

both his body and mind, and brought himself to a bed of sickness, on which he languished for a considerable time. In this deplorable situation, in which his identity could not possibly be ascertained from mere outward appearance, a skilful physician was called to his assistance; and by the application of powerful restoratives, the disease was baffled, and the patient ultimately restored to his original soundness: the bloom of health returned to his cheeks; and the vigour and strength of manhood braced his renovated frame. Now, under all these circumstances, would it be reasonable to deny the identity of that man? He did not appear the same person at all both in sickness and in health: in the latter, he was ruddy, corpulent and robust: in the former, he was pale, thin and weak; in health, his mind was vigorous, his judgment strong and penetrating, and his understanding quick; but in sickness, not only the imbecility of his mind was apparent, but sometimes he was under the influence of temporary delirium: yet, notwithstanding all these changes, both of body and mind, he was still the same man, and the vital principle was still the same in its nature, which kept him alive both in sickness and in health. I need not make the application, as I am persuaded your own good sense has done so already.

Evangelist.—I am perfectly able to comprehend the design of your parallel; and must acknowledge that there is considerable reason in what you advance.

THE CHURCH.

TORONTO, SATURDAY, JUNE 18, 1842.

The Montreal Herald of the 31st March, and the 30th May, contained two articles concerning the Church of England, replete with several material inaccuracies, which we shall point out as briefly as possible:

"At a recent election of a Professor to fill the chair of Poetry, the candidates were voted for as Puseyite and Anti-Puseyite, and the latter had a small majority."—Herald, 31st March.

Mr. Garbett had 921 votes, Mr. Williams 623.—This cannot be called "a small majority."

"Episcopal Clergymen of great reputation, have declared a union of the two Churches practicable."—16.

Will our contemporary name these Clergymen?—It is the first time that we have heard that such is the case. Dr. Pusey himself has said that "union with Rome, as she is, is impracticable;" and in No. 20, of the Oxford Tracts, it is asserted that "Popery must be destroyed, it cannot be reformed."

"Henry the VIII, whose fat abolished Popery and established Episcopacy in his dominions."—16.

Episcopacy, in England, is coeval with the planting of the Christian faith. It was not established by Henry VIII.

"Although the Church of England is rapidly extending its influence in the 'north country,' in consequence of the diabolical quarrels and heart-burning strife among the ministers of the Church of Scotland, the vast majority of the people, especially in the rural districts, cling with tenacity to the church of their fathers, and would die rather than exchange the beautiful simplicity of their form of worship, for all the gorgeous and gorgeous of any other. They believe that the Prayer-book contains little but the Mass book translated into English, and that the Pope offered to confirm it, if the Church of England would join that of Rome."—16.

We hope the Herald does not mean to imply that the Church of England retains any "geowgaw" or "pugcentry" in its worship. The language, if correctly construed, bears that interpretation.

"They [the Scottish Presbyterians] cannot close their eyes to the facts that the efficiency of Episcopal ordination is derived through the Roman Catholic prelates, that at the accession of Queen Elizabeth, nine thousand and eleven [H.] Catholic priests out of nine thousand four hundred, joined the Church of England, and that both denominations worshipped together in the Episcopal church, until the Pope interposed, when the Parliament transferred the entire power exercised by him in England to Henry the VIII, and his royal successors, in consequence of which one of the titles of our Queen is 'Defender of the Faith.'"—16.

Presbyterianism, as well as Episcopal, ordination, is traced,—with respect to the former we think unsuccessfully,—through the Church of Rome. "The Presbyterians of the Scottish Church," writes that eminent living Presbyterian Minister, the Rev. J. Cumming, "trace their ordination upward through the Church of Rome."

The Pope, and not the Parliament, was the first to call Henry VIII, the "Defender of the Faith," for having written a book against Luther.

"A considerable number of the clergy of the diocese of London addressed their diocesan, in a formal protest, against the proposed appearance of the King of Prussia as sponsor at the royal christening, accompanied by a request that their objections might be communicated to the Archbishop of Canterbury, in order that his Grace might interfere, and prevent what they styled so dangerous an innovation upon the prescribed qualifications of sponsors, and so terrible an assault upon the protestations with which the canons of the Church have surrounded its Protestantism." * * * The clergy of the see of Winchester appear also to have been moved with a godly jealousy on this momentous subject, for they issued a protest against the competency of the Monarch of Prussia to assist at the baptism of the Prince of Wales, designating him "a Dissenter." This precious protest is said to be in the possession of Prince Albert, who will doubtless transmit it to his posterity as a relic worthy to be preserved and referred to in future times, as a memorial of what the emulators of Archbishop Laud would introduce in the nineteenth century, at whatever cost, into a country which has, to a happy extent, cast off the "baneful domination" of priestcraft."—Herald, 30th May.

What proof has the Editor of the Herald of the London Clergy having protested? We have seen none.

The Clergy of the Archdiocese of Surrey, in the Diocese of Winchester, concurred in an address to the Queen, expressing their satisfaction at the office of sponsor having been entrusted to a Monarch so remarkable for his Christian excellence as the King of Prussia. An amendment had been moved by the Hon. and Rev. Mr. Perceval, but no one seconding it, the address was carried unanimously. Mr. Perceval spoke in the most respectful terms of the King of Prussia, as a Sovereign "impressed with the fear of God, actuated by a noble desire to benefit the Church of Christ, and calculated to be an honoured instrument in the hands of our great Master for that purpose."—The objection was that the sponsorship of a godfather, not a Churchman, was "a compromise of ecclesiastical principle."

Archbishop Laud has been very unfairly dragged into the question. He baptized, we believe, a child of Charles I., when the sponsors, if we recollect rightly, were a Lutheran and a Roman Catholic. So that, in this instance, at all events, Mr. Perceval was not an "emulator" of the oft-calumniated martyr.

The real truth is, that Dissent in England is retreating before the advance of sound Church principles; and the Dissenters, seeing this, endeavour to raise the cry of Popery against the Church. This old and worn-out device, however, succeeds but ill. Some defections from the Protestant faith have certainly occurred, and a few more names may yet be added to the melancholy list. An Oxford tradesman, a boy at school, a student at Oxford, whom we know to have been labouring under a consumptive disease, and a highly excitable nervous system, are among the victims; and to these may be added a Mr. Firebrace, a judge in British Guiana; but for aught we can tell, the last-named person was a Dissenter and not a

Churchman, and that the former is the case, is very probable, for some of his family are Swedborgians. To these, add the persons mentioned in the subjoined paragraph, and the extent of the late apostasies, so far as we can gather, is ascertained:

"On Monday, the 21st instant, Mr. Renouf, of Pembroke College, Oxford, the author of the tract on B. Eucharist, called tract No. 9, was received into the Church at St. Mary's College, Oxford. We are informed that another Oxford divine, who has not yet been received, expresses his approbation of the step."—Correspondent of The True Tablet, [a Roman Catholic paper,] of March 26.

Admitting, however, that there may be a few more similar cases, there is really no proof whatever that the Church of England is in any serious danger of Popery. A great re-action is going on against Dissent, and from a horror of ultra-Protestantism some few weak minds may verge towards Romanism, and finally fall into its snare. But "Rome makes no progress," to borrow from Bishop Doane, "that involves the slightest apprehension for the integrity of Gospel truth." The whole number of Romish chapels in England and Wales is but 487, and of Romish priests but 624; while in 1838, the Clergy of the Church of England were 15,543; and the number of new churches built within the last few years equals, if not exceeds, the whole number of Romish chapels in England, new and old.

