

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, JUNE 9, 1838.

[NO. LII.]

Original Poetry.

For the Church.

A PENITENT'S DEATH-BED.

It was a scene of magic beauty,
Through the star-illumined depths of ether
Cynthia walked queen-like and unclouded;
And moving in silent glory onward,
She gave to view the sparkling pyramids
Of Mount Blanc and Savoy's glittering glaciers,
While she poured a flood of light luxuriant
O'er Geneva's lake and its environs,
Of varied beauty. Calm was that far-famed
Sheet of water—calm as the passionless
Thoughts of infancy; for Heaven's rude winds
Were hush'd in deep repose: perfum'd zephyrs
Alone were waking.

Sheltered by trees of stately
Growth on a vine-clad cliff, against whose base
Geneva's waters gently murmured,
A lonely cottage stood in beautiful
Seclusion. Oh moon! thou bright, thou beautiful,
How many are the scenes of woe on which
Thy pure light beameth!—Beside a moon-lit
Casement of that sequestered dwelling,
On a couch of death reclined, a youthful
Form, which once had been purely beautiful
As the untouch'd snow that crowns those alpine
Heights, which to man are inaccessible;
But such she was no longer! That fearful
Change guilt ever causeth had o'er her passed,
And in Heaven's high court a crime of deepest
Die against her was recorded; for a husband's
Sacred home she had forsak'n for one who
Was of such a sacrifice unworthy.
With innocence fled peace; for conscience kept
Untiring vigil in her soul, and in
Their stead came suffering and remorse, sin's
Bitter fruits, which soon had power to steal
From passion's erring victim that beauty
Once so delicately bright, so wondrous.

Beside her sat an aged man,
Whose countenance was eloquent of grief,
Resign'd. He was her father, and bitter
Was that woe which she had made him feel; but
Though guilt's dark shade was on her brow, and its
Degradation with a cloud of midnight
Gloom o'ershadow'd her, yet she was his child—
And what can rend a tie so sacred? what
Can separate a daughter from a father's
Love? He was a minister of the most
High; one who practis'd the religion which
He taught, and with words of holy comfort
He tried to calm the anxious doubts and fears
Of the repentant being, whose feeble
Spirit linger'd near that eternal world
She wish'd, yet feared to enter. "Imagine!
Thou errest in limiting the mercy
Of Him who in light unapproachable
Dwelleth! Has He not declared it boundless
As His own home of immortality?
'Tis true, thou guilty one, that thou must stand
Before God's throne of judgment, far above
Those glittering worlds which look so coldly
On our misery, while against thee a bright
Intelligence will bring a heinous charge.
Yet fear not; for a mighty Advocate
Will plead in your behalf that sacrifice
Which can for every crime atonement
Make, and thou wilt be forgiven." To such
Whisperings of peace, the erring creature
Listened with an eagerness the dying
Can only feel. A ray of hope, sent from
The Mercy-seat, broke slowly through despair's
Fearful gloom, and a smile of happiness
Over her ghastly features stole. Few were
The words she uttered, for the feebleness
Of death was on her; but her heart was full
Of peace. Through the lonely hours of that sad
Night, the father watch'd beside his dying child,
In silent anguish. The awful moment
Came: at length the struggling spirit from its
Mortal tenement departed; and as
It passed, the dying eyes with a ling'ring
Look of gratitude unutterable,
Turned on him whose affection unwearied,
Deep, had her only solace been in days
Of remorse and misery.

E. V. N.

Toronto, 16th May, 1838.

THE ATHANASIAN CREED.

While the love of novelty, and prejudice against whatever bears the stamp of antiquity, are in the present age seducing many from our communion, and rendering others still more hostile than they were, the minds of those who value and admire our Church, and who, in the language of the poet, can say, "With all thy faults, I love thee still," are from the above circumstances more frequently than formerly induced to institute a diligent scrutiny into her public services. This is confessedly an age of inquiry; and far from shrinking from the test, or fearing the charge of bigotry, we may confidently affirm, that our devotional formularies are based upon Scriptural principles, and will bear an impartial examination in connexion with the word of God. The Church of England, indeed, professes in her articles of religion to make the Bible her rule of faith; "so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation;" and as of the other creeds which she propounds to her members, so likewise of the Athanasian, she asserts (in Article viii.) that they "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

Of those portions of our Liturgy which, from ignorance or prejudice, have been more commonly objected to than others, this creed has been an especial subject of cavil; and even by some ill-informed or lax members of our Church has been considered untenable, or, at least, questionable; yet it will be found, on a candid inspection, to be a scriptural declaration of the revealed will of God. The author of this exposition of the Christian faith (commonly ascribed to Athanasius, bishop of Alexandria, who lived in the fourth century) is not positively known, though several reasons have induced the learned to infer that it was framed by Hilary, bishop of Arles, about half a century later than the time of Athanasius, and subsequently named after the latter, as expressing most fully the doctrines which he maintained with considerable firmness and perseverance against the heresies which existed in his days.

Much of the objection to this "Confession of our Christian Faith" has arisen from persons not duly distinguishing between the doctrinal and the argumentative or explanatory clauses.—For, unlike the other creeds, it not only asserts, but also explains "the Catholic Faith," which by the word of God we are enjoined to believe, under the penalty of eternal condemnation; but which in no wise applies to the proofs that are adduced in support of the doctrine.

It has been farther urged by some opponents, that in the early period of Christianity there were no such creeds in use; as, for instance, the Eunuch's declaration of faith to Philip (Acts, viii. 17); in answer to which we may indeed confess, that it would have been happy for the Church of Christ if her creed could have remained thus simple; but heresies have compelled her to make a full and guarded exposition of her belief; and those persons who complain of the confinement of a creed would do well to consider that it is such who have occasioned, if it may be so termed, the necessary evil. There is, moreover, a continual need of the public use of such declarations, in order to instruct the ignorant, to admonish the wavering, and to guard against the re-introduction of past errors; since "the thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

ANALYSIS, SCRIPTURE PROOFS, &c., WITH REFERENCES TO THE HERESIES OPPOSED.

Introduction.

Whoever will be saved, before all things it is necessary that he hold the Catholic faith.

Whoever will, means whosoever wishes to be saved. (Catholic signifies universal, (Heb. xi. 6; Rom. x. 9, 10)

Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
Mark, xvi. 16; 2 Thess. ii. 12.

Doctrine of the Trinity asserted.

And the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Deut. vi. 4; Gen. i. 26, iii. 22; Isai. vi. 8; Matt. xxviii. 19; 1 John, v. 7; 2 Cor. xiii. 14.

Neither confounding the persons, (as the Sabellians and Swedenborgians) nor dividing the substance, (as the Arians, Socinians, &c.)

John x. 30, v. 23, xiv. 8—10; Eph. ii. 18.

Argument or Explanation.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

Exemplified at the baptism of Christ (Matt. iii. 16, 17). But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Isai. vi. 3 (holy thrice repeated); Rev. iv. 8.

Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

Ps. xc. 2; 1 Cor. viii. 6; Exod. iii. 14; John viii. 58; Heb. xiii. 8, ix. 14.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

Incomprehensible means not confined to any limits.
2 Chron. vi. 18; Ps. cxxxix. 1—12; Prov. xv. 3; Jer. xxiii. 24; John, i. 48, iii. 13; Ps. cxxxix. 7, &c.

