

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."  
STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 30, 1839.

[NUMBER XXII.]

VOLUME III.]

## Poetry.

### THE WAY-SIDE FOUNTAIN.

I pass'd, as once I journey'd on a long and lonesome way,  
A fountain, form'd that travellers might their fever'd thirst allay;  
By ancient trees 'twas shadow'd o'er, and pleasantly it stood,  
And ever from its side did pour a cool and crystal flood.

And many way-worn pilgrims, by the noon-tide heat oppress'd,  
Had halted near the dashing stream to pass their hour of rest,  
Unsatiate were their swollen feet, each scrip was laid aside,  
And gratefully they knell'd to drink the renovating tide.

And some were there whose feet were soil'd in travel from afar,  
And some whose hands were mark'd with stains acquir'd in recent war;  
Bending beside the cleansing stream, they wash'd each stain away,  
And blessing him who built the fount, proceeded on their way.

Beneath the grateful shade apart a widow's mother staid,  
Beneath the soft and verdant turf her only son was laid,  
"Fair is thy resting-place," she said, as through her tears she smil'd;  
"Would I were with thee laid beneath that pleasant sod, my child!"

A graven tablet o'er the fount in grateful accents told  
Of some whose friendly hands repair'd it when defac'd of old;  
Defil'd and chok'd had been the stream—the spoiler they withstood,  
In its defence the best of earth had pour'd their valied blood.

England, this fountain is thy Church; for ages hath she been  
To thy sinning, sighing, sorrowing sons a soul-reviving stream;  
Pleasant have been the hours they pass'd beneath her holy shade,  
And round about her hallow'd walls their best belov'd are laid.

Again the spoiler threatens; canst thou guiltless stand to see  
Polluted or impair'd the fount thy fathers left to thee?  
They to their sons the sacred trust unswill'd did resign,  
See that thou fail not to bequeath it unimpair'd to thine.

Church of England Magazine.

### THE CHURCH IN INDIA.

The following important communication has been made to the Church Missionary Society by the Lord Bishop of Calcutta. It is dated Feb. 27, 1839, and addressed to the Earl of Chichester.

"I have this morning considered the gentlemen of the Church Missionary Society Calcutta Committee, that I would represent to your lordship the urgent need of additional European missionaries in the station of Kishnagur, which has been created by the extraordinary promises of success which the goodness and grace of God have been lately opening to the pious subscribers of the great Society over which your lordship presides, in that particular field of missionary exertion. I fulfil my promise, at the instant; lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

"It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my second visitation, sent down a catechist to entreat me to come up to Kishnagur, and advise him how he might best proceed with the large and increasing numbers of candidates for baptism who had applied to him from all the villages around. He described himself as quite overwhelmed. I wrote to him a few lines instantly, to comfort him concerning his faith; and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the mean time, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply I was struck with amazement and admiration of the grace of God; I could scarcely believe the accounts for joy. There seemed to be hundreds being 'born at once.' Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured president, without an instant's pause.

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree; they stretch to the north and north-east of Kishnagur on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures, of course—are between 3,000 and 3,500. The archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000 but the whole population of the fifty or sixty villages may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And, after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers; nay, after allowing for the influence of the temporal relief which was exhibited to the sufferers, Christian and Heathen, by one of those inundations to which the sandy banks of the Jelingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers; admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of divine grace is begun—a work wide and permanent, as which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour—a work for which our fathers in India—Brown, Buchanan, Martyn, Thomason, and Dps. Corrie, Middleton, and Heber—would have blessed and praised God in the loudest strains of gratitude and joy.

"I am the more struck with this great event, because somewhat similar ones, though on a far smaller scale, had been taking place in the missions of the Incorporated Society for Propagating the Gospel around Janjera and Barrypore. I suppose, like hopeful appearances more than once blessed the labours of Swartz. The early tidings from Timnevelly were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of native converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a

very few years, is a sufficient indication to us of that wonderful connexion in the system of means, which we all acknowledge in theory, but which is no where so prominent as in our labours in a heathen and Mohammedan land. Every thing depends, under God, upon incessant culture, and culture by European missionaries; at least in the actual state of things around us in this heathen and prostrate country.

"But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the accuracy of my own impressions. Possibly I have felt and spoken too strongly.

"About four years since, the Rev. W. J. Deerr, missionary at Kishnagore or Kishnagur (the town of Krishna's no longer, I trust; but rather Anunda Bas, 'the village of joy,' according to the name of the first spot where the blessed baptisms took place), having heard that there was a body of persons, partly of Hindoo and partly of Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression. He left copies, however, of the New Testament behind as silent missionaries, and promised to see them again.

"In 1836 he was more cordially listened to; he had repeated interviews; they consented to unite in prayer to Jesus Christ; they begged for Christian instructors.

"Five heads of families were baptized by Mr. Deerr at his visit the following winter, 1837. A fierce persecution had broken out; their wives and children were forcibly torn from them, and only restored by the interference of the magistrate. From that date, however, numbers began to flock around the new Christians; the tidings spread; the young converts became each of them missionaries; one told his brother, another his mother and sister, like the primitive disciples, 'We have found the Saviour.' Thus the information reached to the extremities of the connexion; for the whole body or sect are connected by intermarriages.

"In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and, after some months' further instruction, were baptized; these began from that time to celebrate Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family, or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity: whole neighbourhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population in a moment into the most profound distress. Christianity, feeble as it was, produced its immediate fruit. Help was afforded. Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields to see how their brethren did. The neighbours said, 'There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people.' Your lordship will here again recognise the scenes of primitive Christianity.

"This was the occasion of Mr. Deerr sending down the catechist to me at Christmas. The distress was so great he was unable to relieve it; and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting.

"The archdeacon Dealtry cheerfully went and supplied my lack of service. He took with him the Rev. Krishna Mohana Banerjee, whom I ordained in June, 1837; and he found there the Rev. J. J. Weibrecht, and the Rev. T. Sandys, of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment.

"The archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves 'Kurta Bhoja,' 'Worshippers of the Creator.' They had some connexion with the sect of the Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by caste; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright, as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

"On reaching the first field of labour, the archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man, with the incarnation and holy life of our Lord Jesus Christ, with His atonement, with the doctrine of justification and sanctification in their substantial import, and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion.—Prayer to Him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus (the Society will recognise again the Apostolic faith) he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's first catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other; that to believe in Him is the way to obtain this salvation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared

further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them; nor could the archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness, having the promise of this life*, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

"The result was, that the archdeacon said to the rev. missionaries, *Can any forbid water, that these should not be baptized, who have received the Holy Ghost, in His sanctifying influences, as well as we?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled, and then, at three other villages, after like examinations, to about 350 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838 may amount, including children, to nearly 1,000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weibrecht, and Mohana Banerjee, however, went to several villages, and found the same eagerness for instruction, but far less attainments in Christian knowledge: they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his native catechists and assistants.—The rest are in earlier stages.

"But enough, my Lord, of these details, into which many errors may creep. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the Venerable Archdeacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a catechist at Kishna, had already been removed to Kishnagur. Mr. Weibrecht had promised two catechists; Mr. Sandys two others. I proffered the first-fruits of my Begum Sunroo's Fund at Bishop's College—a very pious native, Brjjonath Ghose. There were already one schoolmaster, two catechists, and five incipient catechists, with Mr. Deerr. The whole instant body of the teachers would thus be (1) one Missionary, Mr. Deerr; (2) one English catechist—whom the Committee solicited me to admit as a Candidate for Holy Orders—Mr. Alexander; (3) and eleven or twelve native catechists; but what are these among so many!—fifty-five or sixty villages—3,000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upwards of 1,000 already baptized—distances of fifty or sixty miles on the East, thirty-six on the North, and eighteen on the West of Kishnagur to be traversed! Such circumstances demand at least three European Missionary clergymen, three schoolmasters, and thirty catechists; and these are little enough for the effective work before them.

"But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your missions, and Corresponding Committee, in my division of your evangelical labours in India—the diocese of Calcutta.

"I have now been acquainted intimately with all your missions, and most of your missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love for souls, disinterestedness, diligent labour, affection for each other, attachment to the natives, prudence, fortitude and resignation, under a thousand privations. They are, indeed, men of God.

"In addition to this substratum of good in your missionaries, the first rough preparation work is now, after twenty years, a good deal got through—the buildings, compounds, insinuations, schools, chapels, are erected—the impression on the vast native population around, as at Burdwan and Benares, is beginning to be acknowledged—the European clergy's ignorance or prejudices are subdued—the Magistrate's friendly, but righteous aid, is experienced—the translation and circulation of the Scriptures, with the noble aid of the British and Foreign Bible Society is advanced—the communication of the Christian doctrine, by the means of their children at our schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the Gospel, is in full train—some, yea, many souls, I may say, have been added to the Lord, also, of such as shall be saved.

"Another important feature is, the Orphan Asylums, in which the most remarkable success of Mrs. Wilson has led the way, and which have been nourished by the necessities created in the famine-stricken provinces; these are preparing a body of intelligent native Christians for the next age; are furnishing a specimen of the native female, when trained and educated in the Christian faith; and are breaking down the barriers of caste, with a mighty but imperceptible inroad.

"Thus, all is waiting for similar visitations of mercy with that which has led me to the present letter. That very curiosity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnagur, is what our brethren are praying and longing for, with eager and unceasing anxiety; and this may serve to show us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

"Nor is there any thing to prevent similar outbursts, at any given moment, and at any place. Benares, with her 500,000 Brahminical devotees, may desert the point of the Trident of Shiva, for the Divine Redeemer and His Cross. The city of the Imperial Akbar (Agra) may quit its gorgeous Taj for the Christian Mission Chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Messech and his flocks for a season, may revive, after so long a decline, under your present Missionaries.

"The importance, therefore, of the events at Kishnagur, vast as it is in itself—for the value of a single soul who can estimate—is elevated much higher by the rela-

tive position of your other missions, and the hopes which they serve to enkindle of the further effusions of the Blessed Spirit."

The Bishop, while remarking on the insufficiency of native help, when unsupported by European Missionaries, proceeds to observe:—

"But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnagur—Three European Missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the native catechists, and addressing the flocks for the first twelve-month, through an interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and matured piety, under God, for every thing spiritual, abiding, holy, influential.

"From the number of your own noble youth in England, your Lordship and the Society must look to supply this mighty occasion, which the Providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a Missionary body.

"The thirty or forty catechists who will still be wanted, God will raise up by degrees. Extinguish all unbelieving fears. His arm is not shortened, that it cannot save, nor His ear heavy, that it cannot hear. The Apostle intimates, that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the Priesthood, or body of Presbyters or elders. And if so, then we may hope that, now, initiatory teachers and catechists, to resound the name of Jesus in catechetical response, may gradually be found. Novices, 'Neophytes,' they must at first be; and therefore not to be thought of as candidates for Holy Orders, lest, being lifted up with pride, they fall into the condemnation of the devil. In the mean time, the three European schoolmasters to whom I alluded, if you can be happy enough to meet with suitable persons, will be precious as the gold of Ophir, and catechists and schoolmasters may hereafter purchase to themselves higher degrees in the Church."