While the Church has lost a few weak sheep, who have straggled from her fold, it is found convenient to forget that she has gained immensely from the various sects by which she is surrounded. Our columns have abounded with instances of this description. The latest and most striking case of the kind is one which we noticed several months ago, but it has now come before us in a fuller and more unquestionable shape, and we therefore record it again:

CONVERSIONS FROM METEORISM.—During the last year eight Methodist preachers of Bolton, Lancashire, renounced their errors, and obtained admission to the privileges of Church communion. The following particulars are from the preface to the sermon preached at the opening of Christ Church, Bolton, (late Ebenezer Chapel), by the Rev. James Slade, Vicar of Bolton. "The congregation at Ebenezer Chapel belonged to what is called the Methodist New Connection. The Rev. Thomas Berry, minister of the chapel, had long been greatly dissatisfied with the system of dissent, a fact which he never concealed. Last year, an opening presented itself for the disposal of the chapel; and it appeared, that his desire to join the Established Church was shared by some of the leading members of his congregation. Upon this he communicated with me, and as his character was well known to me, I directly laid the case before the bishop, who at once consented to ordain Mr. Berry, provided that the congregation and chapel, with all its appurtenances, were transferred to the Church. With the exception of a small portion of the people, this entire transfer was readily agreed to be made. The bishop accepted the promise held out, and Mr. Berry was ordained accordingly. It was now necessary to form an intention of leaving it, and of going to the University. Six of the best preachers also came over to the Church; as did all the trustees, who had long been like their minister, much dissatisfied; as did likewise the greater portion of the school, both of teachers and scholars. The building was licensed, till the requisite alterations were made."

Look again at Scotland, and in the accompanying paragraph for which we are indebted to the New York Churchman, behold the growth of that attachment to Apostolic order, which Dissenters are so much chagrined to perceive increasing in every direction around them:

EPISCOPACY IN SCOTLAND.—At a meeting of the Town Council of Edinburgh, held on the 17th of May last, a motion was made to remit to the College Committee a proposal for the institution of one or more Episcopal chairs in the University of Edinburgh! It was introduced to the Council by Sir WILLIAM DRUMMOND, who found that from whatever cause it had arisen, the fact was undeniable that of late years the principles of the Church of England had greatly increased in Scotland; that to arrest their progress was impossible; that already 19-20ths of the Scottish nobility, more than a majority of the landholders, and many of the wealthiest and most influential families, were Episcopians; that in his own family three sons out of five had become members of that Church; that he knew many families whose sons are educating for Episcopal clergy; that in consequence of such a state of things the contemplated establishment of Trinity College at Perth or Dundee would inevitably "withdraw a portion, and in all probability a considerable portion, of students from the University of Edinburgh;" and that, in short, the best way for the University to meet the crisis was to adapt itself to the demand of the age, and to establish one or more Episcopal chairs herself, and ask the patrons of Trinity College to co-operate in the plan! The effect of the motion on the Town Council had a mixture of the ludicrous.—Baillie Johnston asked Sir William Drummond if he were in earnest? Never more serious in my life, responded Sir William. "I really," rejoined the Baillie, "thought the whole thing was a joke!" Others, however, took Baillie Johnston to task; and the resolution was gravely discussed and finally carried! We find the whole proceedings in the Edinburgh Witness of the 18th ult., and shall give them to our readers next week. "For our part," says the editor of the Witness, a staunch Presbyterian, "we regard Trinity College with no favour." Quite likely; but why blame Trinity College? Its friends have never desired the proposal, and however gratified they may be by it, they will feel compelled, for reasons which Sir William Drummond seems not to appreciate, with all imaginable courtesy and gratitude to decline the proffered honour.

The charge of Popery, as brought against our Church, is well met by an article on the first page, for which we have also to acknowledge ourselves under obligations to the Churchman.

We have adverted to the articles in the Montreal Herald in a spirit, by no means angry or resentful. We believe that that journal is, to a certain extent, friendly to our Church, but that its Editor, is naturally much more at home when discoursing about the State, than when discussing the affairs of the Church.

The Pastoral Letter of Bishop Power, who arrogantly usurps the title of "Bishop of Toronto," is already conferred upon our own Diocesan, appears, in part, in another column.

This document furnishes another proof that Popery clings to its worst superstitions with unflinching tenacity. "The blessed Virgin Mary is placed upon an equality with our Saviour, and her heart is said to be 'immaculate.'" We, on the other hand, while to use the language of the great Bishop Bull) "we honour the blessed Virgin as a most singular elect vessel of God, as one in the highest degree of all mere mortals honoured by God," will not venture to assert, "that she was born without original sin, and never committed any the least actual sin, and consequently, never needed a Saviour. These are wild things, which very many of the Papists, drunk with superstition, say of her."

The "Office and Mass of the Sacred Heart of Jesus," ordered to be used by Bishop Power, is, suppose the same, in effect, as "The devotion and office of the sacred heart of our Lord Jesus Christ, with its nature, origin, progress, &c.;" including the devotion to the heart of the blessed Virgin Mary, &c. Thirtieth edition, 1830." Of this latter formulary of devotion, Mr. Cramp has said, in his invaluable and most intelligible work, "A Text-Book of Popery," that it contains "specimens of a profane and idolatrous service, vague of nonsense."

Bishop Gaulin's Letter, offering Indulgences for sale, and Bishop Power's recent epistle, are documents of an intimately kindred spirit.

Since writing the above we have chanced to meet with a brief article, most appropriate to the preceding remarks, in the London Church Intelligencer:

POPISH IDOLATRY.—The papists who call themselves Bishops in England have, in obedience to their sovereign lord the

Bishop of Rome, published "pastorals" to the members of their sect here in England, appointing specified periods "during which a plenary indulgence, having the privileges and graces of a jubilee, is offered to the faithful," who are ordered to pray in behalf of popery in Spain. Mr. Joseph Thomas Brown, who calls himself Bishop of Apollonia and Vicar Apostolic in Wales district, has published prayers to be offered for Spain; and from them we select the following piece of undiluted idolatry.

"Hail, holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send our sighs, mourning and weeping in this vale of tears: turn then, most gracious advocate, thy eyes of mercy towards us, and intercede with our exiled and bowed down to the blessed fruit of thy womb, Jesus! O most eminent, most pious, and most sweet Virgin Mary."

"V. Vouchsafe that we may praise thee, O blessed Virgin. R. Give us strength against thy enemies."

If this be not worship of the Virgin Mary, we know not what worship is.

In the Toronto Examiner, of the 15th inst., we find a report, borrowed from the London Patriot,—a dissenting journal,—of a speech delivered in London, on the 14th May, by the Rev. John Roaf, Congregational minister of this city. The occasion was the anniversary of the "Colonial Missionary Society," and the following statement, respecting Western Canada, formed part of the Annual Report:

"The Congregationalists of Canada had formed themselves into a Missionary Society for the special purpose of promoting the religious welfare of the native Indians, the Roman Catholic and of the fugitive negroes from the Slave States of America. There are nine students in the Academic Institution. The result of the operations in Upper Canada was stated to be as follows:—Fifteen ministers in connexion with the Congregational Union; nine students in course of education; seventeen churches reared, and three in course of erection; schools, itinerant labours, Bible and tract distribution, proceeding vigorously; whilst temperance is advocated, and moral influence is growing, where, eight years ago, scarcely a vestige of Congregationalism was to be found. The Report concluded by stating that in order to enable the Society to conduct its operations during the next year, 3,000l. at least, should be subscribed, and by calling upon its friends to exert themselves to raise that amount. The receipts for the past year have been 2,200l., and the expenditure 2,573l."

The speech of Mr. Roaf occupies several columns, but we have only room for the few subjoined extracts: "As to the Episcopalians, I dare say they will be very indignant at my not calling them the most numerous body. It is very difficult to state precisely what are their opinions; but, on regarding Puseyism in the common notion, that there is but one Private in Canada. (Hear.) It may be incorrect, but such is the common rumour in the colony. I should here observe, that, in some cases, where you will see reports in the returns made to Parliament of clergymen and congregations belonging to this body, I will pledge myself that there is no congregation whatever. (Hear, hear.) The word clergyman is applied in Canada to ministers of all denominations, though in some cases, the Episcopalians have endeavoured to appropriate it exclusively to themselves, and have actually used the title of rector for men without titles, [sic] parishes, or places of worship. Great efforts have been made by this body; but, in Canada, there is no landed aristocracy, and you may judge for yourselves, when there is no large wealthy aristocracy, what are the hopes of Episcopacy. (Hear, hear.) Efforts, however, are made, legacies are left, money is expended to accomplish their object. A clergyman in England recently left 6,000l. to aid in the erection of churches (falsely so called), and cheap lands are being bought up to constitute a rich endowment, when they shall have risen in value."