The Father eternal, the Son eternal, and the Holy Ghost eternal.
1 Tim. vi. 16; Deut. xxxiii. 27; Mic. v. 2; Rev. i. 8; Heb. ix. 14; Gen. i. 2; John, xiv. 16.

And yet they are not three eternals; but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

Is. xlv. 6; xlv. 9; 1 John, v. 7.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty.

Gen. xxviii. 3; 1 Tim. vi. 15; Rev. i. 8; Job, xxxii. 8, xxxiii. 4; 1 Cor. xii. 4—11.

So the Father is God, the Son is God, and the Holy Ghost is God. [This the Macedonians denied.] And yet they are not three Gods, (as the high Arians pretend) but one God.

1 Cor. viii. 6; Eph. iv. 6; 1 Pet. i. 2; John, i. 1; Rom. ix. 5; Heb. i. 8; Luke, i. 35; Acts, v. 3, 4; 1 John, iv. 15, with 1 Cor. iii. 16.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet they are not three Lords, but one Lord.

Acts, iv. 26, 29; Rev. xi. 15; Luke, ii. 11; Is. vi. 1, 3, 5; Col. iii. 24; 2 Thess. iii. 5; Numb. vi. 24—26.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we

forbidden by the Catholic religion to say, There be three Gods, or three Lords.

Deut. vi. 4; Gal. iii. 20. Creation is ascribed to the Father (Gen. i. 1; Acts, xvii. 24, 25) Also to the Son (John, i. 3, 10; Col. i. 16; Heb. i. 2, 10). And to the Holy Ghost (Job, xxxiii. 4; Gen. i. 2, 26; Ps. xxxiii. 6; Job, xxvi. 13) Sanctification also, the immediate work of the Holy Ghost, is ascribed to the Father and the Son (Rom. xv. 16; 1 Pet. i. 2; Jude, i. 1; Heb. ii. 11). Ministerial appointment is the work of the Trinity in Unity (2 Cor. iii. 5, 6; 1 Tim. i. 12; Acts, xx. 28).

The Father is made of none, neither created nor begotten.

Nehem. ix. 6; Ps. xc. 2; Is. xlv. 9, 10; 1 Cor. viii. 6; 1 Tim. i. 17.

The Son is of the Father alone, not made, nor created, nor begotten.

Ps. ii. 7; Prov. viii. 22—31; John, i. 1, 2, 18; iii. 16; Heb. i. 5, 6.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

John, xv. 26; xvi. 7; xx. 22.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

Eph. iv. 4—6.

And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

In Matt. xxviii. 19, the Father is mentioned first; in 2 Cor. xiii. 14, the Son is ranked first; in Eph. iv. 4, the Spirit is put first, and in Rev. i. 4, before the Son. In Luke, i. 25, the Son is spoken of as proceeding from the Holy Ghost; and in John, xvi. 7, the Son sends forth the Holy Ghost. He therefore that will be saved must (ought to) thus think of the Trinity.

Will here means wishes to be saved. Mark, xvi. 16; John, xiv. 1, 11; Col. ii. 2; Gal. i. 8; 2 Thess. ii. 12; 1 John, v. 10.

Doctrine of the Incarnation of Jesus Christ asserted.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

John, iii. 36; 1 John, iv. 2, 3; 2 John, 7, 9.

Argument or Explanation.

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man. [The Ebionites, Cerinthians, Arians, and Socinians deny that he is God; and the Docetæ, Apollinarians, and Eutychians deny that he is man.]

John, xi. 27; 1 Tim. iii. 16.

God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world.

John, i. 1—3, xiv. 9, xvii. 5; Heb. i. 3; Rom. i. 3, 4; John, i. 14; Gal. iv. 4; Luke, ii. 7.

Perfect God and perfect man; of a reasonable soul, (in opposition to the Apollinarians) and human flesh subsisting.

Is. ix. 6; Acts, xx. 28; Rom. ix. 5; Col. ii. 9; Phil. ii. 6—8; 1 Tim. ii. 5; Heb. ii. 16, 17; Luke, ii. 40, 52.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

John, v. 18, 21, 23; x. 30; xiv. 28; xvii. 10; Phil. ii. 6, 7; 1 Cor. xi. 3; xv. 27, 28; Heb. i. 5; ii. 9; v. 7—9.

Who, although he be God and man, yet he is not two, (not two agents, as the Nestorians affirm) but one Christ.

John, i. 14, x. 30, xiv. 11; Heb. i. 8.

One, not by conversion of the Godhead into flesh; (which the Apollinarians affirmed) but by taking of the manhood into God.

He was still omniscient (Matt. ix. 4; Luke, v. 22; John, ii. 24, xvi. 30; Heb. iv. 13) Still omnipotent (John, v. 21, x. 38) Still omnipresent (John, i. 48, iii. 13; Luke, xix. 30, xxii. 10—12)

One altogether; not by confusion of substance, (in opposition to the Apollinarians and Eutychians) but by unity of person.

John, v. 26, xx. 28; Tit. ii. 13.

For as the reasonable soul and flesh is one man, so God and man is one Christ.

The union of soul and body is as great a mystery to us, as the union of the Godhead and manhood in Christ. (1 Tim. iii. 16; Col. ii. 9.)

His work for our Redemption.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

1 Pet. iii. 18; Heb. v. 9; ix. 28; Luke, xxiii. 43; Acts ii. 31; Luke xxiv. 46; 1 Cor. xv. 3, 4.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

Mark, xvi. 19; Eph. i. 20; 1 Pet. iii. 22; Heb. viii. 1; 2 Tim. iv. 1; Acts, x. 42.

At whose coming all men shall rise again with their bodies; and shall give account for their own works.

2 Cor. v. 10; 1 Cor. xv. 27; Matt. xvi. 27; John, v. 25—29.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

Dan. xii. 2; John, v. 29; Matt. xxv. 41, 46.

Conclusion.

This is the Catholic faith; which except a man believe faithfully, he cannot be saved.

Mark, xvi. 16; 2 Thess. ii. 12; Gal. i. 8, 9; 1 Cor. xvi. 22.

BRIEF ACCOUNT OF THE HERESIES REFERRED TO.

1. The Ebionites and Cerinthians believed that Jesus Christ was a mere man, born according to the common course of nature. These heresies existed in the first and second century.

2. The Docetæ (in the second century) taught that the human

nature, actions, and sufferings of Christ were only in appearance and not real.

3. The Sabellians (in the third century) maintained that there is but one Person in the Godhead; Father, Son, and Holy Ghost, being only different names for the same divine Being, as the maker of all things, the author of our salvation, and the giver of spiritual blessings.

4. The Arians (since the fourth century) maintain that Christ is essentially inferior to the Father, even as to his Deity, although eternally derived from him (while some of them deny his pre-existence); they reject the worship of Christ, and the personal existence of the Holy Ghost.

5. The Apollinarians (in the fourth century) denied the proper humanity of Christ, and believed that the divine nature in Christ supplied the place of the reasonable soul in man.

6. The Macedonians (in the fourth century) considered the Holy Ghost only as a divine energy, and not as distinct from the Father and the Son.

7. The Nestorians (in the fifth century) maintained that there were not only two natures in Jesus Christ, but also two distinct and separate persons.

8. The Eutychians (in the fifth century) allowed no distinction of the divine and human natures in Christ, since his incarnation; affirming that the human was absorbed by the divine nature.