His Lordship then earnestly appeals to the Universities of our land, in the hope that "they will confer no longer with flesh and blood,"—"and that England will not desert the conjuncture of grace, now that it seems to have arisen." His Lordship proceeds:—

"Surely the love of Christ, the zeal of the Gospel, the glory of the Cross, the patience of the Kingdom of God, the self-denial of the Spirit, the right estimate of Eternity, the bright dawn of prophetic bliss, the full accomplishment of the purposes of Grace, are not all obscured in England, the glory of the Western world, and the brightest of our Protestant Churches! Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of Missionary—not martyrs, but—labourers!"

"Your Lordship will forgive my warmth. I stand, as it were, the advocate of 3,000 inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and catechumens, who are waiting, as it were, for the Kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The Society may wait in vain the recurrence of such a glorious opening as this, if the present moment be allowed to slip by.—Thirty years back, we had not Delhi; we have now the Indus, and the Punjab, stretching itself in our view. A century since we were unknown in Hindoostan: we are now its masters. To hope to occupy this vast territory is fruitless, unless we enter vigorously, and joyfully, and with gratitude to God, the particular doors of entrance, as they unfold their golden hinges before us."

His lordship adds, in a postscript—

"Since writing the above, a letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the Committee—and most joyfully shall I act on the recommendation—as a Candidate for Deacon's Orders: it is dated Ranabada, near Kishnagur, Feb. 28th. He informs us, that a great change of character is perceptible in the converts, in their desires for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. 'It is delightful,' says Mr. Alexander, 'to hear the whole company join in: and in this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the false prophet had reigned triumphant. I do trust,' he continues, 'that a glorious work of grace has been begun: but the almost entire want of teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but labourers there are none scarcely.'

"It is my intention, if Providence should permit, to go up to Kishnagur, and hold a confirmation for such of the newly baptized as may be of age, and prepared: this will be towards the end of October, on my way to Burdwan, Goruckpoh, Hazerabagh, Allahabad, Meerut, the Hills of Mousoune and Simla, Leodrana, Kur-naul, Delhi, Agra, Bareilly, Cawnpore, Ghazepore, Dinapore, &c., a circuit of more than 3,000 miles, which will occupy me from October, 1839, to March, 1841; and which I visited four years since. I need not say, I entreat your prayers for me."

### DUTY OF ATTACHMENT TO AN APOSTOLIC CHURCH.

There is a regular ministry appointed and authorised by Jesus Christ; and there is a duty owing to that ministry by those who believe. This, in the present day, is one of the most important points to which our attention should be directed; for attempts have been often made, from various motives, to intrude upon that ministry, or to set up another—attempts which, from the fear of falling in charity, we have not hitherto sufficiently resisted; but to which, henceforth, we must not give place, no, not for an hour.

The primitive Church, as founded by Jesus Christ, was a moderate and unostentatious, yet real and effective episcopacy; a system in which the great body of the clergy were ordained and governed under the faithful superintendence of bishops or prelates, with power to transmit their orders and authority to other faithful men through all ages, to the end; and they and their successors may be traced, as a matter of history, down to the present time.

\* From a Sermon by the Rev. Edward Craig, M. A.

Doubtless the greater part of the Church did for a time fall away to Romish error; but did that invalidate the system originally established, or nullify the orders of the Christian Church in the appointed line? Shall the unbelief or superstition of any number of men make the faithful promise of God of none effect? The error of Aaron's sons did not vitiate the Aaronic priesthood; and the lives of our worst kings have never shaken the right of their lineal descendants to the throne: the system is permanent; the errors are individual and transitory, and may be thrown off; and, in fact, the Church did at length, both in this country and in others, throw off these errors. The same apostolic Church which had fallen into error was purified, by reformation, from the evils which had been gradually and insidiously brought in. The truth to which she returned was sealed by the blood of her noble army of martyrs; and from the hour of her reformation, with sound creeds, articles, and liturgy, hallowed by the sufferings of her confessors, she has ever made a faithful and resolute stand—protestant against Romish error on the one hand, and an unscriptural latitudinarianism on the other. This we know, and will not shrink from declaring it, as we are in duty bound: our Church is the Church of the living God; it contains his order and his truth; and the Spirit of glory and of God has rested on her to bless her. She may have her petty blemishes—what human institutions have not? She may have her defective and disreputable ministers—out of 15,000, it would be strange, indeed, if there were not. But after all the scrutiny arising out of the combined enmity of differing men, the spots found upon her garments, when compared with her substantial worth, are but as spots on the sun, visibly only, in the broad blaze of her merits, by the magnifying power of prejudice and envy. What would men have? Here is an open Church, rendered venerable by its antiquity, and precious by its faithfulness and truth; here is an educated ministry, liberal and kind, and ready for all pastoral duty; here are forms of worship unrivalled in evangelical devotion; here is a pure and scriptural worship of the once crucified and now glorified Emanuel, not to be found elsewhere in the world; here are offices, simple, scriptural, and holy, and applied by the Church to all the wants of her members. To this baptismal font your fathers brought their children, and, by the aid of a duly constituted ministry, have dedicated them to God. Within the church's precincts they have pledged their matrimonial vows, either to other, not by a civil compact, but by a sacred Christian service. To the table of the Lord they have gathered to commemorate "the love of their only Master and Saviour, Jesus Christ, dying for them," and to renew their vows of love, gratitude, and obedience to God, and of kindness to their fellow-creatures; and here also, generation after generation, when the cares of life have been brought to a close, when the weary temples have throbbled for the last time upon the pillow, the mortal remains have been consigned with decent and solemn rites to the green sod around us, to await that day of summons when they shall hear the voice of the Son of God, and rise again. Yes, my brethren, ages have rolled past, storms and shakings have come, but this apostolic and reformed branch of the Church remains hitherto unimpaired, rises as a giant refreshed with wine from every onset she encounters—quickened and strengthened for nobler struggles, even by the ungenerous and unbrotherly enmity of Protestant Dissenters; and able, we trust, in the panoply of her substantial principles, to repel the united assault of popish intrigue, infidel enmity, and the meaner envy of the political separatist. We stand on ancient ground—on venerable ground—on scriptural ground—on the ground of Divine authority—and on ground that we have resolutely earned and faithfully defended; and we say openly, "Give yourselves to us by the will of God." To whom else would you go? To whom else would you trust yourselves? Will you go back to the Romish mummery of the dark ages? or will you go to the self-constituted churches of yesterday; to those whose religion, in so far as it differs from our own, is only a religion of petty objections? I trust that you will go to neither, but that in the day of trial you will stand steadily and affectionately by your authorised teachers, by that succession of clergy which have been in these islands little less than eighteen hundred years; and that you will endeavour to obtain for yourselves, through their guidance, those religious advantages, both for time and for eternity, which others may promise you in a superior manner elsewhere, but which superiority, if you wandered after their bidding, you might seek amongst them in vain.

### THE JEWS AN EXAMPLE TO THE CHRISTIAN CHURCH.

What is the line of conduct which the proceedings of Jehovah with the Jews hold forth to Christians as the guardians of religious truth? Our weapons are not carnal, but spiritual. Those weapons, however, we are bound to use with unremitting energy. With them we are as much commanded to pull down the strongholds of evil that exalt themselves against the Redeemer; with them we are as much called upon to overthrow every communion and heresy which prevents and obscures the brightness of the Gospel,—as were the Jews to destroy the Canaanites and their gods. We must keep the covenant which was sealed by Christ's blood with unwearied fidelity; we must watch over it to observe its ordinances, to defend its purity, to promote its honour. We must throw down by reasoning the altars of every false religion that opposes its strange fire to the holy sacrifice of the cross. We must break in pieces their understandings and their hearts, and teach them to make the form of sound words in the New Testament the only form of doctrine which they bow, the image of the Redeemer's righteousness the only image which they adore. We must neither spare men's heresies, nor have mercy upon their impieties. We must never be unequally yoked with the unbeliever, nor, for the sake of transitory peace, or some worldly interest, make a league with the misbeliever, or the denier of the Saviour's deity, and the Spirit's sanctifying work. With the word of God, as with a sword, we must cut through the cavilling distinctions of philosophy falsely so called, and permit no unauthorised mode of worship to exist unrebuked before our eyes. We must root out by conversion every adversary of the Lord; and labour, by the transforming of their minds, to bring them out of darkness into light, and from the synagogue of Satan into the assembly of the saints. Like the Jews, we must be very zealous for the Lord God of Hosts; for, like them, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praises of Him who has called us out of darkness into his marvellous light. The difference lies not so much in the work in which we are engaged, as in the means by which it is to be accomplished. To them was given the awful charge of cutting off God's enemies from the earth by the arm of the flesh: to us there is only committed the gentler office of cutting them off by persuasion and argument from the regions of error and the life of sin. If in this acceptable employment we do in any wise draw back from the sacred obligation that rests upon a Christian people,—the obligation of promoting to the utmost what they believe to be the Christian truth,—there is no more for us than there was for the Israelites a hope that we shall escape the sorrows and sufferings that flow naturally from our negligence in spiritual things. If, content to enjoy the truth for ourselves, we permit others to live and to die in their errors undisturbed, we cannot but expect that God, in his wrath against our selfish lukewarmness for his honour, will allow the existence of the error to

be prolonged, and to become a snare by its wiles, and a scourge through its increase, both to the peace and principles of us and our posterity. It is but a righteous act of vengeance upon a careless Church.—Rev. C. Benson.

PRAYERS FOR RULERS.

In the absence of a national Church, worship may be conducted, week after week, without prayer for the king, [or queen.] We are altogether unwilling to leave this important matter in any uncertainty. We observe that it formed a part of the decree of the heaven-instructed king of Persia, concerning God's house of prayer, that therein prayer should be offered for the king and his sons. And it is a subject of high scriptural satisfaction to us, that in the houses of God in our land we have a prescribed "form of sound words," wherein, according to the commandment of God, and the commandment of the king, (not according to our own fluctuating choice or treacherous memory,) we are to pray for the king, and for all who are in authority under him, that we may be quietly and godly governed. And truly this is a precious exercise! There is something in it so congenial to the heart that loves the King of kings,—there is something in affectionate loyalty so near akin to true religion, because the king is an image on earth of God's temporal authority over all men,—there is something so congenial to the soul that is subdued under the authority of the great King, and finds that subjugation of spirit mingled with true affection, the love of Jesus as the Saviour of sinners joining with submission to Jesus as "the Prince of the kings of the earth,"—there is something so congenial to that soul, in pouring forth prayer for God's blessing upon the king, that I marvel not at the joy real Christians find in the liturgy of our Church in this respect. And I would affectionately and earnestly exhort you all to cultivate this joy more and more; and let the affections of your soul go forth, while your lips utter words of prayer for the king—"O Lord, save the king." You are invited to say it often in the course of our service; you are invited to remember that he is "the minister of God to you for good," and to pray "that he, knowing whose minister he is, may above all things seek God's honour and glory; and that we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him in Christ and for Christ, according to his blessed word and ordinance."—Rev. H. M. Nells.

POPERY IN GERMANY.