"But, it may be asked, 'What have you done?' What do you expect to be done in five years, but to make preparations for large proceedings. I think we have done a great deal. During that period, an insurrection has disturbed the Colony. The effect of that event were most disastrous. It was an event which Providence evidently intended to warn us from human rebellions; for it drove numbers out of the colony who had previously been the object of a carnal confidence on our part. They were taken away, I believe for our spiritual good, though, numerically, it was an injury. The common feeling when we went to Canada, was 'The men that have turned the world upside down, have come here also.' The common impression was, 'this is the Ishmaelitic seed, which is against all endowments for religion, and which will not if they can help it allow any of us to have the Clergy Reserves.' (Hear, hear.) No sooner did the rebellion break out, than an attempt was made to identify us with it, in order to drive us out of the country. Thank God, not one of our church members was drawn into the rebellion, nor as some of them have suffered from it. After we received your sympathy, not one of our ministers ever entertained the idea of quitting Canada. The Congregational brethren have nothing whatever to do with politics, unless my letters in behalf of Religious Liberty, as affected by a 'Thanksgiving Proclamation,' can be considered politics. We actually refused to participate in a legislative grant, of which we might have availed ourselves; and we are not a little vain at having had the first opportunity of actually making such a refusal. (Cheers.) We have declared publicly that we will have nothing to do with the Government money. (Cheers.)"

We do not know what Mr. Roaf means by denying that the "Episcopalians" of the Church of England are "the most numerous body." If the whole Province be meant, they certainly are not; for as Mr. Roaf himself remarks, "nearly half of the population of the Colony," including what were formerly called Upper and Lower Canada, "are Papists." But in Western or Upper Canada, the census taken about two years ago, decidedly gave a majority to the "Episcopalians." We know not the relative strength of the various Protestant denominations in Lower Canada, but from a very recent census of the city of Quebec, officially taken, we find that the Church numbers 4,000 members, while all the other Protestant bodies, combined, do not reach 3,000.

With regard to Mr. Roaf's charge of false returns, respecting Rectories, &c., for such is the implication, there is not the slightest foundation for it. The impressions which he seeks to create by his language are entirely unwarranted by facts. He has expressed himself too vaguely to admit of a specific refutation, but we altogether deny the essential accuracy of his representations.

His vindication of the loyalty of the Congregationalists, or Independents, is somewhat curious and contradictory. If "not one" of the Congregationalists, as he asserts, was drawn into the Rebellion, how came it to "drive numbers out of the Colony who had previously been the object of a carnal confidence on our part," that is, on the part of Mr. Roaf and his associates? The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and Crown. When the Presbyterians had bound their royal victim, Charles I., the Independents murdered him. Dicit inique verè potest victimam Presbyterianos ligasse. Independentes ingulasse, is the forcible language of Salmasius. The sect retains, in Canada, its anti-monarchical and anti-episcopal characteristics.

The new church, near the toll-gate on Yonge Street, was opened for the performance of divine service on the morning of Sunday last the 12th inst. The Rev. Charles Mathews officiated upon the occasion; and we had the gratification of hearing him deliver an appropriate and animated sermon from 2 Kings, iv. 8, 9, 10, 11. The building of a little chamber for Elisha by the Shunamite, was very skillfully and eloquently applied to the spiritual wants of the neighbourhood in which the new church stands, and furnished the preacher with many powerful arguments for recommending the people to use every effort towards securing the services of a resident minister. A respectable congregation of one hundred persons had assembled, and a collection of about 3l. 14s. was made in aid of the building fund. It was a matter of sincere rejoicing to all present to take part in the simple and well-conducted services of this new little sanctuary. There seemed to rest, upon all who worshipped there, a spirit like that which sanctifies the village churches of our mother country.

In the afternoon, divine service was again performed. This church will continue to be supplied with two services at 11 o'clock a. m. and 3 o'clock p. m., on every Sunday. On Thursday, the 23rd instant, a meeting will be held for the purpose of disposing of the pews.

The Rev. Dr. McCaul, Principal of Upper Canada College, has kindly consented to preach a Sermon in this church, on the morning of Sunday the 26th inst., in aid of the building-fund, which, we understand, falls very far short of the sum remaining due. The gifted and persuasive preacher, we are sure, will be very successful in his appeal.

We regret that we can only find room for that part of the account of the Annual Meeting of The Newfoundland and British North American School Society, which relates to Canada:

"The Report went on to say, that in Canada matters were going on quite as prosperously as in Newfoundland. From communications just received from the Rev. Mr. Willoughby, the Superintendent, it appeared that at present, besides Sunday schools, there were forty-two daily schools in full employment. The Committee had received a letter from the Bishop of Montreal, in which his Lordship expressed his entire and complete approval of the objects of the Society, which he expressed himself to regard, under the existing state of things, as the great bulwark of the Protestant Church in the colony. (Applause.) A letter had been received from one of the six teachers of the French Canadian Roman Catholics, to send their children to the schools of this Society. (Loud applause.) To forward this desirable object, the Committee had to state, that their noble President (Lord Bexley) had made a donation to the Society of 500 copies of the Book of Common Prayer for the use of the French, and 300 copies for the use of the English students upon the Society's schools; and the Committee expressed an earnest prayer that his Lordship's gift might fully answer the purpose for which it was intended, and might be the means of promoting the great principles of the Reformation as taught in the formularies of the Protestant Church."

It appears that the remittances from Canada had increased by 188l. 7s. 2d. over those of the preceding year; and that the whole receipts of the Society for the past year were 3,470l. 9s. 9d., and the expenditure 3,447l. 11s. 7d. Lord Bexley, the President of the Society, was in the chair.

The Montreal Commercial Messenger contains this absurd paragraph:

"The Earl of Guilford has turned preacher. He preaches, though he has not taken orders. Perhaps, if he were not an Earl, he would not be permitted to speak from the pulpit. Religion from the lips of an Earl will enter the portals of many ears, perhaps, which would be closed thereto, from the lips of one unadorned and unadorned amidst the multitude. It is not particularly orthodox however to allow a layman to fill the pulpit; and we wonder not a little that those who love that doxy so much, and who hate all other doxies so ferrely, should permit the very dangerous precedent in question."

The Earl of Guilford has been very many years in holy Orders. He was ordained before he succeeded to the peerage. There are other noblemen, besides him, who are ministers of the Church of England.

The Messenger seldom meddles with ecclesiastical matters, but to blunder and mis-represent.

The first page contains an extract from a valuable work, evincing much research and thought, by the Rev. D. FALLOON. At the time it was written the author was only a layman, but he was ordained a deacon by the Bishop of Montreal in October last, and appointed to Clarendon, upon the Ottawa, between 40 and 50 miles above Bytown,—a pastoral charge within the diocese of Quebec.

Mr. Falloon was formerly a student of Trinity College, Dublin, and brought high recommendations with him to this country, from several clergymen of good standing in Ireland. Besides the work already alluded to, he has written "An Historical View of the Church of England;" and we feel the strongest assurance that in him, the Canadian Church has a literary champion, whenever occasion may call, capable of defending her upon sound scriptural principles, and of confronting her adversaries with unanswerable arguments.

On the 28th May, we appealed to the Laity of our Church to relieve us from a debt of 20l. which we had incurred in printing and distributing Tracts. All that we have received in answer to this appeal has been 2l.!!!