9. The Socinians (since the sixteenth century) consider that the Father is only properly God; that Christ was a mere man, and that the Holy Ghost is no distinct person.

10. The Swedenborgians (since the middle of the last century) reject the idea of three distinct Persons, but admit three characters in the Godhead, like the soul, body, and operation in man; and consider that God is no other than Jesus Christ.

DIVINE ILLUMINATION.

We have examined all ways in our inquiries after religious truth but one—all but God's WAY. Let us, having missed in all the other, try this. Let us go to God for truth; for truth comes from God only. If we miss the truth, it is because we will not find it; for certain it is, that all the truth which God hath made necessary, he hath also made legible and plain; and if we will open our eyes, we shall see the sun; and if we will walk in the light, we shall rejoice in the light. Only let us withdraw the curtain, let us remove the impediments, and the sin that doth so easily beset us. *That is God's way.* Every man must in his station do that portion of duty which God requires of him; and then he shall be taught of God all that is fit for him to learn: there is no other way for him but this. If you ask what is truth? you must not do as Pilate did—ask the question, and then go away from him that only can give you an answer; for as God is the author of truth, so he is the TEACHER of it. For though the Scriptures themselves are written by the Spirit of God, yet they are written within and without; and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the Spirit, convincing our consciences, and preaching to our hearts,—to look for Christ in the leaves of the Gospel, is to look for the living among the dead.—There is a life in them; but that life, according to St. Paul's expression, 'hid with Christ in God;' and unless the Spirit of God draw it forth, we shall not be able. Human learning brings excellent ministries towards this: it is admirably useful for fallacies, for the letter of the Scriptures, for collateral testimonies, for exterior advantages: but there is something beyond this, that human learning, without the addition of divine, can never reach. Too many scholars have lived upon air and empty notions for many ages past, and troubled themselves with tying and untying knots, like hypochondriacs in a fit of melancholy, thinking of nothings, and troubling themselves with nothings, and falling out about nothings, and being very wise and very learned about things that are not, and work not, and were never planted in Paradise by the finger of God. If the Spirit of God be our teacher, we shall learn to avoid evil, and to do good; to be wise and to be holy; to be profitable and to be careful; and they that walk in this way shall find more peace in their consciences, more skill in the Scriptures, more satisfaction in their doubts, than can be obtained by all the polemical and impertinent disputations in the world. It is not by reading a multitude of books, but by studying the truth of God; it is not by laborious commentaries of the doctors, that you can finish your work, but by the exposition of the Spirit of God. The learning of the Fathers was more owing to their piety than their skill, more to God than themselves. These were the men that prevailed against error, because they lived according to truth. If ye walk in light, and live in the Spirit, your doctrines will be true, and that truth will prevail.—Bishop Jeremy Taylor.

To the Editor of the Church.

CONORAS, U.C., 27th April, 1838.

REV. SIR,—Circumstances having prevented my furnishing the "Society for converting and civilizing the Indians and Propagating the Gospel among destitute Settlers in Upper Canada," with a statement of my Missionary labours, as usual, in time to be embodied in their annual Report, I subjoin the following outline of my proceedings during the year 1837, and request that you will give it a place in your excellent paper as soon as may be convenient,—should you deem it worthy of insertion.—

The arrangements for my settlement in the township of Seymour having been finally adjusted; with the understanding that I was still to retain my office as Travelling Missionary in the Midland District, and in that capacity occasionally to visit such townships in that District as still remain destitute of the regular ministrations of the Church;—towards the end of December 1836, I proceeded into the township, and there took up my abode in a neat log house, the property of Lieut. Hayter, R. N., situated on the West bank of the River Trent, which noble stream winds its circuitous route through the principal part of the township.

As soon after my arrival as circumstances would permit, I entered upon my new duties, which, though arduous, were not the

less delightful,—delightful especially from the consciousness of ministering to a people, who, though composed of various denominations, seemed to appreciate my feeble labours, and to be thankful for the blessings vouchsafed them, and thus yielding a promising hope of a fruitful harvest. As we had yet no church or building of any kind appropriated exclusively for the purpose of Divine Worship, I usually performed Divine Service at five different stations within the limits of the township,—officiating alternately at two of them every Sunday. I also performed occasional week-day services in different sections of the Township, and a regular service once a fortnight in one of the rear settlements. The settlers in this Township are chiefly of the most respectable class, and a very large portion of them members of the Church of England. The communicants are about fifty in number; though the number of attendants at one time never exceeded twenty-four, owing to their being so widely scattered, and to the consequent difficulties of attending service. In some sections of the Township however the Presbyterians of the Kirk of Scotland form the majority, but they ever evinced the most kind and friendly disposition towards us,—attended the Services as regularly as circumstances would admit,—cheerfully conformed to our ritual, and in one or two instances became regular communicants. Scarcely had I entered upon my duties in this most promising field of labour, ere it pleased Almighty God to visit me with a long and painful illness, occasioned, I imagine, by neglecting a severe cold taken during a tour through the Midland District, in the early part of the winter. This, although it did not at first render me incapable of performing my ordinary duties, yet at length compelled me to relinquish all, and remain perfectly inert for several weeks. By the month of March my health, through the blessing of Almighty God, having much improved, I was enabled again to resume my duties, though I was unable for some time to attempt more than my ordinary routine of Sunday duty, with exception of a service once a fortnight in one of the back settlements. As the season advanced, however, I gradually gained strength, and early in the ensuing month commenced a round of pastoral visits amongst my people, and generally met with much to cheer and encourage me in this difficult, but most profitable and pleasing undertaking. The difficulties attending this mode of ministration are, in this country, generally, very great, but of course are much increased in the more remote townships, owing to badness of roads and numerous other inconveniences naturally attendant on all new settlements; but if the task be arduous, and labour great, they undoubtedly meet with more than their merited reward in the kindly feeling, the unfeigned and generous hospitality, and respectful attention the minister almost invariably meets with, even in the humblest *shanty* to which his labour of love may carry him. And I am convinced that not only the resident minister but likewise the Missionary could not adopt a more effectual mode than this to make himself generally acceptable to those "over whom the Holy Ghost has made him an overseer;" and were it more universally practised amongst us, I am inclined to think that vast and incalculable advantages would, under God, accrue to the church in general.

In the early part of the month of May having occasion to go down to Kingston, I officiated once or twice during my absence in that neighbourhood, as also at the Mohawk Mission, and Nanapanee for the Rev. S. Givins. On my return into Seymour, I was enabled to carry my plans for the establishment of a Sunday-school on either side of the river, into effect, and succeeded far beyond my expectation. A Sunday-school conducted by the Scotch Presbyterians (whose efforts in this particular demand the highest commendation,) had been for some time in operation in Seymour-East, so that all that now remained to be done in this quarter, was, to select some new teachers, and take the whole under my own supervision. This then was readily accomplished; the Presbyterians cheerfully relinquishing their claims in my favour, and they together with many others volunteering their services as teachers. To the family of R. P. Boucher, Esq. and to Mr. Alex. Menzies (the Superintendent) I am much indebted for their ready concurrence and unremitting assiduity in this labour of love. In Seymour-West, a small school was also established under the superintendence of Mr. J. Tice Jun., who in this as well as many other respects, proved himself a most valuable "fellow-labourer with me in the Gospel." To the family of B. B. Ranney Esq. we were indebted for the use of the room, and also for one of our most useful and exemplary teachers.—The attendance at these schools was necessarily very fluctuating, owing to the great distance many of the children had to come, and the often almost impassable state of the roads:—the same causes also prevented the schools being in operation during the winter months, or rather during the Spring and Fall of the year. The number of children who generally attended the school in Seymour-East averaged from thirty to forty,—that in Seymour-West from fifteen to twenty. A day school,—after much difficulty, and through the unwearied exertions and generosity of Major Campbell—was also established about this time, which averaged in attendance from eighteen to twenty-five scholars; but from the same causes which operated against the Sunday schools, it was frequently considerably under that number.