In consequence of a misrepresentation by Mr. O'Connell in a recent letter, Mr. Gleig, of Chelsea, has published the following letter in a morning paper:—"My attention has been drawn to a paragraph in Mr. O'Connell's address to the people of England, in which he refers to me as corroborating his assertion that there is no such thing as religious principle anywhere except within the pale of the Romish Church. I express myself thus, because though these are not the precise words which Mr. O'Connell has made use of, such is clearly the inference which he wishes his readers to draw from them. Now, I beg distinctly to disavow ever having held or expressed such a monstrous opinion. I have stated, indeed, that in Protestant Germany the most extravagant and mischievous doctrines have long been taught, even from the pulpit, and that the result has been a general contempt for religious observances among all classes; but I have attributed the circumstance not to the emancipation of Protestant Germany from the thralldom of Rome, but to the absence of everything like a church from the States which have withdrawn themselves from that thralldom. Moreover, if Mr. O'Connell had looked to the preface of my work, he would have seen that the prevalence of infidelity is said by the German writers themselves not to be confined to the Protestant countries. I know that there is in the Church of Rome a discipline which must ever prevent her clergy from preaching what is called "Rationalism," but I have yet to learn that the amount of infidelity is greater in Protestant than in Romish Germany. "If Mr. O'Connell be desirous of trying the Catholic Church, or the Romish branch of it, by such a test as this which he would appear to have set up, I beg of him to compare the religious condition of England with that of France, or Italy, or Austria, and he will probably find that for one educated individual whom he meets in the first of these countries, he will meet 50 or 100 in either of the other three."

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 30, 1839.

We have before us the Report of the Society for the Propagation of the Gospel in Foreign Parts for the year 1838; and its details are comforting and satisfactory, as well from the evidence they afford of a spreading and deepening interest on the part of the British public for the spiritual welfare of our Colonial possessions, as from the proofs they so abundantly furnish of marked and gratifying success in the vast and extending sphere of their christian enterprise. This venerable Society was established by Royal Charter in the year 1701; so that one hundred and thirty-eight years have elapsed since first it entered upon "the field of the world," which, when we regard the vast extent of the British dominions, it may with propriety be said to embrace. If in former times, with limited means at its command and peculiar obstacles to encounter abroad, its operations were not marked by results peculiarly striking; yet in looking back upon its earlier days of Christian effort, it must be a great and lasting consolation to reflect that to this effort is mainly to be ascribed the foundation of the Church in the United States of America,—the dropping of that precious seed which has since grown up into a great and goodly tree. Events have subsequently occurred calculated to impair its efficiency and retard its progress; but it has nobly struggled against them all, and in the energy of its exertions at home and the magnitude of its operations abroad, it may be said to have "renewed its youth like the eagle's," and after a partial slumber to have aroused itself to the spiritual contest as "a giant refreshed with wine."

In the East Indies,—including Calcutta, Madras, Bombay, Australia, and we may add the Cape of Good Hope,—many labourers of this Society are zealously prosecuting their Missionary work; and we have but to peruse the spirit-stirring letter of the excellent Bishop of Calcutta, which appears on our first page to-day, to learn how much success has crowned the labours of these undaunted servants of the cross. On the one conspicuously favoured but now long benighted East, the "Sun of Righteousness" seems again to be "rising with healing in his wings;" and while round the standard of the cross Jews themselves have begun to rally on the very spot where the Saviour died, the Hindoo is forsaking his pagoda for the temple of the living God, and casting away his idols is pressing for admission into covenant with Christ. To the planting of a Middleton, and the watering of a Heber, the God of blessings is vouchsafing indeed an abundant increase; and if, in his inscrutable Providence, those shining lights have been removed from the Eastern church, a successor has been provided in Bishop Wilson who, with a mind and energy able to grapple with every difficulty, possesses a fervour of zeal and a glow of piety which animates all around him to press on with an unquenchable ardour in their efforts to pull down the strong-holds of Satan and build up in their room the impregnable fortress of Christian truth.

Although, some weeks ago, we gave a brief account of the extraordinary success which is attending the episcopate of Dr. Wilson in the East, in the conversion of thousands to the Christian faith, we need offer no apology to our readers for presenting to them entire the admirable letter in which the particulars of that success are de-

tailed. It cannot fail to be perused with interest by all; and it ought to stand permanently recorded—as a triumphant fact in modern ecclesiastical history—in every journal specifically devoted to the cause of "Christ and his Church."

In the Report of the Society before us, the correspondence of the Bishop of Calcutta holds a prominent place; in which, amongst many other very gratifying particulars, is contained an interesting account of the progress and usefulness of the College at Calcutta established under the auspices of this Society. The best results are naturally to be anticipated from the education of native youth for missionary work in the Indian dioceses; and that the College established for that specific object is admirably realizing these expectations, the allusions to the successful labours of the native teachers in the letter on our first page, would sufficiently prove. We have, however, this further testimony in the correspondence of his Lordship with the Society for the Propagation of the Gospel:—

"It was delightful to see these lads, only fourteen months at College, vying with those of European extraction, who had been two or three years. Those young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid, in a manner perfectly surprising and with a justness of English pronunciation which increases the pleasure. Concise only, if it be possible, in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers; then their knowledge of the Old Testament, which was proved to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; and it would have charmed any of the members of the venerable Society, could they have been present."

With such a frame-work and organization of our Missionary plans in the East; with such prelates to superintend their operation, and such ministers under them to carry them into execution,—men, of all orders, single-hearted, devoted and self-denying,—we cannot but hope to see the power of England strengthened and settled in those dominions by the best and most enduring of ties; and, more glorious achievement, the foundations laid of a mighty Christian influence which, spreading and increasing throughout those vast regions, will accelerate the period when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The West as well as the East Indies have long been a field of the Society's labours; and while many of their missionaries are actively and usefully engaged in those islands, independent of the parochial clergy who, in some cases, are sustained by the local Government, Codrington College in Barbadoes is working out similar results to those which are so cheerfully detailed in the account of Bishop's College at Calcutta.

In British North America, the operations of the Society include the Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, the Bermudas, Cape Breton, and Prince Edward's island. In all these important portions of Her Majesty's dominions, labourers of the Society are to be found; and however inadequate their number is to the spiritual destitution to be supplied, proof is afforded sufficiently gratifying of the philanthropic intentions of the Society, and that their exertions in the cause of the Gospel are only bounded by their pecuniary resources. These, from the late published Reports of the Society, we are glad to perceive are rapidly increasing;—an evidence that the eyes of the people of England are opening to the magnitude and importance of the work to be performed, and that they regard the dissemination of the principles of the Gospel—so clearly embodied in the principles of the Church of England—as the surest means that can be adopted for binding our Colonial possessions to the Crown.

In the Province of Upper Canada it has been frequently demonstrated that 100 additional clergymen would find immediate employment amongst welcoming flocks; and the Letter of the Lord Bishop of Montreal to the Earl of Durham, which we conclude to-day, states that the services of twenty additional missionaries are required in Lower Canada. To secure the maintenance of these 120 additional clergymen, the annual sum of £12,000 would be required to be furnished from the Mother Country,—thus affording to every labourer employed in this manner, a stipend of £100 sterling per annum. We are far from meaning that the income of the clergyman should be limited to this scanty sum; but we consider that the residue which would be required to afford him a comfortable maintenance, should be supplied from local resources.

The amount necessary for ensuring the services of 120 additional clergymen in the Canadas, viz. £12,000 per annum, may seem to be large; but what is it when contrasted with the wealth of thousands in the Mother Country? If, for example, an hundred and twenty individuals in England should, by contributing for this object £100 each per annum, effect at once what is required to be done,—need we say that this is an amount which could, without the slightest inconvenience, be spared by twenty times one hundred and twenty amongst the wealthy and the benevolent of our father-land? As we have reason to believe that this is a suggestion which, to a certain extent, will be acted upon,—we would recommend its appropriation for a given time, say ten years; at the expiration of which, the produce of the sale of the reserved lands—supposing them all to be sold—would (even after admitting the fullest extent of the Church's possible loss of her rightful interest in that property) afford something towards the alleviation of that individual burden, as well as meet many of the additional demands which would of necessity arise. We repeat our belief that there are many individuals in England prepared to act upon this suggestion; but while we invoke their assistance with all the earnestness of conscious want, it is not to be supposed that we mean to exempt ourselves from all charge in this matter. The contributions on the spot for the erection of Churches,—the building of Parsonage-houses,—and a fixed annual appropriation towards the maintenance of the clergyman, which, as a general rule, should be insisted upon, would amply occupy all the local resources which, taking into account the difficulties to be struggled with by the inhabitants of a new country, could possibly be brought to bear upon this desirable and highly appreciated object.

The meeting of our Legislature is appointed to take place on Tuesday next; and although we are not without an anticipation of what will be recommended as the prominent object of their deliberations, we shall withhold any remarks we may feel it a Christian duty to offer, until such recommendation is announced, as is expected, from the Throne.

There never, perhaps, was a time when, from the peculiar position of these Provinces and the very doubtful character of the policy which will probably be suggested in mitigation of our acknowledged difficulties, we stood more in need of a special direction from the Father of lights in the public deliberations about to be entered upon. Individual Christians should be earnest in their prayers that a divine illumination may be present with our statesmen, while the Church is not neglectful of her duty to call steadily upon her members to unite in the petition that "all their consultations may be directed and prospered to the advancement of God's glory, the good of his Church, and the safety, honour and welfare of our Sovereign and her dominions."

But while the Church faithfully performs her part,

and while, with every humility, we urge upon individual christians the performance of the same duty, we must be allowed to press this obligation as peculiarly incumbent upon the members of the Legislature themselves. We do not allude to this obligation as simply resting upon them in their individual capacity; but that it is a solemn duty—which, in the sight of heaven, it cannot but be sinfulness to neglect—to invoke, in their public and collective capacity, the indispensable blessing of heaven. We have adverted before to the serious reproach under which our House of Assembly labour, of dispensing with the services of the sacred functionary who was, in former times, accustomed to offer up in their name those petitions to the throne of grace with which the business of life should always be preceded. We hope, however, that this is a reproach which will not be suffered to attach to them any longer. Although at the "eleventh hour," we trust that some member of that Honourable House will be found endowed with that becoming spirit of Christian boldness, who will stand up in his place and vindicate the character of this professedly Christian Assembly, by proposing the immediate restoration of its lawful chaplain. We can hardly believe that such a proposition will fail; but if it should unfortunately meet with a negative, the individual who makes it, and all who second him in the Christian effort, will feel that they at least have discharged a solemn duty.

In reply to our respected contemporary, the Editor of the Kingston Chronicle, we beg to state that the information we gave some weeks ago in regard to the improvement in the Revenue, was received—just as we stated it—from a gentleman who had every opportunity of ascertaining the fact with which we were so obligingly furnished. We are not in possession of any further particulars upon the subject; but during the approaching session of the Legislature, it is probable that such details will be furnished as will, substantially at least, confirm the gratifying information we had announced.

COMMUNICATIONS.

For the Church.

SIR JOHN COLBORNE.