We would direct attention to Messrs. Rowse's Advertisement of books, on the fourth page. Our worthy publishers have imported a very extensive and varied stock both from England and the United States; but what we particularly wish to observe is that they offer for sale a large assortment of theological works, of the highest character, and that, as we understand, they daily expect to receive an additional supply of English books, including numerous most excellent publications in almost every department of theology, selected with especial reference to the wants of the Canadian Church. They have also received from New York an assortment of cheap books suited to Sunday School and Lending Libraries.

Communications.

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

THE THOROLD METHODISTS.

Thorold, 13th June, 1842.

Sir,—Having read in the Christian Guardian, a statement, purporting to be notes taken by Mr. Jacob Keefer and Mr. John Carr, delegated by the Methodist Society in this village, I gave a space in your columns for the following condensed remarks, since those I previously sent to you were too verbose to be printed at length.

These delegates called at my house, and requested me to give up my author for the statement, that one of their number had, in one of their meetings, used the words that he had "seen Jesus Christ, held him by the hand, and jumped with him as high as the stool." This I refused to do, unless before other witnesses than my own family. I then offered to go with them, and call together the gentlemen who had united with me.—This they declined. I then offered to give a full statement of the whole affair, if they would meet the five signers of the letter together: but they could not think of fixing a day for the purpose.

They also asked me what I meant by "secret and insidious means," as said to be used by their Society. I gave them such answers as they could not gain by, since they themselves had been excepted therefrom: but they wisely omitted this portion of their "notes," when writing to the Guardian. They then went to Mr. Mount, who, like the persons and giving them such satisfaction, unless all the signers of the letter were together. Mr. Mount says that they omitted such parts of what he said to them as suited their purpose. Meeting Mr. Jacob Keefer in the village the next day, I took him into Mr. Mount's office, and gave up my author in these very words:—"Mrs. F. told the words to my daughter Caroline, who came into the room just as I had commenced writing my letter to Mr. Fuller: I inserted the words in my letter, and when it was finished, took it with me to Mrs. F.'s, and repeated the words to her, and asked her if they were the same as she had told my daughter, and Mrs. F. admitted that they were." Mr. Mount is ready, at any time, to unite with me in proving (on oath if necessary) that these were the very words used by me to Mr. Jacob Keefer, in his presence, and that I did not say before Mr. Keefer, that "I read the letter to Mrs. F." as Mr. Keefer states I did. Now, as I never had any conversation with Mr. Jacob Keefer regarding Mrs. F.'s being our authority for these words, except Mr. Mount's presence, I am certainly at a loss to know how Mr. Mount can make this false statement. Subsequently to the publication of the sermon and letter, Mrs. F. came to my house voluntarily, and more than once declared, before myself, my wife and family, that the words

used in my letter, respecting H.'s having seen Jesus Christ &c. &c., were the very same as those which she had told my daughter. Since writing the above, I sent to request Mrs. F. to come to my house, and state whether she denies having told my daughter the words alluded to (about H. having seen Jesus Christ, &c. &c.), which words my wife read to her. Mrs. F. says that she "never denied having told my daughter the words as they are written, and that she has repeated them to other people a hundred times, and that she told the delegates, Mr. Jacob Keefer and Mr. John Carr, the same." Yet her report of their visit to her is diametrically opposite to this. Mrs. F. further says that I have her permission to insert this. My declaration, in this letter, as her husband was not present, I did not ask her to affix her name to this acknowledgment. I am sorry to be obliged to trouble you so much on this subject, but really the statements in the Guardian were so wide of the truth, that I cannot allow them to pass without refutation.

Your's respectfully,
JOHN WELLSFORD,
P.S.—I hope you will not refuse this short refutation in vindication of our characters.
THOMAS M. MOUNT.

Canadian Ecclesiastical Intelligence.

MIDLAND CLERICAL ASSOCIATION.

Agreeably to appointment, the Nineteenth Session of the Association was held in the Rectory of Belleville, on the 25th and 26th ult.; and although the attendance was not very numerous, (several of the brethren being prevented by parochial engagements, and one by illness, from attending,) yet both Clergy and Laity realized, in no slight degree, the truths set forth in the first article of the Constitution of the Association, viz.:—"That the frequent meeting of the Clergy to consult together upon Church affairs has, under the divine blessing, a powerful tendency to promote unity of purpose, brotherly feeling and Christian sympathy; among them,—to the mutual edification of the ministers, and the general benefit of their flocks." Indeed, whether we regard the strengthening of the bonds of unity and love, by which the brethren are drawn together, or the increasing attachment of the Laity to the Church of Christ, evinced by their zeal for her welfare, and their respect and courtesy to her minister,—these desirable objects seem to be more fully attained at every succeeding meeting.

Belleville is one of the most considerable of the district towns in Western Canada. Besides the benefits it derives from being the county town of the Victoria District, its local advantages are such, that it must maintain its position amongst the most thriving and populous towns of the Province. Prettily situated on the margin of the Moira River, it commands from the upper town a pleasing view of the Bay of Quinté to the South, and while on the other three sides, it is surrounded by an extensive and rapidly-settling tract of fertile back country, the settlers in the several townships lying contiguous to it, and in the rear of Belleville, resort to it as their market, bringing into their surplus produce for shipment for the European market, and receiving thence their supplies of every imported necessary and luxury of life. It is surprising that the fine tract of country laid open for settlement by the safe and pleasant navigation of the Bay of Quinté,—on which there are comfortable steamers daily traversing its whole extent,—has not attracted more settlers of the respectable classes. This, I believe, can partly be accounted for by the unguarded remarks of some misinformed writers on Upper Canada, respecting the unhealthiness of this section of the country; but I need not say how unfounded the assertion is.

The reverend individual, into whose hands the interests of the Church at this important station are at present committed, has been labouring most indefatigably for the last seventeen years, in a humble but very extensive field; and his preformation to the Rectory of Belleville, at the unsolicited recommendation of the Bishop, afforded sincere satisfaction to his many friends. His kind and conciliating manners, have already won for him the affections of his new and fast-increasing flock.

The congregation at Belleville was organized in the year 1821, under the ministry of the late Rev. Thomas Campbell, whose memory is held in deserved respect, not only by the members of the congregation, but by the early inhabitants of the town. A neat mural tablet has been erected in the Church, by the members of the congregation, expressing the high esteem in which he was held. The Church, under the name of St. Thomas, was commenced a year or two previous to the appointment of the first missionary. It is a neat building of brick, in the Grecian style of architecture, and is capable of accommodating (I should imagine) about 400 persons. It is pleasantly situated on an elevation near the centre of the town, and commands an extensive view of the town, bay, and surrounding country. The church-yard is one of the most suitable and best arranged in the diocese.—The church, internally, has lately undergone much improvement. Galleries and new sittings have been erected, to meet the increasing demand for church-accommodation. It has been neatly painted. Handsome cushions and suitable hangings of purple velvet, have been provided for the pulpit, desk and altar, by the congregation. The psalmody is rendered excellent by the addition of a good organ, around which nearly all the youth of the congregation are seen to rally, uniting their vocal powers in the angelic exercise of singing the praises of God; and a liberal contribution has been made, by the members of the Church, to procure a bell, which is probably now on its way from England.

On Wednesday evening, at 6 o'clock, Divine Service was performed in St. Thomas' Church; on which occasion the Evening Prayer was read by the Rev. J. C. Taylor, Rector of Peterboro', and a Sermon, on ministerial faithfulness, was preached by the Rev. W. M. Shaw, Missionary to the township of Emily, &c., from I. Cor. iv. 2. It is not for me to administer censures or praises, but I should be unfaithful to the task imposed on me by my brethren, were I not to express the satisfaction derived by both Clergy and Laity from listening to this excellent discourse. The sound and scriptural views, respecting the Christian ministry, the doctrines to be inculcated, and the relative duties of ministers and people, so ably declared by this youthful servant of the Lord, were the theme of all those privileged to hear him.