In the course of the following month (June) I made a Missionary excursion into the townships of Marmoras, Madoc, Huntington, and Hungerford, performed Divine Service at several different places in each of them, and baptized six children. The attendance every where was good, and refreshing indeed was the manner in which these simple but well meaning people greeted my return among them. So rejoiced did many of them appear, and so anxious to improve the opportunity afforded them, that several accompanied me on foot to the different stations where duty called me, regardless of the toils of the way, the excessive heat and the innumerable swarms of flies and mosquitoes which, in the back settlements, are at this particular season almost intolerable. Such little incidents as these surely more than repay the perplexities and toils to which the Missionary is naturally subjected, affording as they do a comfortable hope that he has not "laboured in vain," but shall yet "reap if he faint not."

The persons of whom I speak were not all members of our Communion, but as in most other settlements, were composed of

various denominations. Many of them too, in the "times of their ignorance," had, like others, been disposed to lift up their voice against our revered Establishment, her ministers and her ritual.—Here then is one among many proofs which might be adduced, that the Church is only to be known to be revered, and to disarm that prejudice which alas! so many in this country have imbibed, in consequence of having her represented to them, by wilfully ignorant or ill-disposed persons, in a false and unhalloved light. What then have those to answer for who from their exalted situations, should be the protectors and defenders of the Church, that is as far as regards her temporalities—have suffered her so long to be deprived of her lawful rights; for to this is undoubtedly owing, in a great measure at least, the lamentable destitution which now prevails in every District throughout the Province. Had the original intention of Government been carried into effect—had the stream of Royal bounty been permitted to flow in its intended channel and a clergyman placed in every township, as it became settled; the result would have been widely different both in a religious, moral and political point of view from that which now unfortunately exists. The question, however, is not what *might* have been, but what is to be done to remedy the evil and to supply the wants of the destitute Settlers. Certainly no more effectual plan could have been devised than that adapted by the Society under whose auspices I have had the honor to be employed now nearly three years. In former reports I have already stated that there is not a township in the Midland District where the number of Church people is not great, and that in some they form the majority:—besides these, there are many who have never joined themselves to any particular denomination of Christians, while many who though themselves members of the Church, from being so long destitute of her ministrations have suffered their children to wander from the fold. Many too who, though educated in the principles of the Church, have from her "lack of service towards them" been, in a manner, compelled to seek refuge in other societies, still retaining however an unshaken partiality to the Church of their youth and of their forefathers. What, then, may be said of the Midland will apply with equal force to every District in the Province; and if such be the materials we have to work upon, doubtless an Itinerant ministry is best adapted to supply the present need,—to collect within the fold those sheep which circumstances have scattered through this wide trackless wilderness, and left almost destitute of spiritual sustenance; and thus to prepare and make ready the way for the more regular ministrations of a resident pastor.—This the society have contemplated; and could their project of sending a travelling missionary into every District be put into effect, the most incalculable advantages would, under the blessing of God, accrue to the Church and country at large. By this means the soil would be prepared, and should the stream of the Royal bounty be eventually permitted to irrigate, in the manner intended, "this parched and thirsty land," it would under the Divine blessing yield an abundant harvest to the glory of God and to the firm establishment of our truly Apostolic Church. While then every Churchman, as in duty bound, lifts up his voice in defence of those *inalienable rights* with which his Sovereign has invested him, let them diligently improve the means they now have in their power; let them unite in fervent, persevering prayer for the blessing of God upon the efforts now making in their behalf; and let every one according to his ability minister to the furtherance of those efforts in which they are individually so immediately interested. By so doing we shall not only evince our sincerity and attachment to the Church, but secure that blessing, protection, and assistance without which we can do nothing.

Early in July I returned to my home mission, where I remained till September; when being called upon to attend the Archidiaconal meeting at Kingston, I took occasion, at the conclusion of the meeting, to visit the Townships of Pittsburg, Loughboro, Portland, Camden, and Ernestown. In my tour through the two latter, I had the pleasure of being accompanied by my excellent friend the Rev. A. F. Atkinson, Rector of Bath, who had previously accompanied me on similar excursions;—it being his practice to visit the more remote sections of his spiritual charge three or four times a year:—an example well worthy of general imitation. Here too things wore a most cheering and encouraging aspect. We were every where greeted with the most kind and friendly welcome, without any distinction of sect or party: our congregations numerous and attentive, and on one occasion in particular, at the administration of the Sacrament of the Lord's Supper at a School-house in the 4th concession of Camden, the concourse was so great that numbers, unable to find room in the interior of the building, were seated in their waggons and on the adjoining fences. It was indeed a goodly and refreshing sight and I trust proved "through the riches of Divine grace," a time of real benefit to the souls of many. Much of the good feeling which now prevails amongst nearly all classes in this neighborhood towards the church is undoubtedly owing to the single-hearted and indefatigable zeal of Mr. Paul Shirley, the Society's catechist, who with incredible activity, considering his feeble health and bodily infirmities, has laboured in this and the adjoining Townships for several years, overcome apparently insurmountable difficulties,—and placed the Church on a firm and propitious footing.

While in Loughboro' Wm. Holditch Esq. pointed out a spot of ground to me which he has set apart for the erection of a Church, and intimated his intention of setting a subscription on foot immediately for that purpose. The Church-people in this and the adjoining Township of Portland, though numerous, are much scattered; and being chiefly of the poorer classes, I doubt much if they could raise sufficient means among themselves to defray the expenses of building a Church;—but should the effort be made (which I have no doubt will be tried) I trust liberal assistance will be afforded from other quarters, as a Church in that neighborhood is essentially necessary and would be of incalculable advantage:—the distance not being too great to admit of their being pretty regularly served by some of the resident Clergy in Kingston until such time as they could be provided with a minister of their own.

In addition to the above mentioned tours I made several other excursions during my sojourn in Seymour, into the adjoining Townships; baptized several children; and attended the funerals of several persons,—on which occasions I invariably preached to large assemblies. On my return to Seymour in October, I resumed my pastoral labours and was also engaged collecting subscriptions for fitting up the temporary buildings appropriated for public worship.—In Seymour East a School-house, the frame of which had been put up some time previous, was completed and made to answer the purpose both of a school and temporary Church. In Seymour West, we were indebted for the building and all the conveniences necessary to fit it for a Church—the stove alone excepted—to the kindness and generosity of B. B. Ranney Esq.—whose kindness, and liberality has indeed upon all occasions been most unbounded.

Towards the end of December I again set out on a missionary excursion into the Midland District; but previous to my reaching Kingston had the misfortune to injure my horse so severely as to render him useless during the remainder of the season. Some time necessarily elapsed before I was enabled to procure another; which together with the almost impassable state of the roads and the very unsettled state of the country, in consequence of the unnatural Rebellion, prevented my giving that attention to missionary duty I was desirous of doing during the winter season, and indeed detained me much longer than I had intended from my home mission in Seymour.

