copy of the manual of FAMILY PRAYERS which appears advertised in to-day's impression; and although we have not been able as yet to give them a very attentive examination, our impression of their soundness and spirituality is very favourable. The compilation of a suitable form of Family Prayers, specially for the members of the Church, has for some time been a subject of anxious discussion with, we believe, all the Clerical Societies in this Province; and it is probable that something will soon be decisively undertaken for the supply of a want so sensibly and widely felt. We are happy to think that Mr. Thompson's little work, above referred to, will be found highly serviceable to the Christian household; and its responsive portions, wheresoever adopted, cannot but add to the interest and edification of the worshipping family circle. We know, too, that its author is a very estimable labourer in the vineyard of our common Lord; and although not of our own communion, we gladly embrace the present occasion to bear testimony to the gratifying and improving hours we have been permitted to spend in his society.

Our friend, the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn, New York, has obligingly transmitted to us another of his well-timed and sensible Discourses on the subject of Missionary enterprise in the Church of which he is so sound and zealous a Minister. The views of Mr. Johnson on this important subject are, we conceive, very much misapprehended, if it be thought that he is unfavourable to Missionary effort on the most vigorous and extensive scale; his object, as we gather from his published opinions, is not to diminish or debar that effort, but to give it such a direction as will produce the earliest and most efficacious results.—We are justified in this conclusion from the very title of the Sermon transmitted to us,—"Missionary Failures"

the reason for Renovated Exertions!" to provide, however, against the failures which are complained of, by a judicious application of exertions and resources, is as much a Christian duty as that of contributing, in the abstract, to the alleviation of spiritual darkness and destitution. If a given sum be raised, say £10,000 per annum, for the forwarding of Missionary efforts, and that amount and more can be fully and effectually employed in our own land, for the reclaiming of a moral waste which every Christian must be pained to contemplate, it would seem an act of religious chivalry, if we may use the term, rather than of sober duty, to appropriate a large portion of those funds to the attempt to convert the idolators of China and Japan! We shall not, however, attempt to discuss the merits of this question at length, just now; but we promise to return to Mr. Johnson's Sermon at no distant period.

The disastrous Fire which occurred at Kingston on the night of the 17th inst. is a subject of general conversation and of deep and universal regret. We refer our readers for particulars to an extract from the *Chronicle & Gazette* under our Colonial head. Our worthy contemporary of the *Chronicle*, we regret to hear, is a severe sufferer by this fearful conflagration; and to him and to all others upon whom this calamity has fallen so heavily, our most cordial condolence is speedily open to them, and we hope that a kind Providence may afford open to them a way of recovery from the effects of this bitter trial.

We are requested to state that the Annual Meeting of the Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, will be held in the Grand Jury Room of the Court House, at Cobourg, on Monday the 27th inst. at half-past ten o'clock precisely. Members of the Society, and all others interested in its welfare, are earnestly requested to attend. The Annual Report, to the close of the year 1839, will then be presented.

We have just been favoured with the following notice, and lose no time in presenting it to our clerical readers:—

TO THE REV. THE CLERGY OF THE DIOCESE OF TORONTO:—

My Dear Brethren,—I beg leave to inform you that it is my intention, God willing, to visit in the course of the coming summer the whole of my Diocese, in order to confirm the youth of our congregations, and to consecrate such Churches as may be ready. I propose commencing with the Niagara and Home Districts, which will occupy the latter part of May and the whole of June, July and August will be devoted to that portion of the Diocese which lies East of Toronto, and September and October to the West.

Special notice will be given of the days on which I propose to meet you in your several Parishes. I remain, My Dear Brethren, Your faithful Brother, (Signed) JOHN TORONTO.

COMMUNICATIONS.

THE CONSECRATION OF CHURCHES.

To the Editor of the *Church.*

Sir:—As many Churches are being erected in the Diocese, and solemnly set apart from all secular uses for the worship of God, it may be interesting to your readers to peruse an act of Consecration, which all who have witnessed the dedication of a Church must admit to be exceedingly solemn and appropriate.

PREPARATION.

The Church is to be paved, and furnished with a Reading-Desk, Common Prayer and Bible, and a communion table, and with Linen and Vessels for the same.

The Deed of Conveyance for the ground and the endowment, if any, with the evidences thereof, ought to be laid before the Bishop, his Chancellor or Secretary, some time before the day appointed, in order to the preparing of the act or sentence of consecration.

An intimation of the Bishop's intention to consecrate the Church, with the day and hour appointed for it, is to be fixed on the Church door at least three days before.

A chair is to be set for the Bishop on the North side of the communion table, within the rails; and another for his Chancellor or Secretary without the rails, on the same side.

All things are to be prepared for a Communion. The church is to be kept shut and empty till the Bishop comes, and till it be opened for his going in.

THE FORM OF CONSECRATING A CHURCH.

The Bishop is to be received at the West door, or at some other convenient entrance, by some of the principal inhabitants.

At the place where the Bishop is received, a petition is to be delivered to him by some one of the persons who receive him, praying that he will consecrate the Church.

The petition is to be read by the Secretary or Registrar. The Bishop and his attendants enter the Church and repair to the vestry, or (if there be no vestry) to some convenient part of the church, and put on their several habits, during which time the parishioners repair to their seats, and the middle aisle is to be kept clear.

As soon as the Church is quiet, the Bishop and his Clergy return to the West door and go up the middle aisle to the communion table, repeating the 24th Psalm, alternately, as they go up—the Bishop one verse and they another.

The Psalm being ended, the Bishop seated on the North side of the communion table, the deeds of conveyance are presented to his Lordship, who places them on the communion table, and then standing up and turning to the congregation shall say—

Then kneeling down the Bishop shall say the prayer, (No. 1) which being ended, his Lordship shall stand up and turn to the congregation, and say Prayer (No. 2).

Then the Bishop being seated in his chair, his Secretary shall read with an audible voice the Sentence of Consecration, which sentence is signed by his Lordship, who commands the same, together with the Petition and deeds, to be recorded and registered among the Monuments of his Diocese.

The Morning Service is then begun by the officiating minister with Psalms and Lessons proper for the occasion, viz. the 84th, 132nd, and 132nd.

First Lesson, 1 Kings, ch. viii, verse 32 to verse 62.

Second Lesson, Hebrews, ch. x, verse 19 to verse 26.

Immediately after the Collect for the day the Bishop shall say Prayer (No. 3).

Immediately before the prayer of St. Chrysostom the Bishop shall say Prayer (No. 4).

A Psalm may be sung, viz. Psalm xxvi. v. 6, 7, 8, with Gloria Patri.

COMMUNION SERVICE.

The Bishop standing at the North side of the Communion table as before, shall read the Communion Service.

After the Collect for the Queen, he shall say Prayer (No. 5).

Then the Chaplain shall read the Epistle, and the Bishop or any clergyman may appoint the Gospel.

The Epistle, 2 Corinthians, ch. vi, verse 14 to verse 17.

The Gospel, St. John, ch. ii, verse 13 to verse 18.

Then the Bishop shall read the Nicene creed, after which a Psalm may be sung, viz. Psalm 100.

THE SERMON.

The Sermon being ended, if there be no Communion, the prayer for the Church Militant shall be read; if there be a Communion, then the doors being shut, the Bishop proceeds in the communion service.

Immediately before the Blessing, the Bishop shall say prayer (No. 6).

When the Service in the Church is finished, let the Bishop and Clergy with the people repair to the ground which is to be consecrated, and proceed round the ground, repeating the 49th or 153d Psalm.

Standing in some convenient place let the Bishop say:—