On Thursday evening, at the same hour, the members of the Association again assembled with a highly respectable congregation, for Divine Service. The Rev. J. Short read the Evening Prayer, and an edifying and eloquent Sermon was delivered by the Rev. R. J. C. Taylor, Rector of Peterboro', from Acts viii. and parts of 30th and 31st verses.

It is to be regretted, that a parish of such importance, and demanding so much supervision as that of Belleville, should not enjoy the exclusive services of the incumbent: for here Popery and Dissent lift their glittering heads, in more than ordinary strength, and, I grieve to say, hesitate not to combine their forces, when occasion offers, to act against the Church. In connection with the parish of Belleville, Mr. Grier regularly attends Sidney Church, and makes frequent week-day visits to the destitute townships, by which he is surrounded; and wherever he goes, he is encircled by zealous and attached Churchmen, or persons friendly to the Church, who are earnestly pleading for spiritual instruction. How long, Mr. Editor, are these sheep, scattered in a wilderness infested with wolves, to be left without shepherds?

SALTERN GIVING.
Sec. Mid. Cler. Association.
Mohawk Parsonage, 1st June, 1842.

PASTORAL LETTER OF THE TITULAR ROMAN CATHOLIC BISHOP OF TORONTO.
(From the Catholic.)

MICHAEL, POWER,
By the Grace of God, and the authority of the Holy Apostolic See, first [Roman] Catholic Bishop of Toronto, &c. &c. &c.

To the Reverend Clergy, and to the faithful of our new Diocese,—health and blessing in the Lord.
REMOVE as is your situation from the Centre of [Roman] Catholic Unity, and humble as may appear your lot among the children of God, still you are not forgotten by the Supreme Pastor of the Church, the legitimate Successor of Peter, whose paternal solicitude extends to every part of the [Roman] Catholic World. The common father of all Christians, Gregory XVI. having taken into serious consideration the vast extent of territory heretofore placed under the jurisdiction of our Venerable Brother the Right Revd. Bishop of Kingston, has been pleased to erect the whole of the more Western portion of Canada into a separate and distinct bishopric; and by Apostolic letters bearing date the seventeenth day of last December and addressed to Us, He has likewise been graciously pleased to nominate and appoint us the first Bishop of the newly erected diocese and immediate suffragan of the Holy Roman See. We were at the same time authorized by the same date, to make choice of the most suitable and convenient place in our Diocese for our future residence. We have in consequence determined, with the advice and

THE HISTORY OF AN AMERICAN POCKET PRAYER BOOK.

WRITTEN BY ITSELF.

CHAPTER XVI.

The Prayer Book is presented to a clergyman, who resigns his parish on account of ill health. His last sermon.—Leaves home for the south.—Sail down the Hudson.—Early Reminiscences.—Steam-boat adventure.—Eloquent defence of the Church.—Obituary notice of Rev. Mr. N.—

It was my fortune to remain not much more than a year under the roof of this most excellent lady, but the remembrance of those days is sweet. My young mistress, returning home one day from the Sunday-school, brought with her a neat new Prayer Book, which her minister had just presented her. As she showed it to her grandmother, she said, "Do you know, grandma, that our dear Mr. N. is about going to the south for his health, and next Sunday he preaches his farewell sermon?"

Mrs. W. replied that she knew it, for he had called the day before and informed her of his intentions. "Oh, grandma! said the little Charlotte, "how pale he looks—all but that little red spot on his cheek—and how short he breathes; and then he seems so feeble, I was afraid he would sink down in the pulpit. Do you think, dear grandmother, he will die?" "I hope, my child, his useful life will be spared; but I fear his disease is so deeply seated ever to be removed; he himself has very little expectation of recovering. All things, however, are possible with God, and if He please, He can even yet raise him up and grant him a longer continuance amongst us; and with due submission to the divine will, I would humbly pray that he may live many years. His death would be a sore affliction to his friends, and a severe loss to the Church of Christ."

"But is it not strange, grandma, that such good men, so young, so useful, and so much beloved, should be removed out of the world, while so many wicked, and profane, and worthless persons are spared?"

"The dispensations of Providence, my dear Charlotte, are often very mysterious, although we doubt not they are ever righteous, merciful, and wise. You know what the Scriptures say—the righteous is taken away from the evil to come, (Is. lvi. 1.) while the wicked is reserved to the day of destruction. (Job xxi. 30.) Mr. N. appears to be a Christian, ripe for glory, and God may see fit to take him speedily to his reward; besides, I fear we do not deserve a man of such eminent piety and talents, and God may also think proper to remove this burning and blinding light, as a just punishment for our sins, in not having profited, as we ought, by his faithful and zealous labours."

"O, how I wish," said the little girl, "you had been at our Sunday-school to-day; Mr. N. addressed the scholars very affectionately; and when he spoke of leaving us in a week or two, every scholar in the school burst into tears—for we all love him dearly. He said if he should ever return, he hoped to hear that we had all been good and dutiful children, and had improved by the instruction of our teachers; growing in grace as we grew in age. But if he should not come back, he hoped we would always keep in mind what he was going to say to us from those words of Solomon—Remember now thy Creator in the days of thy youth, (Eccles. xii. 1.) And he then went on to tell us that none of us were too young to remember our Creator; and that it was important that we should do it now, for we know not how soon we must die.—He said that Christ loved little children; and when he was on earth he took them in his arms, and blessed them, and said 'of such is the kingdom of heaven;' but then we must be good children if we would have Christ love us; and we must pray to God to change our hearts, for the hearts of children are naturally very wicked; and we must learn to love God and our neighbours, and do as our Bible tells us, and as our parents and teachers bid us, and then, whenever we die, we shall go to heaven; and he hoped we should all meet again there, if we met no more on earth. I will try to remember all he said, and will pray to our Heavenly Father to make me remember it as long as I live. He gave each of us a Prayer Book, and I saw the tears come into his eyes as he laid his hands upon my head and said, 'God preserve and bless you, my dear little Charlotte.' As I was coming home, I thought how happy I should feel if I had any little thing to give him to remember me by. You know he has been so much at our house, and when my dear father died he was so attentive and kind to us all, that I love him as a brother. And then I thought, if you would allow me, I would give him the Prayer Book I found last year as he has given me a new one to-day; and I dare say, whenever he sees it, he will think of his 'dear little Charlotte,' as he used to call me."

The good old lady was pleased with this expression of kindness on the part of her beloved grand-daughter; and, with her consent, I was the next day presented to her minister, Mr. N.— He was gratified with this new proof of the child's affection, and promised to keep me by him as a token of her love.

The following Sunday he preached his last discourse, from Acts xx. 25. "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." He spoke of his approaching death with the greatest composure, and said that in going to a milder climate, he rather yielded to the urgent solicitations of his friends, than to any expectation he himself had of being benefited by it.

His exhortation to his people was eloquent and affecting in the highest degree. The whole congregation were dissolved in tears, as they listened to the persuasive language of the dying man. He conjured them not to depart from that Church to which they had professed an attachment; but to keep steadily in the "old paths," to "hold fast the form of sound words," and "earnestly contend for the faith which was once delivered unto the saints." Then quoting the words of a late pious prelate, he said, with great emphasis—"Should you, at any time, be tempted to go away from your Church, say with unshaken attachment, 'To whom should we go? Here are pure doctrine, and a primitive ministry and discipline—here are the words of eternal life, and we know and are sure that if we fail of obtaining eternal felicity, the loss must be attributed to our own neglect.'" After an earnest persuasive, to all his hearers, to "strive to enter in at the strait gate," and to "give diligence to make their calling and election sure," while the day of salvation lasted, he closed with those words of the Apostle:—"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," (Acts xx. 32.)