The following remarks on the character of our late excellent Governor General were offered, after his departure, from the pulpit of Christ Church, William Henry, in connection with, and at the conclusion of, a discourse on the words of the prophet Daniel, 6th chapter and 10th verse:—

"And now, my brethren, in conclusion, perhaps the best practical application that can be made of the subject that we have just considered, will be a brief and passing notice of one who has recently gone from amongst us, and to whom this tribute of respect is most justly due;—of one, whose private character and whose public station were not unlike those of Daniel's; and who, like the latter, was a man of prayer and a man of God. In seizing the first opportunity since his departure of this publicly speaking of our late excellent Governor, no possibility exists of its being attributed to unworthy motives; for now that we shall see his face no more, to say of him what his character merits, is but truth and may be profitable, where else it might have been regarded only as flattery or have been connected with interested and improper motives.—In losing Sir John Colborne, we have indeed lost a really great and a truly good man. In his character was prominently blended the inspired account of two of the Lord's people of old: what was written of Barnabas and of Cornelius, was eminently true of him.—"He was a good man, full of faith and of the Holy Ghost, and one that feared God with all his house, giving much unto the people, and praying to God always."—I speak not of him now as the tried and faithful and war-worn veteran of a hundred fights; I regard him not as covered with the laurels of victory, gathered in many a hard fought field; or as glittering in the honourable insignia toly won by his prowess in arms. In these and other respects, his own has now become a part of his country's history. And not a quarter of the globe but can testify that his military career has been brilliant beyond that even of most of his gallant comrades in arms. Nor get do I speak of him now as the patriot and the civil ruler, having his country's weal at heart, and by his excellent judgment and paternal sway elevating those portions of the British Empire over which at times he has successively presided, to a high degree of earthly prosperity. These are subjects better fitted for others to discuss on than myself. It is simply in his character as a Christian and a man, unaccompanied with the insignia of military rank or with the appendages of civil authority; it is as one renewed by the Spirit of God and made an humble, sincere, and devoted follower of the Lord Jesus Christ, that I would now consider him, and that he himself appears to most advantage. To have seen him, as was constantly the case, daily leading his whole household in family prayer; or again, at their head, approaching, as was invariably his custom, the table of his crucified Lord; to have seen him, in his high and consequently dangerous and ensnaring station, yet maintaining a close and consistent walk with God, was a sight more truly glorious than were his noblest achievements, or than were all the honours won by him at Badajoz, Coonra, or when gallantly heading his own 52d he was foremost in meeting his country's foes in the deadly field of Waterloo. Religion with him was no mere form or empty name, but a vital and governing principle; he carried it into every day business of life, and was actuated by it in his whole conduct. And yet, there was nothing like pride or ostentation about him; on the contrary, he was one of the most retiring and unostentatious of men. It was saying much in his favour—but not more than the truth—that was spoken of him by one at present in these Provinces, himself high in command and also greatly distinguished:—"I have known Sir John Colborne for now more than twenty years, and he was always in private life one of the most humble-minded and unostentatious of men; and yet one of the coolest and most determined in the hour of peril that I ever knew." And as he feared God and loved the Lord Jesus in sincerity and truth; honouring him in all his ways, and making his word the man of his counsel and the rule of his life; so did he experience the fulfilment of the divine promises. He knew the blessedness of the man to whom the Lord imparteth not sin, and he found made good the promise, "Them that honour me I will honour." God did indeed put signal honour, and crown with eminent success, all that his servant did,—making him instrumental, both as a civil ruler and as military commander, in effecting what others had failed to accomplish. His house was the abode of peace and of great domestic happiness; for it was like the house of Lazarus, and Martha and Mary; it was the abode where Jesus dwelt; it was a house where the head, like Joshua of old, had declared,—"As for me and my house we will serve the Lord." A striking contrast this to what passes in many an irreligious home around, where ungodliness is rife and discontent and unhappiness prevail. He of whom I speak has set you, in the high station that he occupied, a very different example. And one main cause, perhaps the source of difference, was this;—he, like Daniel, both privately and in his family, habitually "knelt upon his knees to pray;" and at the same time "gave thanks before his God." He has now gone—and probably for ever—from the land which he so eminently served, and where he was so universally beloved; and whilst with many thousands in both Provinces, we cordially repeat the fervent wish—"God bless him;" may the Lord incline your hearts, in so far as he followed Christ, to go and do likewise."

THE MOHAWK MISSION.

To the Editor of the Church.

REV. SIR,—The following particulars of a late meeting of the Western Clerical Society have been committed to paper under the impression that they may prove interesting to some of your readers. The meeting was held on Wednesday, the 13th inst., at the Mohawk Parsonage, where we were hospitably entertained by the Rev. Abraham Nelles, one of the worthy Missionaries to the Six Nation Indians on the Grand River. The first day of our meeting was spent, agreeably to the rules of the Society, in read-

ing and discussing a certain portion of Scripture, and in the consideration of various matters connected with the interests of the Church in our respective parishes. We were first of all, however, reminded of our Ordination vows by the rehearsal of that solemn service, which cannot fail to produce on any reflecting mind the most serious and salutary impressions. The room in which we were assembled recalled to the minds of many who were present, recollections of a melancholy nature. The last visit they had paid to the Parsonage had been during the life-time of their lamented friend and brother in the ministry, the Rev. R. Logges, who, having obtained leave to visit his native country for the benefit of his health, was not permitted, in the providence of God, to return to the scene of his missionary labours.

On the morning of the following day, before attending Divine Service, we visited the Mohawk Institution, a building near the Church, where about twenty Indian children are boarded and instructed gratuitously in all the branches of a plain English education under the auspices of the New England Company. The boys of the first class were examined in reading in the New Testament, and afterwards in the Catechism in broken questions, and acquitted themselves in both in a highly creditable manner. In writing arithmetical many of them had attained great proficiency, and would not suffer from comparison with any number of white children of the same age in our District Schools. We were particularly struck with the order and regularity of the school, and the neatness and cleanliness of the children, which reflect great credit upon the master and mistress of the Institution. In connection with the school there are several working-shops, where the different trades are taught to Indian boys, by experienced mechanics, with a view to introduce among the Indians a taste for the useful inventions of civilized society. Various articles of Indian handicraft were shown to us, executed in a neat and workmanlike manner,—an evidence, if any were needed, that the red children of the forest are not devoid of talent and ingenuity, nor incapable of industrious application to the arts and employments of European life. After having examined the various apartments of the Boarding-house, in all of which was visible the same air of cleanliness and comfort, we took our leave of this interesting establishment, deeply impressed with its importance and utility, and rejoiced to find it in such successful operation. If there be an individual so sceptical as to regard the poor Indians as a degraded race, but one remove above the brute creation, or so cold-hearted as to grudge them the zeal and fostering care of the Christian Missionary, I envy not that man either his head or his heart, and I would recommend him to visit the Mohawk Institution, where his infidel hypothesis will meet with a practical refutation.

At 11 A. M. the bell announced the hour of prayer, and we proceeded to the Church, an antique and venerable wooden building, one of the first places of worship erected in this Province. Upon entering, the same simplicity and antiqueness of appearance meet the eye. A single aisle divides the Church, on either side of which are ranged open seats or benches of a sombre colour.—At the extremity of the aisle stand the Pulpit and Reading-desk side by side, and a neat communion railing describes a semicircle in front. There are three Jews at the upper end of the Church, one of which was occupied by the surviving members of the Brandt family, and the other two by some of the oldest and most distinguished chiefs. Behind and over the pulpit are two tablets upon which are engraven in golden letters the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk tongue, and at the opposite end, immediately over the entrance, are affixed the Royal Arms,—a speaking memento of the inextinguishable loyalty of Her Majesty's Indian subjects.

Around the walls of this ancient temple have been pasted, by the hands, it is presumed, of some modern Missionary, with laudable zeal but questionable taste, several striking texts of Scripture, printed on white paper in large capital letters. The congregation, which was respectable in numbers (about one hundred and fifty being present notwithstanding the inclemency of the weather), consisted, with the exception of the Clergy and one or two other individuals, exclusively of Indians; the men were seated on the right hand, the women on the left. The service was commenced with the Hundredth Psalm, which was sung in Mohawk by the whole congregation, male and female. The devotional character of Indian Psalmody has frequently been the subject of eulogium, and deservedly so; for no one, I am persuaded, can listen to it without being forcibly struck with its plainness and deep solemnity. In all my experience, I have never been so vividly affected by sacred music,—no not even by the swelling peals of the deep-toned organ—as I was by the Old Hundredth Psalm sung by the Mohawk Congregation. The prayers were read with great fluency in the Mohawk language by the Rev. Adam Elliott, the zealous Missionary to the Tuscaroras, (another tribe of Indians about ten miles further down the River,) and the responses were made in a devout and audible voice by many in the congregation. The lessons were read out of the English Version by the Rev. J. G. Geddes, of Hamilton; and the sermon, which was delivered through an Interpreter, was preached by the Rev. W. McMurray of Dundas.

Having been engaged for six years or more in Missionary labour among the Indians at Sault St. Marie, the Preacher seemed perfectly at home in what would have been to many of his Brethren a novel and awkward position. His text was taken, with judicious selection, from John xiii. 16, and was expounded in an interesting manner and with studied simplicity of language. His audience listened with marked attention, and seemed to weigh with their characteristic gravity every sentence which fell from the preacher's lips. The Interpreter, who was an interesting and intelligent Indian, performed his part with great ability; to me at least, the celebrity with which he caught the Preacher's meaning in English and conveyed it in Mohawk to his hearers, was truly astonishing, and gained for him in my estimation the credit of being an extremely clever and sensible man. I had the satisfaction of learning afterwards that he bears a high character both for piety and intelligence.

Upon returning to the Parsonage-house we were shewn the Service of Communion plate belonging to the Church, which was presented to the Mohawk Nation by Her Majesty Queen Anne. It consists of a massy Silver Flagon, Chalice and Paten, and also a Silver dish which serves the purpose of a Font; each bearing the following inscription:

"Presented by Her Majesty Anne, of Great Britain, France and Ireland and of her Plantations in America, Queen, to Her Chapel of the Mohawks."

I cannot close my letter without congratulating my worthy friend the Missionary to the Mohawks, upon the interesting field of labour in which he is so happily engaged, and for which he is so admirably adapted. The Indians of his charge are an interesting race, and if, as has been ably argued by many intelligent writers, they are in reality descendants of the chosen people of God,—a fragment of the Ten Tribes scattered abroad; oh, how should our hearts yearn towards them—we the wild olive-graft, they the natural branches—oh, how should our zeal be kindled in behalf of those of their brethren, who are yet "the lost sheep of the house of Israel," "sitting in darkness and the shadow of death," their "souls fast bound in misery and iron;" and how fervently should we pray in the beautiful language of our Liturgy that God would "take from them all ignorance, hardness of heart and contempt of his Word," and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord.

I remain, Rev. Sir,  
Your humble Servant.

R. H.

ECCLIASTICAL INTELLIGENCE.

OPENING OF ST. MICHAEL'S CHURCH, BLACKBURN.—The ceremony of opening this building for Divine Worship according to the form of the Establishment, and by a regularly ordained minister, took place last Sunday. The church was so crowded, both in the morning and afternoon, that many persons were unable to obtain seats. The service of the day was begun by the con-

gregation singing portions of the 132d Psalm; after which the Rev. Dr. Whittaker, having previously advanced to the communion table, accompanied by the Rev. Anselm Paul Hughes, read the bishop's license. This document set forth the large and increasing population of the two hamlets of Brookhouse and Daisy Field, and the peculiar want of church accommodation under which they labour, and empowered the Rev. Dr. Whittaker, the Vicar of Blackburn, and his curate or curates, or any or all of them, to perform Divine Service, according to the rites and forms of the Church as by law established, in that building, recently used by a certain body of Dissenters called Wesleyan Methodists, but now and henceforth to be called St. Michael's Church. We cannot but congratulate our fellow-townsmen on this auspicious event; for the want of church accommodation in the eastern part of the town has long been a crying evil. The minister appointed to the superintendance of this church and district is the Rev. Anselm Paul Hughes, and we understand that the Pastoral Aid Society has granted £100 a-year towards his stipend.—Blackburn Standard.