I have the honor to remain,

Rev. Sir, your obedient servant,
W. F. STUART HARPER.

THE CHURCH.

COBOURG, SATURDAY, JUNE 9, 1838.

With the present number the first volume of our Journal is concluded; and much cause have we to thank God for being thus far sustained in this laborious but interesting undertaking.—That the prosecution of this duty has been attended with many anxieties, with a feeling of responsibility at times almost overpowering,—often, indeed, with disappointments and mortification,—it would be disingenuous to deny; but, on the other hand, we have had much to cheer us in our labour, in the kindly sympathy and approbation so often expressed by our numerous supporters, and in the zealous and able co-operation of many generous and highly-gifted correspondents.

Although the number of subscribers upon our list has equalled, if not exceeded, our original calculation; the enlargement of our journal which has been determined upon, will cause so great an additional expenditure, that not only can we not afford any diminution in the number of our subscribers, but must indulge in the hope of a considerable increase of patronage in order to meet the necessary expenses of publication. To this circumstance we must entreat our brethren of the Clergy, our agents in general, and all in short who are interested in the success of this journal, to give their earnest and earliest attention.

The very name of a Religious Journal is often, in the minds of many, associated with an apprehension that controversy is to form a prominent portion of its contents: such an intention, however, we disavowed at the outset; and, with the exception that in the maintenance of our own just cause we may have seemed to controvert the opinions earnestly and often warmly advanced by others, it cannot, we think, be said that "The Church" has manifested any departure from the principle of moderation and the rule of peace by which, at its commencement, it was resolved that it should be guided. By precisely the same principle are we determined to be directed in future:—earnestly, in obedience to the Apostolic rule, as we may feel it a duty to contend for the purity of "the faith once delivered to the saints,"—vigorously as we may find it necessary to defend the "towers and bulwarks of our Zion,"—we are resolved not to be drawn, by any provocation, from the path of christian peace in which it is most delightful as well as most profitable to proceed.

In respect to the general quality of the matter contained in our pages, we dare not hope that we have come up to the public expectation, or even fulfilled the promises contained in our prospectus: every shade of opinion and every variety of taste it would be impossible to gratify; yet perhaps a cursory survey of the contents of the present volume will prove to our readers that in the attempt to furnish "instruction in righteousness" from treasures both new and old, we have not been altogether unsuccessful. In our forthcoming volume, a greater amount of miscellaneous matter as well as a weekly summary of passing events, conjoined with the articles of religious intelligence and edification which it is the leading design of this Journal to furnish, will, we trust, materially increase its claims to that support which, from all members of the Church of England at least, is confidently anticipated.

We regret that the first number of the next series cannot appear on Saturday next, from the want of certain office materials required in consequence of the proposed enlargement of the paper; but we trust that no impediment will exist to its publication on Saturday the 23d instant; while in the interval we hope to be enabled to furnish our subscribers with the promised title-page and index of the volume which is now concluded.

We have extracted from the 'Church of England Magazine' the admirable article upon the Athanasian creed which appears on our first page; and although requiring some little patient investigation, we earnestly recommend a careful perusal of it to our readers. It furnishes a Scriptural defence of this much misapprehended creed, by which none who examine it with candour and impartiality can fail to be convinced.

The excellent letter of the Rev. R. D. Cartwright on the subject of Upper Canada Religious Destitution, published in the 'Ulster Times,' we regret was received too late to be inserted this week.

A grand dinner was lately given by the Conservative Electors of Mary-le-bone to their newly chosen Representative, Lord Teignmouth; on which occasion there were upwards of 700 persons present, comprising the greater portion of the nobility, wealth, and respectability of one of the richest and most intelligent constituencies in the whole kingdom. After 'The Queen,' and 'The Queen Dowager and the Royal Family,' had been duly honoured,—that good old-fashioned, stirring toast 'CHURCH AND STATE' was given from the chair, amid the most enthusiastic acclamations; for which compliment the Rev. Dr SPRY, returned thanks in the following earnest and excellent Speech:—

The Rev. Dr. SPRY returned thanks. It was impossible he said, that one holding the situation filled by him should not watch with the deepest anxiety the progress of a contest such as that of which they had now met to celebrate the triumph. When they celebrated the triumph of the Conservative cause, they celebrated the triumph of every thing dear to them as men, as Britons, and as Christians. They were contributing to the security of a Church which they loved, the constitution of which they revered, and the laws under which they lived safely. (Hear, hear.) It was impossible for any Churchman to look on such a triumph as the present with any sentiments but those of the deepest gratification; it was impossible for the ministers of the church to refrain from expressing those sentiments. The church of England was Conservative in her doctrines, in her principles, in her practice; and her efforts were directed to conserve all that was worthy of praise in the intercourse of men and the fabric of society. The church of England was, indeed, as the Chairman had said, the church of the poor; she gloried in being the church of the poor; her clergymen gloried in being the ministers of the poor, for though, thanks to the munificent charity of former ages, the church had been placed above a dependence on popular caprice, and even "to rear her mitred head in courts and palaces," their delight and pleasure was to be found in the cottages of the poor, administering to them that comfort and consolation of which they stood so much in need, and endeavouring to direct their minds to brighter scenes in a better world, where all the petty inconveniences they were doomed to bear in this life, and which they bore so cheerfully would be rewarded by an immortality of bliss. (Much Cheering.)

Destroy the church, and the religion of the poor would be destroyed; he that robbed the church, robbed the rich, robbed the poor, robbed every man; and satisfied he was that if the church were deprived of the independence she now possessed, and which he was satisfied she never would use but for the benefit of the people, the independence of the country must fall with it. (Cheers.) The honour and kindness shown to the ministers of the church he was sensible could only be repaid in one way,—by endeavouring to deserve it; and he trusted that kindness would never be diminished by the conduct of any one of that body. They were the servants of the poor for Christ's sake, and he trusted they would not be found forgetful of the work committed to them. (Hear.)

We were much pleased to find, that at the celebration of the last St. George's day in Toronto,—a day especially devoted to a recollection of all the venerable institutions of England,—THE CHURCH did not pass unhonoured.

From the Ulster Times, April 7.

The Deputation from the Bishop of Montreal and Clergy of Upper Canada, are at present on a tour in England. Their advertisement contains a most interesting statement of the wants and hopes of the Episcopal Church in that country. Mr. Bettridge, a native of England, and one of the resident Canadian Clergy, has just published his "Brief History of the Church in Upper Canada," which we hope to see extensively circulated. There is a deep feeling of sympathy prevailing in the Irish Church, also, on behalf of the Clergy of Canada. We were pleased to hear, that when Mr. Pakington, Member of Parliament for Droitwich, lately made his striking and eloquent appeal on behalf of the Canadian Church (which speech excited universal admiration), an address was forwarded to him from Belfast signed by a number of the Clergy of this diocese, thanking Mr. P. for his generous advocacy. The address and reply are in our possession, and we delay referring further to them, as we expect shortly some notices of Upper Canada from a quarter of high authority.

The Lord Bishop of Lincoln has, unsolicited, presented the munificent donation of £800 towards the erection and endowment of a Chapel of Ease in the parish of Holbeach.