The next day he took his departure for the south. He travelled by slow and easy stages, until he reached the Hudson; there he went on board a steamboat; and, attended by a single friend, he proceeded to New York. An incident occurred, on his passage down the river, which deserves to be recorded; and it serves to show how all the kindest charities of life, and the holiest affections of the heart, may be out-

raged, by persons of more zeal than knowledge; and more bigotry and cant, than good manners or good feeling.

My master had retired to the upper deck, far away from the gay and noisy crowd of passengers, that he might indulge, in solitude, his mournful meditations. There he sat alone, wrapped up in the ample folds of his cloak, to guard against the dews of evening, which now began to fall. His friend was pacing the deck in silence, while my master's thoughts were far away with that beloved flock which he had just left; or with that dear fire-side circle, that bright band of sisters, whom he was never to see again on earth.—The memory of departed days came over him with a pleasing sadness, and the tear stole unbidden to his eye, and coursed down his cheek. Just then the boat was passing his native village, which stood on the western bank of the Hudson. It arrested his attention, and at once diverted his thoughts to another, but not less melancholy, channel. The sun had sunk below the horizon, leaving a rich crimson glow behind; and directly over his native town, shone forth in all its brightness and beauty, the "liquid eye of eve," a fit emblem of his pure spirit which was soon to shine forth, like that star, for ever and ever. The house where he was born, the church in which he was baptized, and where he had so often worshipped, were distinctly to be seen, as the boat glided along. He riveted his eye upon them, and memory, busy memory, was occupied with the scenes of by-gone days, when the train of his meditations was rudely broken by a tall, gaunt personage in black, who thus accosted him: "And so I hear you are going to the south for your health?" My master replied by a slight inclination of the head, and a momentary pause ensued; but the stranger was not thus easily shaken off; lengthening his thin, dark visage, he began, in a whining tone, by telling my master that he looked as if he would not live long—that, understanding he was a Churchman, and feeling a deep interest in his soul's welfare, he considered it his duty to tell him that he thought his state a most dangerous one. Churchmen, he said, do not believe in the necessity of a change of heart;—they rely on their good works,—not on the merits of Christ;—and whoever belongs to this corrupt Church, must atone for her errors and come out from her. Many other things he uttered against the Church, in the same coarse and unfeeling strain.

Neither the boldness nor the vulgarity of this attack discomposed or intimidated my young master.—He heard the unknown assailant patiently through; but when he spoke of abjuring his faith, a flush of indignation mantled over his pale face. He rose, and elevating his manly form, he replied with dignity and mildness befitting a minister of Christ, and in a strain of eloquence which I have never heard surpassed. He spoke with the utmost calmness of his own dissolution, as an event not far distant, and as one which he trusted, through the merits and mercies of his divine Redeemer, would consummate his felicity. "And why," he said, "should I fear to die in the bosom of that Church which is 'built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone?' Can I, a minister of the Episcopal Church in these United States, forget that 'we boast our origin from a Church which, in reference to the soundness of her principles, the talents and piety of her clergy, and her efforts in the cause of the Reformation, still maintains the proud title which at the first she acquired, of being the glory of the Roman Empire;—a Church which Cranmer, and Latimer, and Ridley enriched by their blood; in whose cause Chillingworth, and Hooker, and Horsley, exerted the strongest powers of intellect, and employed the most varied and profound erudition; which Barrow, Tillotson, Poteus, honoured by their eloquence; in which Andrews, and Taylor, and Horne, displayed the lustre of a fervent piety; a Church which, striking off the infirmities, the lukewarmness, and the weakness of old age, now comes forth in the vigour of Apostolic youth, to carry the cross of the Saviour, that pledge of salvation, to the strong holds of pagan power; and to illuminate, with the light of scriptural truth, the regions where error and superstition have held their reign?"

As my master pronounced this last eloquent period—the language of an eminent living prelate—the stranger slunk away, without a word in reply, and Mr. N. retired, exhausted with fatigue, to his berth in the cabin.

He took passage in the first packet which sailed from New York to Charleston; and for a time, the sea air and the balmy breezes of the south seemed to revive him; but he speedily sunk under his disease, and his spirit took its flight to the mansions of eternal rest and blessedness.

Shortly after his death, the following obituary notice appeared in one of the religious periodicals of the day; which, out of respect to his memory, I take the liberty to transcribe:—

"Died, at Charleston, on a journey for his health, the Rev. W. H. N.— By an intense application to study, and diligent discharge of parochial duties, he induced a consumptive disease, which terminated in dissolution. A young man, dear to his parents and friends, dear to the congregation who had been blessed with his ministerial labours, and dear to the Church in general, he will long be remembered and lamented. Seldom have we been called to notice so promising a flower in the Church, blighted before it was full blown. Possessing genius, education, and talents, which fitted him for usefulness, he adorned them by a piety and virtue, surpassed by that of few of the same age. Well instructed in the principles of the Church, and under the most thorough conviction of their accordance with the Gospel, he was scrupulously exact in the observance of her requisitions, and in the respect and reverence due to her established authorities. He had a solidity and firmness of character highly becoming the sacred office. As a man, he was respected and beloved, because amiable and sincere; and as a Christian minister, faithful, circumspect, and exemplary. He is gone. Thus doth the providence of God, in wisdom which we cannot comprehend, see fit to take from us the young as well as the aged. And thus 'in the midst of life we are in death.' Blessed are those who, in 'the communion of the Catholic Church,' are met by death, 'in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with all the world.' In such a state, we trust, the subject of these remarks departed the present for a better life."

I was sent home, among others of his books and papers, to his afflicted friends in the western part of New York; and was soon after presented, as a token of remembrance, to a clergyman, an intimate friend of the family, in whose possession I now remain.

CHAPTER XVII.

Visit to the Oneida Indians, in New York.—Interesting religious services among them.—Confirmation.—Communion.—An Indian Council.—The Liturgy admirably adapted to the circumstances of the heathen.—Duty of Christians in reference to the Indian tribes.

privilege to travel with him through most of the United States. In the course of my travels, I have witnessed many interesting and instructive scenes, which might be detailed, were it not that I am afraid of protracting my history to an unreasonable length. Some events, however, have occurred, since those related in the last chapter, which are too important to be omitted in a history like this, and which I shall therefore now relate.

The first was, the visit of Bishop Hobart to the Indian settlement at Oneida Castle, in the western part of the State of New York. The Bishop, at that time on one of his diocesan tours, passed a night at my master's house, and invited him to go with him the next day to see the Oneidas. My master, pleased with so favourable an opportunity of visiting this interesting people, arose very early, and putting me in his pocket, proceeded with the Bishop to the castle. It was a delightful morning in September; the air was fresh and exhilarating; and, as they had about twenty miles to ride, the top of their carriage was thrown back, that they might have an uninterrupted view of the country through which they travelled. I mention this last circumstance, in order to convey a more distinct idea of the scene which follows.

Information having been previously conveyed to the Indians, the Bishop's intended visit, a party of fifty or sixty of their tribe, with their chiefs and interpreter, came out several miles on horseback to meet him, and to escort him to their church. They had been waiting on the road for several hours; and when they saw us approach, they hastily re-mounted their horses, arranged themselves on each side of us, in single file; and thus attended we proceeded on towards their settlement. It was indeed a novel spectacle, and a most gratifying proof of the affection which these natives bore towards their spiritual father. The Bishop of New York, in a one-horse carriage, driven by one of his presbyters, escorted by half a hundred natives of the forest, dressed in their fanciful costume, and all going to witness and participate in the most solemn Christian ordinances; and in a church, too, erected by these Indians themselves! As the procession moved along, groups of Indian women and children, with their clean white blankets, some with blue mantles, wrapped around them, might be seen hurrying across the fields towards their place of worship. This was a neat edifice of wood, standing in a retired and quiet spot, and possessing all the requisites for a decent and orderly performance of the service. The Bishop, with such of the neighbouring clergy as could be present, having taken their seats in the chancel, the services commenced with a few verses from the Psalms, translated into Indian, and sung by about one hundred natives in the gallery, with whom many of those below united. The church was entirely filled; and it was estimated that more than five hundred of the persons present were Indians. A more devout and attentive audience I have never seen. There is always, indeed, an appearance of gravity and decorum in the Indians, which is peculiarly impressive, as they stand or kneel with their eyes cast down, and their mantles wrapped closely over their heads. Nothing can be more striking than the reverence with which the pious Indian approaches the altar, to receive the holy communion. Those who have witnessed it once will never forget it. On the occasion now alluded to, the usual service, which consists of a literal translation of the Liturgy into the Mohawk tongue, was read by their catechist and teacher, in which the whole congregation united with much apparent seriousness and devotion. The responses were made in an audible and solemn tone, and the hymns of praise were chanted forth by hundreds of voices, in a manner which proved that they "sang with the spirit, and with the understanding also."