CHURCH BAZAAR AT WAKEFIELD.—The bazaar, in aid of the funds of the Holy Trinity Church (now in course of erection in this town,) was opened on Wednesday last, at noon in the splendid saloon of the Newport Exchange-buildings, and on no occasion do we remember to have witnessed a more earnest desire to render an exhibition of the kind worthy of the great object in view. The stalls or tables, were ranged round the entire of the room; the one immediately on the left of the entrance being devoted (on the first day) to the sale of articles of substantial clothing, the "donations from Harewood House." The display of articles for sale was exceedingly profuse; and some of them, especially the cabinets, screens, chairs, and ottomans, were superb. Further we may not venture to particularise, so interminable appears the list even at a glance. The main attraction of the exhibition was a splendid carpet. It is six yards square, worked in Berlin wool, by the following ladies:—Mrs. H. Dawson, Miss Fanny Drake, Mrs. Blakney, Mrs. Stott, Miss J. Stott, Miss Drake, Mrs. Thomas Lee, Miss Jones, Miss Hewitt, Miss Wainhouse, Miss Robinson, Miss Richardson, Mrs. Dodgson, Miss Smith, Miss Hargrave, Mrs. W. Dawson, Mrs. Jones, Miss Beckett, Miss Woodmald, Miss Wood (now of London), Miss Booth, Miss Lambert, Miss Crossland, Miss Haigh, Miss Holdgate, Miss Dawson, Miss Jackson, Miss Tootal, Miss Whitworth, Miss Kelley, Miss Irvin, Mrs. Lingard, Mrs. John Dawson, Mrs. Vaux, Mrs. Smithson, Miss Smithson, Miss Mary Smithson, Miss Hardisty, Miss Stocks, "A Lady from Rochdale," Miss New, Miss Hingworth, Miss Pindar, Mrs. Brown, and another lady whose name we could not procure. The borders were also worked by a number of ladies. To say that a production combined of fancy, so completed, excited attention, were a work of supererogation. It occasioned an excitement to such an extent that on the first day alone no less than 437 persons paid a shilling each for a view of it! How to dispose of so rich and rare an article was a matter of consideration. One hundred pounds were offered for it. It was at length resolved, wisely so, that it should be entrusted to J. L. Fernandes, Esq., to see if influence, perseverance, and persuasive eloquence, could do no more to crown the efforts of the ladies. "Success" is the motto to be emblazoned upon this emblem of beauty. In the course of Wednesday and Thursday, Mr. Fernandes succeeded in obtaining 75 subscribers, at two guineas each, thus gaining for the cause a third more than the original bill. This was beyond all expectation, and Thursday was the day of trial for the ownership, and few can imagine the intensity of feeling occasioned by the issue of the draw—prize or no prize. At length, a prize was announced, coupled with the name of Miss Stocks, of South Parade, and there was an instantaneous burst of applause, followed by a hearty clapping of hands, and huzzas. It was understood by many that if Miss Stocks (as well as others) drew this prize, she intended to present it to the noble head of Harewood House; and hence the feeling of approbation; for certainly a family enabled to be the proper trust for such a lasting work of art. A sum not less than £800 was realised on the first two days.—York Chronicle.

MADRAS.—The bishop, in a letter dated January, 1839, informs the society that he has admitted Mr. Von Dadelson and Mr. Schmitz into deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the society's missionaries in his diocese. The bishop concludes his letter thus:—"We have still many important stations unoccupied, and I cannot too earnestly impress upon the society the claims and necessities of Southern India. Continue to send us labourers fit for the work, and I humbly hope our labour will not be in vain in the Lord."

BOMBAY.—The report contains an urgent application from the bishop for missionaries from England, especially for the province of Gojuatz, where there are a considerable number of Indo-British. The following is the concluding paragraph of the bishop's letter:—"Let me, dear Sir, plead for Gojuatz. If you cannot send two missionaries, could you not send one missionary and a schoolmaster? I pray that it may please God to direct the hearts of some one to aid us."

On Thursday the new church, named the St. Catherine, in the town of Northampton, was consecrated by the Lord Bishop of Peterborough. On his lordship's return from the ceremony, he was presented with a memorial of congratulation on his attaining the episcopal dignity, which was signed by Dr. Butler, the chancellor of the diocese, and the clergy. Dr. Davys appeared much affected at the kind sentiments pervading the address, and returned thanks to the clergy present, assuring them of his love for the Established Church, and his great desire to merit their regard and co-operation.—Northampton Herald.

A new church has been completed in Park-street, Southwark, and was lighted up for the first time on Saturday evening. It is a large and commodious structure, with a handsome bell tower, 100 feet in height. The style of architecture is Gothic, and it is capable of accommodating 1000 persons. One-half the sittings are free. Adjoining the church is a range of lofty buildings intended for the new grammar school of St. Saviour's, corresponding with the architecture of the church. The old school-house opposite the ancient church of St. Saviour is to be rased to the ground; the site will be devoted to the enlargement of the Borough Market, and will considerably improve the appearance of that locality. The benefits of a moral and religious education according to the tenets of the Established Church will be extended to a larger number of scholars than the old school-house could accommodate. The new church will be consecrated in a few days by the Bishop of Winchester. The site was presented by Messrs. Potts, the vinegar-merchants. The church has been erected by the trustees of the late Mrs. Hyndman's bounty, at an expense of about £6000. The new school-house will cost about as much more, and will form an ornament to the district.

A splendid piece of plate, consisting of a candelabrum of solid silver, and weighing 200 ounces, was on Friday presented to the Rev. Robert Downes, M.A., by the inhabitants of Leamington Priors, Warwickshire, in testimony of his faithful services during the 18 years the rev. gentleman officiated as curate and vicar of that parish. Mr. Downes is now Rector of Fetcham, in Surrey.

GOVERNMENT GRANT.—PRINTING FOR THE BLIND.—Our readers are aware that Mr. Alston has already completed the printing of the New Testament, and many other works, in raised Roman letters, for the use of the blind. Some time ago he commenced the arduous task of printing the Old Testament; and having finished the Book of Genesis, he proceeded on a tour of all the institutions for the blind in England and Scotland, in order to ascertain the extent to which they were willing to aid him in this important work. With the exception of one, the directors of all the institutions expressed their readiness to assist him by taking a proportion of the different volumes in their progress through the press. Encouraged by this consideration, he made application to Lord J. Russell, as Secretary for the Home Department, for assistance from the Royal bounty to aid him in the accomplishment of this benevolent object. We are happy to state that the application was transmitted to the Lords of her Majesty's Treasury, who have been pleased to direct that an issue of £400 be made to him.

from the Royal bounty, for the purpose of assisting him in the prosecution of the work.—Scottish Guardian.

SOCIETY FOR RELIEVING THE HOUSELESS POOR.—This institution, after having saved many lives, is now in possession of property to be applied for the same purpose to the amount of £10,041 5s. 6d. Her Majesty the Queen Dowager is an annual subscriber to the amount of £10, and several people of the first rank in the country are amongst the contributors.

DIocese of Western New York. The proceedings of the new Diocese, as recorded in the present journal, have realized the hopes of the most sanguine friends of the Church, and afforded the most encouraging earnest of the future prosperity. The first part of Bishop Delancey's Address is an unadorned record of faithful services, of which the following is a summary.

I have preached eighty-two times in the Diocese and fifteen times in churches out of it. Administered the Holy Communion twelve times. Baptised four adults and two infants. Consecrated two churches. Instituted one clergyman. Ordained three priests. Confirmed four hundred and eighty-two persons. In the performance of these duties I have travelled about fifty-two hundred miles within the limits of the Diocese, and two thousand miles beyond it, making in all, inclusive of my visit to Auburn for the solemnities of the consecration, thirty-five hundred miles.

There remain to be visited, thirty-two churches, the most of which I hope, God willing, to visit before Christmas.—Churchman, N. Y.

BAPTISM.—Adults, 128. Infants, 467. Total, 595. CONFIRMED, 334. COMMUNICANTS.—Died or removed, 226. Admitted, 519. Present number 3196. MARRIAGES, 216. BURIALS, 354. SUNDAY SCHOOLS. Teachers, 274. Scholars reported in 28 parishes only, 1778. Four Parishes only make mention of Sunday School Libraries. These embrace 1013 volumes. Three parish Libraries are reported containing 559 volumes. CONTRIBUTIONS for various Church objects, 10,741 dls. 02 c. Of this amount there appears to have been raised for parish purposes the sum of 5,624 dls. 82 c. From about twenty parishes there appear to have been no reports made.—Gospel Messenger.

LETTER of the Lord Bishop of Montreal to the Right Honourable The Earl of Durham, upon the insufficient state of the Church in the Provinces of Upper and Lower Canada.

[Concluded from our last.]

Your Excellency, I doubt not, is alive to the necessity of bringing at last to an issue the long-protracted questions respecting the Clergy reserves, and putting an end to the painful and mischievous negotiations which must continue so long as those questions are left open.

I shall not presume to argue here the right of the Church of England to the exclusive benefit of that property, but I should be wanting in my duty to the Church, if I did not state my conviction of the existence of that right; at the same time that I think it but fair, that the Clergy of the Church of Scotland should look for some reasonable assistance from other resources at the disposal of the Government.

Against all idea of an equality of footing between the two Churches, I cannot do otherwise than earnestly and solemnly protest. If upon the manifestation of a spirit of rivalry in India, on the part of the Church of Scotland, instructions (of which a copy is in my possession) were sent to the Governor-general, declaring the impracticability of placing the two Churches upon a level, I conceive that the case is much stronger in favour of the Church of England in Canada.

The royal instructions having declared that Church alone to possess the character of an Establishment in the Colony;—part of these instructions having been cited in the Act 31, Geo. iii. c. 31, by which the Clergy Reserves are set apart, and the endowment of the Church provided for "according to the Establishment of the Church of England;"—this Act having been immediately followed up by the erection of the see of Quebec, and the constitution of the Diocese as a diocese in the same connection with the arch-episcopal see of Canterbury as any diocese within the province of Canterbury in England;—the subsequent Acts of the Government in the establishment of a Cathedral at Quebec, the formation of certain parishes of the Church of England, the division of the diocese into arch-deaconries, and the creation of corporations, consisting of the Church Clergy for the management of the reserves, having all been in harmony with the original purpose of the Crown, as stated above: I submit to the judgment of your Excellency, whether the guardians of the interests of the Church of England, in Canada, can conscientiously do otherwise than oppose themselves, by every means in their power, to an abandonment of her peculiar claims,—claims it is to be observed, of which the maintenance involves no burthen imposed for her benefit upon the members of other religious bodies, and no interference in any shape whatever with any but her own people.