The Lord Bishop of Chester, a few days since, ordained at Chester 22 gentlemen to the Order of Deacon, namely 3 from Oxford 12 from Cambridge, 5 from Dublin, 1 from Durham, and 1 from St. Bees; and 31 gentlemen to the Order of Priest, namely, 3 from Oxford, 13 from Cambridge, 8 from Dublin, 1 from Durham, 3 from St. Bees, and 3 from St. David's College, Wales. Of these seven of the Deacons, and four of the Priests are maintained by stipends furnished, chiefly or entirely, from the funds of the Church Pastoral Aid Society. The several populations among which they are intended to labour, amount in the aggregate to 82,000, who will in future be superintended by 25, instead of 14 clergymen.

DEATH OF THE REV. ROBERT GRAY.

We regret to announce the death of this estimable clergyman, which took place at his residence in Sunnyside, Bishop Wearmouth, on Sunday, the 11th instant. Mr. Gray was in his 48th year, and had been 18 years Rector of Sunderland. He was the son of Thomas Gray, Esq., an eminent jeweller in Sackville Street, London, and the nephew of the late Dr. Robert Gray, Lord Bishop of Bristol. He was matriculated at Oriol College, Oxford, on the 22d of March, 1805; proceeded B.A. Nov. 23, 1809; and M.A. May 12, 1813. The Sunderland Beacon in announcing the demise of this Christian minister, thus speaks of him:—"The entire population of the borough of Sunderland has been plunged into profound grief; the windows of every shop are partially shut in; the flags of the numerous ships in the harbour are hoisted half mast high, and gloom pervades every countenance. The cause of this universal mourning is soon told—the Rev. Robert Gray, who has been rector of Sunderland for upwards of 18 years—and who united in his character, so far beyond any example, unbounded benevolence with genuine piety—singleness of heart with persevering talents, and labour so indefatigable in his holy calling, that he may be fairly handed down to posterity as having been, in his day, the great Northern Apostle of the Established Church—is no more. The melan-

choly event took place after a short illness of typhus fever."—To this we may add, that this revered and reverend servant of his Divine Master, was well known and respected in the neighbourhood of Taunton, in which town he has left some near and sorrowing relatives to deplore his early loss.—English paper.

LAST HOURS OF SIR WALTER SCOTT.

As I was dressing on the morning of Monday, the 17th of September, Nicolson came into my room and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, in the last extreme of feebleness. His eye was clear and calm—every trace of the wild-fire of delirium extinguished. 'Lockhart,' he said 'I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here.' He paused and I said, 'shall I send for Sophia and Anne?' 'No,' said he, 'don't disturb them. Poor souls! I know they were up all night—God bless you all!' With this he sank into a very tranquil sleep, and, indeed, he scarcely afterwards gave any sign of consciousness, except for a moment on the arrival of his sons. They on learning that the scene was about to close, obtained a new leave of absence from their posts, and both reached Abbotsford on the 19th. About half past one P. M., on the 21st Sept. Sir Walter breathed his last, in the presence of all his children. It was a beautiful day—so warm that every window was wide open—and so perfectly still that the sound, of all others, the most delicious to his ear, the gentle ripple of the Tweed over its pebbles, was distinctly audible as we knelt around the bed, and his eldest son kissed and closed his eyes.—Lockhart's Life of Scott, vol. 7.

RELICS OF CHARLES I.

It is now just about three years since that we drove over one fine day from Hastings to Ashburnham, intending to take a survey of the modern, stately, and splendid aristocratic mansion of Ashburnham. William Ashburnham, one of the ancestors of its present noble owner, was distinguished by his loyalty and affection to Charles, and was one of the first to take up arms in favour of his sovereign; and John, his elder brother, on whose devotion a volume might be written, was groom of the bedchamber to the same unfortunate monarch, accompanied him in his flight, attended him to the scaffold, and received his headless trunk from the block. Disappointed in seeing the house from the unexpected absence of the earl, we resolved to visit the church for we knew that in the little sacred edifice of Ashburnham, almost contiguous to the mansion, there were hallowed relics, the sight of which would well repay our visit. In the chancel are preserved the shirt, stained with some drops of blood, in which Charles was beheaded; his watch which he gave at the place of execution to Mr. John Ashburnham; his white silk knit drawers, and the sheet that was thrown over his body! These precious relics were bequeathed in 1743 by Mr. Bertram Ashburnham to the clerk of the parish and his successors for ever. The woman who shows the church (a neat modest structure), and in whose custody they are, told us that formerly they were open to the handling and minute inspection of visitors; but that, years ago some sacrilegious scoundrel contrived to steal the outward case of the watch and since that period they are only seen through the medium of a glass-case. Yet, even thus beheld, how pure, how deep, how sacred, was the feeling which they inspired.—Old Monthly Magazine.

TEARS.

Tears do wash the sin which the voice is ashamed to confess. Weeping doth provide both for pardon and shamefacedness; tears do speak our fault without horror; tears do confess our crime without offence of our shamefacedness.—Ambrose.

"The Christian does not pray to be delivered from glory, but vain-glory. He also is ambitious of glory, and a candidate for honour; but glory, in whose estimation? honour, in whose judgment? Not of those, whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant even of their own. The Christian then seeks his glory in the estimation, and his honour, in the judgment of Him alone who,

"From the bright empyrean, where he sits,
"High throned above all height, casts down his eye,
"His own works, and man's works at once to view!"

"It was not only Pontius Pilate and the Jews but my sins. I myself, that crucified Christ, that scourged him, spit upon him, and drove the nails into his hands and feet, and pierced his side, and forced him to cry out, 'My God! My God! why hast thou forsaken me?' He consented to all this once. What infinity of baseness then to crucify him afresh!"—Adam's Private Thoughts.

"Holy fear is a searching the camp that there be no enemy within our bosom to betray us, and seeing that all be fast and sure. For I see many leaky vessels fair before the wind, and professors who take their conversion upon trust, and they go on securely and see not the under water till a storm sink them."—Ruthford.

LETTERS received to Friday June 8th:—

Rev. H. J. Grasett, with rem. from Rev. J. Clark, and second letter with add. subs. &c.;—Mr. Rowsell;—Rev. M. Burnham rem.;—J. Kent Esq. rem. and add. sub.;—Rev. S. Armour (2);—Rev. G. Mortimer; P. M. Thornehill; P. M. Alymer; Rev. W. F. S. Harper (2)—Lord Bishop of Montreal; Col. M. Barwell;—Rev. E. Denroche, with enclosure and packet; Geo. Young Esq.; D. Perry Esq. (many thanks for his zeal);—Col. Bostwick rem. in full for vol. 1 and 2.

Original Poetry.

THE HOLY SPIRIT.

Come in mercy, Holy Spirit,
Not in cloven tongues of fire,
But by thine almighty merits
Fill our hearts with pure desire:
Come in mercy;
Comforter, our lips inspire.

Hail! thou gracious heav'nly essence,
On our souls descend in love;
By thy pray'r-inspiring presence
Fit us for the realms above.
Hail! deliverer!
All our doubts and fears remove.

Ever blest triune Jehovah!
Ever glorious Trinity!
May our souls, their conflicts o'er,
Ever dwell in bliss with thee!
Hallelujah!
Trinity in Unity!

Peterboro', May 28th, 1838.

JUVENIS.

Youth's Department.

SCRIPTURE QUESTIONS.