Immediately after prayers, the holy rite of confirmation was administered to ninety-four native Indians, and three whites, who had been previously instructed for that purpose; and after that, about fifty partook of the holy sacrament of the Lord's Supper. Never have I witnessed a more impressive and solemn scene. To behold nearly one hundred of these once wild sons of the forest, not only civilized, but christianized, and coming forward of their own accord, to "renew and ratify the solemn vow which was made at their baptism"—publicly renouncing their idolatry, and openly "professing the faith of Christ crucified"—what heart could remain unaffected at the sight?

The nature of the service was, evidently, perfectly well understood by them; and if we may form an opinion from the seriousness and humility of their demeanour, (and it is only by the "outward appearance" that man can judge,) they all came forward with sincere and pious resolutions of living agreeably to their solemn engagements. After confirmation and the communion were administered, the Bishop addressed them, through the medium of an interpreter, in his usual affectionate and impressive manner; but in the plainest and most simple language, suited to their comprehension. He was listened to with the profoundest attention and respect, for they look up to him as their spiritual father, and always address him by that endearing title.

At the request of some of their chief men, the Bishop afterwards met about two hundred chiefs and warriors in council, on their ancient council ground at Butternut-grove. The warriors, as they are termed, or principal men of the nation, to the number of one hundred and eighty, were seated on the ground in a large circle, and within that about fifteen or twenty chiefs were ranged in a circle around the Bishop and his attending clergy, for whom chairs had been provided in the centre. One of the chiefs then rose and explained, through an interpreter, the object of this council, which was to obtain their "Father's" advice, in relation to some difficulties at present existing in a remote part of the tribe. The Bishop gave them the solicited advice, in a very friendly and affectionate manner; and after he sat down, the council was addressed by "the chief orator of their nation," in a most animated, and, judging from the effect produced, in a most eloquent speech. The whole scene was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors, ranged after their ancient custom, in concentric circles around their spiritual "Father," listening with respectful and profound attention to his Christian counsel: the numerous little groups of Indian women and children, scattered all around, as near the outer circle as they could conveniently approach, and where they might hear the different speakers—the beautiful grove, waving its rich foliage above their heads—the luxuriant fields of grain around, the fruit of their own labour and industry—formed altogether a picture on which the eye of the Christian or the painter might repose with delight. It brought to my mind the celebrated interview and treaty of William Penn, with the Indians of Pennsylvania.

At the conclusion of the council, the head chief presented the Bishop with a string of Wampum, in the name of the whole tribe, as a token of respect, and a solemn pledge of their unshaken fidelity. It is only ten years* since a church was erected for

their special benefit, and principally with funds arising from the sale of some of their lands. Since that time, through the divine blessing, they have been gradually improving in the arts of civilization; and numbers of them, we trust, have attained, and are attaining, that "knowledge which maketh wise unto salvation."—The inimitable Liturgy of the Church, faithfully translated into their native tongue, has doubtless been a powerful auxiliary to their religious instruction. While it exhibits to their untutored minds the great truths of revelation, in plain and simple terms—while it unfolds the whole scheme of redemption in a clear and connected manner—it gives them a part to perform in the solemn services of the sanctuary, and supplies them with language, pure, simple, and scriptural, with which to offer up their devotions to the throne of the Most High.

Let those who deny that our Church has made ample provision for the spiritual instruction and improvement of all her children—and let those, too, who doubt that a prescribed form of service is adapted to the circumstances of the heathen, visit the Oneidas in their house of worship. Let them witness the profound humility with which the confessions are made—the deep reverence, the fixed attention, with which they listen to the sacred scriptures—the fervour and devotion with which the prayers are responded, and the hymns of praise chanted forth, by the united voices of the congregation. Here they may see a practical proof of the efficacy of our forms and ordinances, in instructing and enlightening the most ignorant and savage tribes; and they may also see that our Liturgy is admirably suited to all classes and conditions of men, when they meet for public prayers and praises. Here, too, they may see that our Church is not unmindful of her duty to the heathen; that she is ever ready to extend to them her own invaluable privileges and blessings, as opportunities offer, and means are given. And while we conceive that the first duty of Christians is to make provision for those "who are of the same household of faith," their next duty undoubtedly is to provide for the spiritual wants of the heathen at home. And it becomes more imperatively our duty, to do all in our power to promote the temporal and eternal welfare of the Indians among us, from the consideration of the numberless wrongs which they have received at our hands; and from the mournful reflection, too, that they are fast fading from the land, and that ere long reparation will be impossible; for, like their own native forests, they will have passed away.

CHAPTER XVIII.

Oneidas at Green Bay.—Prayer Book's extensive travels.—Interesting statistics of the Church.—Tour through the Southern and South-western States.—Bishop of Tennessee.—Interesting anecdotes of him, and of the Bishop of North Carolina.

A few years after my visit to the Oneida Indians, as related in the last chapter, about eleven hundred of the tribe, including all those who belonged to the Episcopal Church, removed to the Wisconsin Territory, and settled on their lands at Duck Creek, in the vicinity of Green Bay. Their faithful missionary and his family soon followed them, and he is now labouring among them with his customary zeal. It so happened, that I had an opportunity of spending some days within a few miles of this their new location, of seeing several of the chiefs of their nation, and of hearing from them of their improvement in the arts of civilized life, and their advancement in the Christian religion; of all which I shall presently give an account to my readers.

I had been the property of my present master about ten years, when he accepted of an agency in the church, which required him to resign his pastoral charge, and to travel through a large portion of our country. As I was his constant companion, I had an opportunity which very few enjoy, of witnessing the growth and prosperity of the church in every part of our land. And while we saw much, very much, that called for our gratitude and praise, we were frequently led to mourn over the apathy of Episcopalians, in not putting forth greater efforts for the extension of our beloved Zion, especially in our new states and territories. Wherever we went, we saw "fields white unto the harvest," but no labourers to put in the sickle and reap; and often did my master exclaim, Oh! that the members of our communion could witness the spiritual destitution of those who are of the "same household of faith;" how fervently would they then pray "the Lord of the harvest, to send forth labourers into his harvest!"

As a proof of the rapid extension of the Church in the United States, I mention the following facts, gathered from authentic documents. In the year 1792, there were only one hundred and ninety-three Episcopal clergymen in all our states and territories; in 1799, there were two hundred and nineteen; and in 1814, only two hundred and eighteen, having decreased one in fifteen years; in 1820, there were three hundred and thirty-one; having increased only one hundred and thirty-eight in a period of twenty-eight years. In 1838, there were nine hundred and thirty-one; having increased six hundred, or nearly three fold, in the space of eighteen years. The greatest increase has been in the Diocese of New York, which, in 1820, had seventy-six clergymen, and in 1838, there were two hundred and forty-six; having more than trebled in eighteen years.