A declaration on the part of Government of the privileges assigned irrevocably to the Church of England, and an extension, at the same time, of such just advantages to the Church of Scotland, as are compatible with the retention of those privileges by our own Establishment, would, in my humble judgment, be infinitely better calculated to heal the religious dissensions of the Colony than any temporizing course of policy, or any timid evasion of a question, which must at last be met in the face.

I cannot forbear, my Lord, from introducing some mention in this Report of the labours of our Clergy among the native Indians. There are two Clergymen stationed among the Six Nations on the Grand River, one at the Mohawk Village, and the other at Tuscarora. A Missionary has been sent to the Manitoulin Islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians. There are two other Clergymen, who combine this charge with that of congregations of whites; one in the Bay of Quinte, where a branch of the Mohawk tribe is established, and one who resides in Carleton, and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood. I have never seen more orderly and, to all appearance devout worshippers than among these Indian congregations which I visited; and I am among the fewest reason to believe that the ministry of the Clergy among them has been attended with very happy effects.

His Excellency Sir George Arthur is much interested in their welfare; and whatever the Government can do for their Religious improvement, their temporal comfort, or the education of their children, will, I am persuaded, be well and wisely expended. A great and promising field is here open to Christian philanthropy. A long debt is due to the Indians from the inhabitants of European descent, and it is by means such as those which I have just stated, that the reparation must be made. They have been uniformly loyal. The Mohawks preserve to this day, with much veneration, a set of communion-plate and other appendages of divine worship, which were given them by Queen Anne, when they were seated in the colonies which now form part of the United States of America. I shall be happy to think that your Excellency will not forget the claims of these poor people, in what you are engaged in doing for Canada at home.

The commands laid upon me by your Excellency, having immediately had reference to the Visitation of Upper Canada, upon which I was setting out at the time, I have forborne from troubling you with any details respecting the Lower Province. The observations, however, which I have submitted are, in great part, of common application to both Provinces; and although there is a smaller number of Protestants in Lower Canada, the Protestant portion of the inhabitants is constantly gaining upon the older increasing accessions from the British Isles, chiefly of Protestants; while the original settlers of the Colony experience no augmentation of their numbers from any extraneous source.

The Indians resident in Upper Canada, according to an Official return in 1833, amounted to 5,089 souls.

There has been no census of the population of this Province since the year 1831. At that time the Church of England population was estimated at 34,629 souls; the Church of Scotland population at 15,069; and the aggregate of all the non-episcopal Protestant Denominations, including the Church of Scotland, at 37,937. The Clergy of the Church of England are 44 in number, with 52 or 53 Churches and Chapels built or in progress. From 15 to 20 additional Clergymen would, I think, provide for the present wants of this portion of the Diocese. In Upper Canada, I believe that employment would be found for 100 beyond the existing establishment.

The petitions which are before your Excellency from the Clergy of both Provinces respectively contain suggestions which, if acted upon, would open the way for improving the efficiency of the Church Establishment in the Diocese; but, without some present aid from the Government, would be more tardy in their operation than the wants of the people would bear without detriment. Nothing can be less uniform and systematic than the manner in which a measure supply of Clergy is at present eked out and distributed over the Diocese. One portion are paid from the imperial treasury (the salaries to be discontinued one by one, as vacancies occur); another from local resources at the disposal of Government; another is composed of Missionaries from home; and there are four different religious bodies (besides an individual of singular zeal in the cause) to whom the diocese is in this way indebted; and another still, although an exceedingly small portion, are dependent, in whole or in part, upon the people. Thus the establishment of Clergy, imperfect and insufficient as it is, is made up by means of shifts and expedients, and to a great extent is without any permanent character; and the task of the diocesan in procuring supplies, and maintaining communication with the different parties who afford them, is complicated in a distressing degree.

I am thus led to a subject which I have reserved as the last to be brought under the notice of your Excellency. The care of this diocese is altogether too much for one man. Certainly one man cannot do justice to it, situated as I am. Your Excellency is, I believe, aware that negotiations have for some time been on foot for the erection of a separate see in Upper Canada. It is, indeed, high time that this measure should be carried into effect; and for whatever time I am to remain in the charge of the whole diocese, I really ought (and so, indeed, I ought in any case) to be placed upon a new footing. In executing the duties of the visitation in the two Provinces, I have travelled nearly 5,000 miles; the extreme points which I have visited in the length of the diocese being Sandwich, at the head of Lake Erie; and the Bay of Chaleurs, in the Gulf of St. Lawrence. Of the state of the communication in the interior parts of the country and among the new settlements, your Excellency is not without information. No provision exists for enabling me to employ a single functionary in conducting correspondence with the Government, the Clergy, and the Societies at home, keeping in proper order and arrangement the accumulating records of the see, or transacting those ordinary forms of ecclesiastical business which are proper to the episcopal office; and in those departments of labour where the Bishop can receive assistance from the Arch-deacon, I am deprived of this benefit, as far as Lower Canada is concerned, because, under the existing arrangements, I am compelled to hold the office of Arch-deacon myself.

The foregoing observations are submitted, with all respect, to the serious consideration of your Excellency. Should it be your desire to be furnished with statements in detail, taken from the returns of the Clergy, it will be my endeavour to prepare them with all practicable despatch.

I have, &c. G. J. MONTREAL.

Edin Intelligence.

No accounts have yet been received of the arrival of the British Queen.

STATE OF THE RELATIONS OF RUSSIA AND THE PAPAL SEE.

ROME, SEPT 26.—We learn from good authority that a new dispute will shortly be made public. The proposals made from Rome to the cabinet of St. Petersburg, while the Imperial Prince was here, seem to have not only been fruitless, but to have led to more decided hostility to the Roman Curia on the part of Russia. According to the most credible assurances, reports have been received here from the bishops in Poland, which leave no doubt that a systematic change in all the relations of the church in that country is carried on in St. Petersburg with the greatest energy and consistency.

Instead of being content, as is the case in the states that are the most independent of Rome, with giving legal force to the Papal bull, by a placet of the Sovereign, all and every communication between the ecclesiastical authorities in Poland and the Holy See is to cease, or, at the most, to be carried on only indirectly through the medium of the department of foreign affairs. All negotiations must fall unless this stumbling block be voluntarily removed by Russia. It is said, therefore, that, as there is no disposition at St. Petersburg to make this concession, an ultimatum was sent from Rome at the beginning of this month to the north, and that the Holy See was resolved, if it should not be listened to, to publish extracts from the negotiations, in the same manner as was done in the case of Prussia, solemnly asserting the rights of the episcopacy and the Pontificate, and appealing to the judgment of the Roman Catholic world. It seems that the Curia feels itself the more bound to take such a step as an opinion has been purposely and repeatedly propagated, that the Holy See easily yields to the Russian government in matters which are the most sacred, and on account of which it did not shrink from the breach with Prussia. The publication of some most important documents may therefore be shortly expected. Many persons think that the allocation on the subject will be made at the new year; others expect it much sooner.—Hamburg Papers.

We have the pleasure to announce the arrival in London, after an absence of twelve years from Europe, of Mr. Robert Schomburgk, who, during the last four years, has been engaged exploring in the colony of British Guiana, under the auspices of the Geographical Society; in the course of which time he has twice ascended the Essequibo, and explored that river to its sources, about 40 miles north of the Equator; he has also examined the Berbice and Corentyn rivers, in the former of which Mr. Schomburgk discovered the beautiful water lily now known by the name of Victoria regina. During his last journey, on which he was absent about two years in the interior, the traveller crossed the frontier to Fort San Joaquim in the Brazils, and ascended the Caruman mountains; thence returning to Pirarai, he journeyed in a north west direction to Koraima, a remarkably flat-topped sandstone mountain, rising 7000 feet above the sea; and by a westerly course to Esmeralda, on the Orinoco, thereby connecting his labors with those of Baron Humboldt in the year 1800, and materially changing the position of the sources of that river, as laid down in all our maps. Thence descending by the natural canal of the Cassiquiare to San Carlos, he embarked on the Rio Negro, and followed its downward course as far as Moura, from which place he ascended the Rio Branco to San Joaquim; thus completing a circle of upwards of 2000 miles, a great part of which was through a country hitherto almost unknown. In the course of this journey, Mr. Schomburgk collected many rare specimens in natural history, among others the *Sudis gigas*, one of the largest fresh-water fish, besides several other kinds which will be probably new to ichthyologists: in birds,

the Helmeted Chatterer, the Cock of the Rock, &c.; a large collection of insects, and numerous plants from the Rio Negro and the mountainous region of Koraima. Mr. Schomburgk is accompanied by three Indians, of different tribes, from the interior, and has brought specimens of their arms, implements and utensils.—Athenaeum.

NATIONAL EDUCATION. We embrace the earliest opportunity of laying before our readers the regulations by which the Committee of Council propose to distribute the Parliamentary grant for promoting national education. Our contemporary, the Patriot, now expresses great satisfaction that the government abandoned their plan of a normal school for the training of teachers; and also, that a government inspection of schools has been announced, "without any interference with the religious discipline or tuition." Yes, but to whom are we indebted for this? Would the government have given up their favourite project of a normal school, with its provisions for encouraging Popery, for any less cogent reasons than the powerful opposition which the announcement of their views called forth? And would they, in the next instance, have exempted religious instruction and discipline from their proposed inspection, if they had not been compelled to make this second important concession by another most intelligible manifestation of the public disapprobation? Assuredly not.—The very opposition against which our contemporary levelled his fiercest denunciations has produced those important results, on account of which he now congratulates his readers. Still, however, in his judgment there remains some ground for apprehension. He concludes, "Much—we were going to say, everything—will now depend upon the character of the inspectors that shall be appointed by her Majesty's government." Indeed!—Then on his own showing, the National School Society may possibly have some worthier reason than his charity imagines for hesitating to admit the government inspection into their schools. We forbear, for the present, offering any comment of our own on these new regulations; and shall only further request our readers to notice that the sum placed at the disposal of the committee on education for the present year, is £30,000, while the sum of nearly £50,000 was applied to meet the applications already made.—The Watchman.

THE SOLAR SPOTS. The surface of the sun has of late presented a very striking and diversified aspect, when contemplated through a powerful telescope. The spots of all descriptions by which its disc is diversified have been numerous, and some of them much larger than have been observed for several years past. On Monday, the 2d ult., almost the whole surface of this luminary seemed to be diversified with large and small spots of every description peculiar to the sun. A cluster containing four or five very large spots, and about 30 or 40 smaller ones, disappeared from the western part of the disc on Tuesday, but a very great number of both large and small spots still remain. At present (Oct. 4) there is a very large cluster, approaching the centre of the disc, which consists of about 18 large spots, the smallest of them not much less than the size of the earth, and some of them much larger.—Besides these, there are within the compass of the same cluster above 80 smaller spots, which can be distinctly counted by means of an achromatic telescope, magnifying 120 times, making about 100 spots in all within the limits of one cluster. The smallest of these spots cannot be less than from 500 to 900 miles in diameter.—One of the spots which lately passed off from the western margin of the disc measured about the 1-30th part of the sun's diameter, and consequently must have been about 30,000 miles in diameter, or nearly four times the diameter of the earth; and, if it is to be considered as a solid body, it must be above 60 times larger than the earth. It contained an area of more than 700,000,000 miles. Besides the cluster noticed above, there are five other clusters near the western degree of the disc, containing several large, and a number of smaller spots, amounting in all to about 70 or 80; so there are at present nearly 200 spots, great and small, diversifying the surface of this luminary. The largest cluster will likely remain for about eight days longer before it disappears from the western limb. Some of the other spots will disappear in the course of three or four days. There are indications of other clusters about to appear on the eastern limb. Each of the larger spots has a dark nucleus, surrounded with a penumbra, or fainter shade, nearly of the same shape as the nucleus. Some of the nuclei appear nearly round, others elliptical, others conical, and some of them are divided in the middle by a bright streak. When these spots are near the margin of the sun, they appear surrounded with a mottled appearance, such as is seen on some parts of the lunar disc, evidently indicating elevations and depressions, or, in other words, mountains and vales of very great magnitude. These mottled appearances generally precede the appearances of spots on the eastern limb, and plainly shew that there is a very great diversity of surface and scenery on this magnificent orb, and that changes and operations of inconceivable magnitude are continually going forward—probably for the purpose of preserving this central body in a proper state for diffusing light and heat, and other influence, to surrounding worlds. Four or five of the larger spots may be distinctly seen by means of an opera glass which magnifies about two or three times, and even by the naked eye, provided a colored glass is interposed between the eye and the sun, or a common plain glass, smoked with the flame of a candle. Correspondent of Dundee Advertiser.