XVIII. BENJAMIN.

246. When Benjamin went down into Egypt, what device was employed in order to detain him, and at the same time to discover the feelings of his brethren towards him?—(*Genesis.*)

247. In what manner did Joseph shew his affection towards Benjamin, both during their dinner, and when he afterwards made himself known unto his brethren?—(*Genesis.*)

XXIX. BELSHAZZAR.

248. In what does the prophet Daniel describe the wickedness of Belshazzar as more particularly consisting?—(*Daniel.*)

249. What were the words written on the wall, which so justly alarmed this profligate man? and what was the interpretation which was given by Daniel?—(*Daniel.*)

250. Do you recollect the punishment inflicted on Belshazzar? and who succeeded him in his kingdom?—(*Daniel.*)

251. How do you distinguish between Belshazzar and another person whose name was Belshazzar, and who was living at the same time?—(*Daniel.*)

252. In what relation did Belshazzar stand to Nebuchadnezzar, King of Babylon—taking for granted that the term translated father means grandfather in the passage referred to?—(*Daniel.*)

CHURCH CALENDAR.

- June 10 — Trinity Sunday.
- 11. — St. Barnabas' Day.
- 17. — First Sunday after Trinity.
- 24. — Second do do
- " — St John the Baptist's Day.
- 29. — St. Peter's Day.

A LIST OF THE CLERGY

OF THE ESTABLISHED CHURCH OF ENGLAND, IN THE PROVINCES OF Upper and Lower Canada.

Lord Bishop of Quebec—(The See is at present vacant.)
Lerd Bishop of Montreal, administering the Diocese,—The Right Rev. Geo. J. Mountain, D. D.
Archdeacon of Quebec.—The same.
Archdeacon of Kingston, The Ven. G. O. Stuart, L. L. D.
Archdeacon of York, the Hon. and Ven. J. Strachan, D. D.
Examining and Domestic Chaplain to the Bishop of Montreal, Rev. Geo. Mackie, A. B.

PAROCHIAL CLERGY.—LOWER CANADA.

DISTRICT OF QUEBEC.

Right Rev. G. J. Mountain, D. D. (&c. ut supra.) Rector of the Parish, (of which the Cathedral is used as the Parish Church,) with the charge of St. Matthew's or the Free Chapel attached.
Rev. George Cowell, M. A., Chaplain to the Forces.
Rev. E. W. Sewell, Minister of the Chapel of the Holy Trinity, and Assistant Minister in the Parish.
Rev. J. Brown, Evening Lecturer at the Cathedral, with the charge of St. Paul's or the Mariner's Chapel attached.
Rev. G. Mackie, A. B., Curate of the Parish of Quebec.
Rev. W. Chaderton, Minister of St. Peter's Chapel.
Rev. R. R. Burrage, Preacher to Protestant Settlers in parts adjacent, and Master of the Royal Grammar School at Quebec.
Rev. F. J. Lundy, S. C. L., Head Master of the Classical School, and officiating at Aubigny and New Liverpool.
Leeds, &c. Rev. J. J. Alexander.
Frampton, &c. Rev. Robert Knight.
Travelling Missionary in the District of Quebec, including attendance at Grosso Isle, Rev. Harvey Vachell.—(Absent on leave.)
Rev. H. D. Sewell, M. A., acting for Rev. H. Vachell.

DISTRICT OF THREE RIVERS.

Three-Rivers, Rev. S. S. Wood, A. M., Rector.
Drummondville, &c. Rev. G. M. Ross, Rector.
Nicolet, Rev. R. Burges, A. B.

DISTRICT OF MONTREAL.

Rev. J. Bethune, Rector, and acting Chaplain to the Forces.
Rev. James Ramsay, Master of Classical School.
Rev. D. Robertson, Assistant Minister and Preacher at Lachine.
Rev. H. Scadding, resident in the family of Sir J. Colborne.
William Henry, Rev. J. Jackson, Rector.
Berthier, &c. Rev. W. Anderson.
Abbotsford &c. Rev. T. Johnson.
Chambly, Rev. J. Braithwaite, A. B., Rector.
St. John's, Rev. W. D. Baldwin, A. M., Rector.
Laprairie, Rev. C. P. Reid, (Assistant Minister of St. John's.)
Caldwell and Christie Manors, Rev. M. Townsend, Rector.
St. Armand West, (Missisquoi Bay.) Rev. R. Whitwell.
Ormstown and Chateauguay, Rev. W. Brathour, A. B.
St. Armand East, Rev. J. Reid.
Dunham, Rev. C. C. Cotton, A. B., Rector.

Stanbridge, Rev. R. P. Balfe.
Shefford, W. & E. &c. Rev. G. Salmon.
Rawdon, Kilkenny, &c. Rev. R. H. Bourne.
St. Andrews, &c. Rev. W. Abbot, Rector.
Gore, Rev. W. Arnold.
Grenville, &c. Rev. Jos. Abbott, A. M.
Hull, &c. Rev. S. S. Strong.
Côteau-du-Lac, Rev. J. Leeds.

DISTRICT OF ST. FRANCIS.

Lennoxville and Sherbrooke, Rev. L. Doolittle.
Eaton, N. & S. Rev. J. Taylor.
Charleston, Hatley, &c. Rev. C. Jackson, Rector.
Shipton, Melbourne, &c. Rev. C. B. Fleming.

DISTRICT OF GASPE.

Gaspé Bay, Percé, &c. Rev. E. Cusack, A. B.
Bay of Chaleurs, Rev. A. Balfour.

PAROCHIAL CLERGY.

UPPER CANADA.

HOME DISTRICT.

Toronto, &c. The Honourable & Ven J Strachan, D D (Archdeacon of York.)
Rev H J Grasset, A B assistant Minister, Toronto.
The Clergy of the Upper Canada College officiate on Sundays in parts adjacent to Toronto.
Yonge Street Chapel, Rev C Matthews, M A.
Markham, and Vaughan, Rev V P Mayerhoffer.
Thornhill, Rev G Mortimer, A M.
Old Toronto, &c Rev J Magrath.
Etobicoke, &c Rev T Phillips, D D.
Tecumseth and West Gwillimbury, Rev F L Osler, A B., from Upper Canada Clergy Society.
Travelling Missionary, Rev F A O'Meara, A B.
Medonte, Rev G Hallen.

GORE DISTRICT.

Hamilton and Barton, Rev J G Geddes.
Ancaster and Dundas, Rev J Miller, A M.
Guelph, Woolwich, &c. Rev A Palmer, A M.
Missionary to the Six Nations } Rev A Nelles, from the New
(Indians) on the Grand River. } England Company London.
Missionary to the Tuscarora Indians, Rev A Elliott.
Brantford, Rev C Usher.
Nelson, Rev G Graham.

DISTRICT OF NIAGARA.

Niagara, Rev, T. Green.
Grimshy, &c, Rev, G. Grout.
Chippawa, Stamford, Queenston, Rev. W. Leeming.
Waterloo, Fort Erie, &c, Rev, J. Anderson.
St. Catharines, &c, Rev, J. Clarke A. M.
Travelling Missionary in the District, Rev, H. H. O'Neill, A. B.

LONDON DISTRICT.