My master's first official tour was through the southern and south-western States. It would occupy too much space, in a history like this, to relate the many incidents that occurred on this extensive journey, which we were about three months in performing. In most of the large cities through which we passed, on the Atlantic coast, we found the Church in a highly prosperous state; but in the south-western portion of our country, it languishes for want of more Episcopal supervision. We had the pleasure of meeting several times, in our tour, with the Bishop of Tennessee, who had been making an official visit to the scattered congregations in that extensive region. In naming this excellent prelate, an anecdote is brought to mind, which so forcibly illustrates the value of a single Prayer Book, that I shall here place it on record. It was related at a meeting in behalf of a Prayer Book Society, where my master was present; and I am sure my readers will thank me for giving it to them in the speaker's own words:

"Most interesting anecdotes of the acceptableness of the Prayer Book, and of its great usefulness in turning sinners to righteousness, have been often related. The country is full of them. I could occupy much time in showing how powerful it has been, through grace, in extending the borders of the Redeemer's kingdom, and in building men up in our most holy faith. I will content myself with two, but those very remarkable instances. A clergyman of distinguished intelligence and benevolence, was travelling some years ago in a region remote from the strong holds of the Church: detained at a country place by an accident which happened to his carriage, he met with an interesting boy, with whom he was so much pleased, that on parting from him in the morning, he gave him a Prayer Book. There was then no

acquaintance with the Church on the part of him or any of his family,—perhaps not even among their neighbours. I have no time to trace his subsequent career, nor do I know, when the inducement first exerted itself on his mind, nor what its process was in his heart. But I know that that boy is now the Bishop of North Carolina.

"A young man, a graduate of one of our southern colleges, was elected to a tutorship. As tutor, it was his duty to conduct the morning devotions of the chapel. He was not then a religious man. As he himself told me, he did not know how to pray. It was a most irksome, and, it must be feared, an unprofitable task. A friend had compassion on him, and gave him a Prayer Book. It was the first that he had ever seen, and it rendered that easy which before was difficult and unsatisfactory. I know not how long after this it was that he attached himself to the Episcopal Church. But I know that that young man is now the Bishop of Tennessee."

These are most encouraging facts, to those who are engaged in the gratuitous distribution of the Book of Common Prayer; and to them may be addressed the emphatic exhortation of the wise man,—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. xi. 6.)

Advertisements.

BOOKS.

THE following BOOKS have been received from New York, in addition to those advertised previously:—
Pollok's Course of Time,
Walk about Zion,
Elisha,
Elijah and the Tishbite,
Book of Hearts,
Polymerian Greek Testament,
Stanton's Church Dictionary,
General Mure's Private Devotions,
Wreaths and Branches of the Church,
Gothic Architecture, with Plans for Churches,
Reasons for preferring Episcopacy, by Rev. Calvin Colton,
Dick's Christian Philosophy,
Dick's Improvement of Society,
Physical Theory of another Life, by author of Natural History of Mankind,
Life of Wilberforce, by his Son, 2 vols.
The Statesman's Manual, or Lay Sermons, by S. T. Coleridge,
Good's Book of Nature,
Muck Manual, being the Chemistry of Soil and Manure,
Combe's Phrenology,
Combe's Lectures on Phrenology,
Combe on the Constitution of Man,
Chronologists' New Book,
Beck's Medical Jurisprudence, 2 vols.
Chitty's Blackstone's Commentaries,
The Federalist,
Frederick the Great and his Times, by Campbell, 2 vols.
Goethe's Correspondence, 2 vols.
Todd's Students' Manual,
Lepell's Geography, 2 vols.
Millwright's Guide,
Mechanics' Own Book,
Cookery Books, various sorts,
Family Seeress, vol. 1, by Mrs. Ellis,
American Flower Gardener,
Complete Farmer,
The Young Mother, by Dr. Alcott,
Coleridge's Aids to Reflection,
Coleridge's Confessions of an Enquiring Spirit,
Table Talk, by S. T. Coleridge,
Letters, Conversations and Recollections of do.
Baker's Hebrew's Poems,
Mrs. Hemans's Poems,
Miss Lamdon's Poems,
Mrs. Sigourney's do.
The Parting Gift,
Byron's Works,
Moore's Melodies,
Hymns for Infant Minds,
Zinnius, by Bulwer, 2 vols.
Sea Tales, by Cooper, 5 vols.
Guy Fawkes, by Almsworth,
The Deer Slayer, by Cooper, 2 vols.
Beauclerk, 2 vols.
Spirit of the East, by Urquhart,
Sun Slick, 1st, 2nd and 3rd series,
Old Curiosity Shop,
Pickwick Papers,
Nicholas Nickleby.
H. & W. ROWSELL,
Toronto.

June 10th, 1842.
NEW STRAW BONNETS.
JUST opened by the Subscribers, four cases STRAW BONNETS, of the most important and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of town and country trade.
J. L. FERRIS & Co.
Toronto, March, 1842. 35-4f

EXTENSIVE STOCK OF DRY GOODS,
SELLING OFF.
THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell off their stock, comprising half a large and varied assortment of STABLE AND FANCY DRY GOODS, at very reduced prices, for cash only. This will afford an opportunity never yet met with to families wishing to supply themselves with articles of the best description in the article at an immense saving; and the Trade generally will find that here they can purchase suitable Goods for the country at lower rates than they can be imported. The whole will be found well worthy the attention of the public.
J. L. FERRIS & Co.
No. 8, Wellington Buildings, King Street.
1st March, 1842. 35-4f

LAND FOR SALE,
Near London, U. C.
FROM FORTY TO ONE HUNDRED AND FORTY ACRES, of the best of the Town of York, within the Liberties of (by Judge Allen). The dwelling-house is of brick, which, with the out-offices, &c. are commodious and comfortable, and would make a desirable residence for a gentleman.
ALSO:
Twenty Acres on the Thames, ABOUT ONE AND A HALF MILE FROM THE BARRACKS. The above valuable property would be sold extremely low, by paying half the purchase money down, and the residue in four yearly payments, with interest. Apply, post paid, to L. Lawson, or John Willmott, Esqrs., London; or to the proprietor, John Hawkins, Port Albert, Goderich; or to H. RowSELL, Esq., Toronto. 46-3m
18th May, 1842.

LAND FOR SALE.
NORTH HALF of Park Lots No. 1 and 2, in the First Concession from the Bay, in the Township of York, within the Liberties of the City of Toronto, (known as part of "CASTLE FRANK FARM") containing about 100 acres, on which there is a quantity of valuable pine and hard wood timber. The land is beautifully situated, commanding an extensive view of Lake Ontario, the City of Toronto and Harbour, and within twenty minutes drive of the Cathedral, the Bank, and the Market, and is a delightful situation for a Gentleman's Country Seat. On the eastern boundary there is fine Meadow land, watered by a beautiful brook. There is also a large and running stream on the lot, capable, at all seasons, of turning light machinery, and there are many good sites for Breweries or Distilleries along the banks of the stream. A plan of the above property may be seen, and particulars known by applying (by letter, Post paid,) to the Editor of The Church.
Toronto, 6th April, 1842. 46-4f

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON.
APPLICATIONS for Insurance by this Company are requested to be made to the undersigned who is also authorized to receive premiums for the renewal of policies.
ALEX. MURRAY,
Toronto, July 1, 1841. 3

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY,
Incorporated under an Act of the Third Session of the Eleventh Parliament of Upper Canada.
OFFICE, DUKE STREET, CITY OF TORONTO.
ASSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.
H. W. BIRCHALL,
Managing Director.
A few Shares of the Stock of this Institution may still be had on Application at the Office.
Toronto, March 11, 1842. 36-4f

THE CANADA GAZETTE,
PUBLISHED BY Authority at Kingston. Subscriptions, 6c. received by Post. H. & W. ROWSELL, Toronto. 33
February 16th, 1842.

ORDERS IN CHANCERY.
REGULATING the Practice in the Court of Chancery in Canada West, for sale by
H. & W. ROWSELL, Toronto.
February 16th, 1842.

STATUTES OF CANADA.
COPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by
H. & W. ROWSELL, Toronto.
February 16th, 1842.

The Church

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