MEXICO. The New Orleans papers of the 9th contain advices from Matamoros to the 1st, from Tampico to the 19th ult., and from the City of Mexico to the 20th of October.

The accounts agree in describing the republic as generally tranquil, and as presenting every prospect of reviving and active business. At Tampico and Matamoros there was but a small amount of foreign merchandise, and a brisk demand was looked for. The brig Driscoll sailed from Tampico for New York on the 29th of October, having on board 600,000 dls. in specie. The British packet that sailed a few days before had a million and a half, and a British frigate was to sail in a few days with two millions. Conducts with specie from the interior had arrived also at Vera Cruz.

On the night of the 30th October the French brig Fanny was cast away near Vera Cruz. M. Lalance, her captain, a lady passenger, and one of the crew were drowned. The Federal Colonel Lemus and his companions were in prison at Matamoros, awaiting their trial by court martial. Private letters speak of conspiracies detected at Mexico and Tampico, and of arrests made by order of the government, but these accounts are very indefinite and perhaps not to be relied on. On the 11th of October, the Mexican Congress passed a law authorizing the President to borrow 800,000 dls. to meet the deficit in the revenues. The vessels bringing this last intelligence to New Orleans brought also about 91,000 dls. from Tampico, and 60,000 dls. from Matamoros.

COLONIAL. The Legislature of Nova Scotia is summoned to meet on the 31st December, for the despatch of business.

H. M. brig Ringdove arrived at Halifax on the 6th inst. in 12 days from Quebec—the parried company of Gaspe with the Figue.

THE BOUNDARY QUESTION.—The Woodstock Times of the 16th inst. says,—"Late last evening three of the Boundary Commissioners, Messrs. Featherstonhugh, Hansard, and Wightman, and their assistants, arrived here in canoes from the Tobique, and proceeded en route to Head Quarters. We understand that they are from the eastern section of the country, but we have not been able to learn anything definite with regard to their explorations in that region. Col. Mudge left Quebec for New York a short time since, from whence he sailed for England."

We are informed that one of the incendiaries connected with the burning of the church at Grand Manan, is now in custody.—St. Andrews Standard.

STEAM COMMUNICATION TO BOSTON.—It will be seen by an advertisement inserted in another column, that the new steamer North America, to which we referred in our last, will leave St. John for Boston on Monday next, and is advertised to return on the Saturday following. In our notice of last week, it was inadvertently stated, that the cost of the steamer had been from sixteen to eighteen thousand dollars, instead of pounds.—Fredericton Sentinel, 16th Nov.

The brigands on the northern borders so preposterously denominated "patriots," are said, and believed to be preparing for their murderous operations upon the peaceable people of the Canadas during the winter, and General Scott is now on a tour of reconnaissance upon the line. We have only one single remark to make upon this subject. If the Canadians themselves choose to risk a revolution and its consequences in an attempt to establish an independent government, it is none of our business. Let them battle with the ten thousand British bayonets now ready to argue the point, to their heart's content; but Americans who embark in such an enterprise, are in our opinion very justly deserving the ignominious fate that awaits them—or will await them, if the Provincial government does its duty as faithfully as we know the loyal troops will do theirs. The American government has not a shadow of justification on its side in a conflict like this. Every thing is against us—national law, justice, and, as we believe, the intrinsic merits of the case. We are for liberty in its best and broadest sense, but we are not for the liberty of doing injustice to our friends, and the liberty of making fiends of ourselves.—N. Y. Gazette.

REVIEW OF THE MONTREAL MARKETS FOR THE WEEK ENDING, Saturday, November 23, 1839. We sit down to edit our weekly review of the Markets, but find so little doing at this season of the year, that we shall hereafter only notice such transactions as we conceive of importance. ASSES.—The season for shipment having closed, this article has come down to its winter price, and may be quoted as follows—Pots 21s @ 22s, and Pearls 26s @ 27s.

FLOUR.—There has been rather an active demand for Flour within the past two days, and we have heard of sales having been effected at 35s cash—the quantity in first hands is light at present, but if the navigation continues open for another week we shall have a good supply, as we learn there are upwards of 20,000 barrels to come down yet.

PROVISIONS.—We can hear of no sales of moment of either Pork or Beef; very little doing in Butter, and at a lower price, say 8 1/2 lb.

TALLOW.—Some 100 @ 120 casks have changed hands this week at 9 1/2 lb.

EXCHANGE.—The banks have advanced the rates to 9 1/2 per cent for bills on London; and reduced the premium for Drafts on New York to 2 per cent. We have no change to note in the money market.—Courier.

Comparative statement of arrivals, tonnage and passengers at the Port of Quebec to the 20th Nov. inclusive, for the years 1838 and 1839.—

	Vessels.	Tonnage.	Passengers.
1839.....	1171	368,472	7320
1838.....	1125	343,872	2995
More this year,...	46	24,800	4325

The ship Mountaineer, Cockburn, from Quebec to Sheerness, is lying disabled off Green Island, with loss of rudder, and the British America steamer started this morning to bring her up.—Quebec Transcript.

From the Toronto Patriot, November 22nd.

We have to announce the arrival of His Excellency the Governor General, who reached this City per Steamer Traveller, yesterday morning about ten o'clock, and was received at the Garrison wharf with the usual honours.

This day at 12 o'clock, His Excellency the Governor General proceeded in State to the Executive Council Chamber, accompanied by the Lieutenant Governor, and attended by the Officers of His Excellency's Staff. His Excellency was received by a Guard of Honour of the gallant 32nd Regt. with the customary formalities. In the Council Chamber, the Members of the Council—the Lord Bishop—the Vice Chancellor and Judges—the Crown Officers—the Mayor and Corporation—the College of Physicians and Surgeons—the Principal of U. C. College—and the Heads of Departments generally, were waiting for His Excellency's arrival.

His Excellency having taken his seat, his Commission of Governor General was read by the Provincial Secretary, the Hon. Mr. Tucker—after which the oaths were administered to His Excellency by the President of the Council, Hon. Mr. Sullivan, at the conclusion of which ceremony, a salute of 21 guns was fired from the Royal Artillery, stationed in front of the Public Buildings—His Excellency the Governor General then administered the oaths to the members of the Executive Council—and finally, the Lieutenant Governor placed in the Governor General's hands the Public Seal of the Province—His Excellency having been introduced to the public functionaries assembled, the ceremonies were concluded.

This business having been dismissed, His Excellency the Governor General received the Mayor and Corporation, who presented him with an Address, which, with His Excellency's Reply we give below.

His Excellency left the Council Chamber with the same formalities that were observed on his entrance, and on entering his carriage, was cheered by the persons assembled to witness his departure.

His Excellency the Governor General is a younger looking person than we expected to see—he is apparently about thirty-five years of age, and his appearance strikingly intelligent and agreeable. His Excellency wore a civil uniform of blue, superbly embroidered with massive gold lace. He received, with most urbanity, the gentlemen introduced to him. We are sorry to notice that His Excellency appeared to labour under severe indigestion.

We learn that the Respectables, headed by Messrs. Hincks & Co., are already in ecstasies of what they call the promising tone of His Excellency's reply to the Corporation Address—for our part we see nothing in the reply calculated to alarm the minds of the Conservative Public—we cordially subscribe to His Excellency's principles of equal justice to all Her Majesty's subjects—for if equal justice be administered, who could, we ask, desire more, or desire better?

THE ADDRESS FROM THE CORPORATION. To His Excellency the Right Honourable CHARLES POULETT THOMSON, one of Her Majesty's Most Honourable Privy Council, Governor General of all Her Majesty's Possessions in British North America, &c. &c. &c. MAY IT PLEASE YOUR EXCELLENCY.—We, Her Majesty's loyal subjects, the Mayor, Aldermen, and Commonalty of the City of Toronto, influenced by the respect due to the Representative of our Gracious Sovereign, beg leave to congratulate your Excellency on your arrival in this City.

Amidst the doubts and uncertainty which the frequent changes of Governors and Lieutenant Governors of these Provinces, and of the policy of the Imperial Government with regard to them, have created in the minds of the loyal and well-affected Inhabitants, we would fain hail the arrival of your Excellency as the advent of a more certain and prosperous condition of our commercial, social and political relations, which will restore prosperity to the commerce and agriculture of the Provinces—give a new impulse to internal improvements, and encourage the emigration of our loyal fellow subjects from the mother country to this important appendage of the British Crown.

Having understood that one of the principal objects of your Excellency's visit to this Province, and of your assuming the government thereof, is to ascertain the state of public opinion upon the question of the proposed Legislative Union of the Provinces of Lower and Upper Canada, we beg respectfully to express our conviction, that any Legislative Union, which shall not be predicated upon the ascendancy of the loyal part of the Inhabitants, or which

shall give to that portion of the population who, from education, habits and prejudices, are aliens to our nation and our institutions, and to that part of it more particularly which has been engaged in open rebellion or treasonable conspiracy against the Government, the same rights and privileges, will the loyal British population of the Provinces who have adhered so zealously and faithfully to the risk of their lives and property, to their Sovereign and constitution would be fatal to the connexion of these provinces with the parent country.

Faithful in our allegiance to our Sovereign and calmly and earnestly determined as far as depends upon us, the highest municipal in the province, to perpetuate the connexion with the parent state, your Excellency may confidently rely on our cordial support in whatever measure you may think advisable to adopt tending to maintain that connexion and to uphold the cherished constitution under which we live, and which we are firmly resolved to the utmost of our power to preserve inviolate and unchanged.

JOHN POWELL, Mayor.

Council Chamber, Nov. 18, 1839.

HIS EXCELLENCY'S REPLY. Gentlemen,—I thank you for your congratulations on my arrival in this Province.

I trust that the information which I shall acquire during my stay here may enable me to recommend such measures as may promote the agricultural and commercial interests of this important Province; among those measures the re-union of Upper and Lower Canada appears to me the most essential, and you have been rightly informed that one principal object of my mission is to determine in what manner it can most safely and most advantageously be carried into effect; that measure is recommended by Her Majesty's Government from a deep conviction that it will cement the connexion between the Colonies and the Parent State, which it is the firm determination of Her Majesty to maintain inviolate, but to be of permanent advantage, it must be founded upon principles of equal justice to all Her Majesty's Subjects.