St. Thomas, &c, Rev, M. Burnham A. B.
Woodhouse, &c. Rev, F. Evans.
London, &c, Rev, B. Cronyn, A. M.
Adelaide, Rev, D. Blake, A. B.
Oxford, Rev, J. Rothwell.
Travelling Missionary, Rev, T. Green, A. B.
Coadoc, &c, Rev, R. Flood, A. M.
Blandford, &c, Rev, W. Bettridge, B. D.
Goderich, Rev, R. F. Campbell, A. M.

WESTERN DISTRICT.

Amherstburg, Rev, F. Mack.
Colchester, Rev, F. G. Elliott.
Sandwich, Rev, W. Johnson.
Chatham, &c, Rev, T. B. Fuller.
Warwick, Rev, T. Radcliff, A. M.

NEWCASTLE DISTRICT.

Cobourg, &c, Rev, A. N. Bethune.
Port Hope, &c, Rev, J. Shortt.
Cavan, &c, Rev, J. Thomson, and Rev, S. Armour.
Peterborough, &c, Rev, C. T. Wade.
Travelling Missionary, Rev, W. F. S. Harper.

MIDLAND DISTRICT.

The Ven, G. O. Stuart, L. L. D. (Archdeacon of Kingston.)
Rev, R. D. Cartwright, A. M., Assistant Minister and Acting Chaplain to the Garrison.
Rev, W. Herchmer, A. B., Chaplain to the Penitentiary.
Bath, Ernestown, Rev, A. F. Atkinson.
Adolphustown, &c, Rev, J. Deacon.
Belleville, &c. Rev, John Cochran, A. B.
Carrying Place, (Township of Murray.) &c. Rev, J. Grier.
Mohawk Tract in the Bay of Quinté, &c, Rev, S. Givins.

PRINCE EDWARD'S DISTRICT.

Hallowell, &c, Rev, W. Macaulay.

BATHURST DISTRICT.

Perth, &c, Rev, M. Harris, A. M.
Berkwith, &c, Rev, J. Padfield.
Richmond, &c, Rev, R. V. Rogers.
Carleton Place, &c, Rev, E. J. Boswell.

JOHNSTOWN DISTRICT.

Brockville, &c, Rev, E. Denroche, A. B.
Yonge, &c, Rev, W. Gunning, A. M., (absent.)
officiating Minister, Rev, — Tremain.
Prescott, Maitland, &c, Rev, Robt. Blakey.
Oxford and Marlborough, Rev, H. Patton.

EASTERN DISTRICT.

Matilda, Williamsburg, &c, Rev, J. G. B. Lindsay.
Osnaburgh, Rev, R. Rolph.
Cornwall, &c, Rev, G. Archbold.
Missionary to the Indians at Sault Ste. Marie, Rev, W. McMuray, from the Society at Toronto, (U.C.) for the Conversion of the Indians, &c.

HUDSON'S BAY TERRITORY.

Fort Vancouver, Rev, Herbert Beaven, Chaplain to the Company's Factory.

Red River Settlement.

Rev, D. J. Jones, Chaplain.
Rev, — Cochrane, Assistant Chaplain to the Company, (Missionaries from the Church Missionary Society, London.)

CATECHISTS OF THE CHURCH OF ENGLAND IN THE CANADAS.

LOWER CANADA.

District of Quebec, W. Harvey, New Ireland
Edward Turner, Bourg Louis
R. G. Ward, Metis
District of Montreal, Chas. Forest, Chateauguay & parts adjacent
District of Three Rivers, Patrick Benson, Lake Maskinongé
District of { John Edon, Gaspé Basin.
Gaspé, { George Heath, Hope.
J. Tuzo, L'Anse au beau-file.

UPPER CANADA.

Home District, Thomas Moore, Markham
Newcastle District, T. Kennedy
Midland District, Paul Shirley, Bath
Johnstown District, John O'Neil, New Boyne
Eastern District, P. Mulhern, Cornwall

UPPER CANADA COLLEGE.

Principal.—Vacant
First Classical Master—The Rev. Charles Matthews, M A, late of Pembroke College Cambridge.
Second Classical Master—The Rev. George Maynard, M A, late of Caius College Cambridge.
Third Classical Master—F. W. Barron, Esq. late of Queen's College Cambridge.
Mathematical Master—The Rev. Charles Dade, M A, Fellow of Caius College, Cambridge.
Master of the Preparatory School—John Kent Esq.
Writing Master—Mr. G. Barber
Arithmetic, &c.—Mr. Duffy
Drawing—Mr. Yonge
French Master—Mr. De la Haye.

CORPORATION for managing the Clergy Reserves in Lower-Canada.

Members: The Lord Bishop of Quebec, and all the beneficed Clergy within the Province.
Principal, The Lord Bishop.
Directors.

The Right Rev. the Bishop of Montreal	The Rev. S S Wood
J Bethune	R R Burrage
J Jackson	E W Sewall
	J L Alexander

Secretary, Rev. R R Burrage.

THE DAY OF JUDGMENT.

It is a very singular scene which the day of Judgment will present before the understanding. Then, and for the last time, will men appear together under the characters which they have borne in this life, standing once for all, in the same relations towards each other, and surrounded once more, and for a moment, with all the artificial distinctions of society. Kings with their crowns, and warriors with their swords, and rich men with their riches, and the noble with his birth, and the philosopher with his wisdom, (but all with their sins) shall come forth from the equality of the grave, and for the single hour of judgement be again separated from the common mass of mankind, and regarded as superior to the rest of their fellow-creatures. But as superior in what?—Not as it is here in the indulgence shown to their errors, and the flattery poured upon their folly, and the number and greatness of their various privileges but only in the extent of their influence and the multitude and magnitude of their duties. In the life that now is, it is the splendour of the crown, and the victory of the sword, and the luxury of wealth, and the dominion of power, and the dignity of birth, and the name of wisdom, more honourable but as vain as them all, that move the envy and emulation of men. But in the life and judgment that are to come, it is the responsibility of the crown, and the responsibility of war, and the responsibility of riches, and the responsibility of birth, and of wisdom, that will alone engage the human thoughts; and all transitory glories will be lost in the remembrance of that fearful reckoning which this responsibility entails.—Benson.

THE PREACHING OF A MINISTER OF CHRIST.

His address should be simple, affectionate, and grave; his matter solid, his method clear, his expressions chaste and select, neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly, that the most ignorant may understand; so seriously, that the most careless may feel; so rationally, that the most fastidious may have no room to cavil; and yet so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right.—The heart must be addressed, and the affections must be awakened, or no effectual progress will be made: for all knowledge will be sterile, and all performances unprofitable, unless affection interpose, to give vitality to the one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications; and indeed it would be so, were any thing but Christianity the subject. But the word of God both furnishes a perfect model, and, when impressed by the Spirit of God, gives its devoted student a power, which no natural talent, no secular study, no familiarity with the masters of human eloquence, ever did, or ever could confer. He that, with a well-prepared heart and rightly-harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlaboured fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties both of thought and diction, he can enlist in the service of evangelic truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellencies of the sweet Psalmist of Israel. Nor be it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.—Bishop Jebb.

CHRISTIANITY.

Christianity is the easiest and the hardest thing in the world. It is like a secret in arithmetic—ininitely hard till it be found out, by a right operation; and then it is so plain, we wonder that we did not understand it earlier.—Ep. Jeremy Taylor.

"It is hard and rough work to bring God into his own world. To talk of a Creator, and Preserver, and Redeemer, is an outrage on the feeling of most companies."—Cecil.