For this, and for all other measures having in view the advantage of these Provinces I shall confidently rely upon the support and co-operation of the people of Upper Canada.

From the same.

His Excellency the Governor General held a levee on Monday, at Government House, on which occasion the gentry of the city and neighbourhood attended, to pay their respects. His Excellency, we heard, appeared in good health, and received his numerous visitors with dignified courtesy.

The Merchants of the City, we are glad to find presented an address yesterday to the Governor General—and which with the reply we give below. The mercantile community of this Province comprehends a large body of intelligent and influential men, whose prosperity is inseparable from the general welfare of the country, and from the Governor General, himself bred a British Merchant, the commercial interests of the Colony will, we are assured, receive every encouragement and assistance. The address was read by the President of the Board of Trade (G. P. Ridout, Esq., of the firm of Ridout, Brothers,)—and His Excellency, after concluding his reply, was pleased to express himself, as highly gratified with the commercial appearance of the City of Toronto, and as deeply impressed with the importance of maintaining the commercial and agricultural interests of the Province.

ADDRESS OF THE MERCHANTS OF THE CITY OF TORONTO TO HIS EXCELLENCY THE GOVERNOR GENERAL. To His Excellency the Right Honourable CHARLES POULETT THOMSON, one of Her Majesty's Most Honourable Privy Council, Governor General of all Her Majesty's Possessions in British North America, &c. &c. &c. MAY IT PLEASE YOUR EXCELLENCY.—We, the Merchants of the City of Toronto beg most respectfully to offer you our cordial welcome to this City, we request you to accept our sincere wishes for your personal welfare, and a happy issue to the important and difficult mission entrusted to your charge by our beloved and most gracious Sovereign.

In approaching your Excellency with this address, we beg to express our unshaken loyalty, our devoted attachment to Her Majesty, and to our inimitable Constitution, and to assure you of our earnest desire to perpetuate the Parent State and the Colony those ties which bind us to each other.

We cannot but deplore the present unsettled state of the country, viewing its condition in connexion with the late unnatural rebellion and foreign aggression; and we most anxiously await the opportunity of proving its capability for commercial and agricultural advancement; relying upon your Excellency's intimate knowledge of Commerce, and of the remedy to be applied where a derangement exists, we fondly anticipate they will be brought about during your Excellency's Administration.

As a body of Merchants we look forward with a high degree of satisfaction to your Excellency's consideration, by personal observation, of those capabilities of increase in imports and exports of which Upper Canada is susceptible. These appendages of the British Crown with which it is our happy lot to be connected, present a magnificent field for enterprise; the wealth and resources of the country as yet undeveloped, are allowed to be unexpressed in any other portion of Her Majesty's dominions, and the facilities for improvement by means of the majestic Lakes and Rivers with which the country is intersected could be rendered available for the furtherance of Commerce and the general wealth and prosperity of the people.

By the encouragement of Emigration and the introduction of British Capital, this fine Province would, blessed with peace and the protection of the laws, naturally become a wealthy Agricultural and Commercial country.

The distinguished abilities and attainments of your Excellency lead us to feel satisfied that we have the happiness of seeing among us, one whose extensive practical knowledge will enable him, in connection with our estimable Lieut. Governor, to propose measures which will lead to the development of the vast resources of this Province, a subject which we reject to say has hitherto occupied too little attention.

All of which is respectfully submitted.

Toronto, Nov. 21, 1839.

HIS EXCELLENCY'S REPLY. Gentlemen,—I thank you sincerely for your congratulations on my arrival in this Province.

I receive with pleasure the expression of your attachment to the British constitution and government, and of your desire to perpetuate the connexion between these Provinces and Great Britain—you may feel assured that it is the firm determination of Her Majesty's Government to preserve that connexion inviolate, and that it will be my most anxious endeavour to cement and strengthen it by every means in my power.

I shall devote my best attention to the Commercial and Agricultural interests of Upper Canada, and I shall be most happy if the practical knowledge of Commercial matters which I have acquired in the Mother Country should enable me to devise means for removing its present embarrassment, and developing its great resources.

In the pursuance of these objects I shall be supported by the assurances of your cordial co-operation and that of the people of Upper Canada, without which my efforts would be ineffectual.

POSTSCRIPT.—We have just received intelligence of the arrival of the British Queen, after a passage of 20 days from Portsmouth to New York.

The Money Market was easier.

Another attempt had been made upon the life of Louis Philippe.

The British arms had been successful in India.

A mutiny had taken place amongst the Russian troops.

We have no room for particulars; these must be deferred until next week.

BIRTH. In Montreal, at his residence, Bligny street, on the 10th inst. the lady of Francis H. Howard Esq. of a daughter.

MARRIED. At Anseater, on Wednesday the 20th inst., by the Rev. W. McMurray, Mr. Thomas Pastans to Sarah, widow of the late John Finlay.

On Monday last, in Barton, by the Rev. J. Flanagan, Mr. Augustus Secord, to Eliza, daughter of the late Thos. M. Macnamara, Esq., R. N.

In Toronto, on Tuesday, the 19th inst. by the Rev. H. J. Grass, George Duggan, Esq. Barrister at Law, and Alderman of this city, to Phoebe Anne, fourth daughter of J. R. Armstrong, Esq., M.P.P.

DIED. On Saturday, the 16th inst., Frances, wife of Mr. James Thorpe, Brewer, of Dundas, aged 28 years.

At Brompton, Eastern Townships, suddenly, on Sunday the 17th inst., Edward Webb, Esq. Commander, R. N. aged 51.

LETTERS received to Friday, Nov. 29th.—T. Saunders Esq. add. sub.; J. Breckenridge Esq.; C. Armstrong Esq. add. sub.; T. S. Shortt Esq. add. sub.; Rev. H. J. Grassett; J. G. Rogers Esq. add. sub. and rem.; Lord Bishop of Montreal; Rev. J. McGrath, add. sub. and rem.; Rev. W. Anderson, rem.; Rev. E. J. Boswell, add. sub. and rem.; R. Stanton Esq., add. sub.; Rev. W. McMurray, add. sub.; J. B. Ewart Esq., rem.; Rev. B. Croyle, rem. for press; "Omnibus"; Rev. J. Shortt; Henry Pryor Esq., add. sub.

CHURCH CALENDAR.

- Dec. 1.—First Sunday in Advent.
8.—Second do.
15.—Third do.
21.—St. Thomas the Apostle.
22.—Fourth Sunday in Advent.
25.—CHRISTMAS DAY.

FIRST SUNDAYS AT CHURCH.\*

'We all stood up, papa,' said William, 'as soon as the minister began. There is nothing said about this in the rubric.'

'Such is the practice of the Church,' replied Mr. Hargrave; 'and it is a very proper mark of reverence towards the word of God, which is rehearsed to us, and of respect to the sacred office of the minister, who afterwards addresses us.'

'Certainly,' said William, 'I felt that it was right to stand up. I did so, I suppose, at first, because the rest of the congregation did: but I know that afterwards I should have felt it wrong to be sitting down. Papa, there is no name given to that address, beginning with "Dearly beloved brethren," as there is to the Confession and other prayers. It is called in the rubric "that which is written after the said Sentences." Pray, is there any name for it?'

'It is usually called "The Exhortation;" because in it the minister, after declaring to us the duty of confessing our sins to God, the temper and dispositions with which we ought to do so, and the peculiar fitness of the present opportunity for such exercise, exhorts us to accompany him to the throne of grace with the Confession immediately following.'

'Let me direct your attention to that truly Christian form of salutation, "Dearly beloved brethren." Having been taught by Scripture, and at our entrance into the Church at baptism, to regard ourselves as the members of one family, of which our Saviour is the head, and having been made fellow-heirs of the same hopes, and enjoined to "love as brethren," we are thus reminded of our spiritual relationship, and of our joint participation in the blessings of the Gospel. In the sight of God, all worldly distinctions are effaced: with respect to the majesty and greatness of the Most High, every man is at such an infinite distance from Him, that all appear to be equally removed; and with respect to His love and condescension, especially as displayed in redemption, every one is brought so high by the blood of Christ, that all who return to God are equally welcomed as the objects of His favour. We have all one heavenly Father, in whom we live, and move, and have our being; and who hath made of one blood all the nations of the earth. One Saviour has died for all; and the same blood that washes away the sins of one, is appointed also to blot out the iniquities of another. The same Holy Spirit that descends into the heart of one, and there sheds abroad the love of God with holy joy and peace, is ready, in the same manner, to quicken and renew the hearts of others. And this communion of the Holy Ghost constitutes that union and brotherhood between the children of God which is a bond far more close and more enduring than even that outward fellowship which exists in the Christian Church. Such are among the thoughts which may be suggested by that expressive form of address, "Dearly beloved brethren," in the mouth of a Christian minister. But I must not enlarge on this subject. Let me enquire of my dear Maria what is the disposition of heart with which we ought to acknowledge and confess our sins to God, according to the language of the Exhortation?'

'Humble and lowly; that is, with a sentiment of our own vileness by sin, and our unworthiness in the sight of God; penitent, that is, sorry for sins committed, with a hearty resolution not to commit them again; and obedient, that is, with a firm purpose to keep God's commandments in future.'

'How are we encouraged to make such confession?'

'By a promise that we may obtain forgiveness of the same.'

'But it is meant that this forgiveness is due to our confession as its just and merited desert?'

'No, papa, forgiveness is the end or consequence of confession, but not the effect of it as a meritorious cause. And we are expressly told that it is vouchsafed "by the infinite goodness and mercy of God."'

'So then,' said Mr. Hargrave, 'while our Church points out to us the necessity of approaching the Most High with unfeigned humility, she also reminds us, in effect, that there is no reason for despondency. To be humble and lowly is one thing, and it is a disposition which is suited to the case of a sinful creature; but to despair or to doubt of the mercy of God is another, and this ill becomes those who call themselves by the name of that Saviour who loved them and gave himself for them, "an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v. 2.)'

'There is so much to be said,' continued Mr. Hargrave, 'in connexion with this very appropriate Exhortation, that we must defer a full consideration of the subject until some future time, when I hope my dear Maria and William will be prepared to illustrate and confirm its contents by passages of Scripture. I will ask you to do this about three or four weeks hence. But before we quit this subject for the present, I wish you to describe to me, in the words of this part of our service, the objects or purposes of our meeting together in the Christian assembly, or, so to express myself, what we go to Church for?'

'To render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.''

'In what part of the service, Maria, do we render thanks to God for his great benefits?'

'In the Thanksgivings, papa.'

'Where do we set forth His most worthy praise?'

'In the Psalms and Hymns, Anthems and Doxologies.'

'When do we hear His most holy word?'

'In attending to the Psalms, Lessons, Epistle and Gospel, and the Sermon.'

'And when do we ask those things which are requisite and necessary as well for the body as the soul?'

'When we join in the Prayers, Collects, Litany, and other forms of supplication.'

'True,' said Mr. Hargrave, 'The Morning and Evening Services commence with a confession of sins, which is followed by a declaration of God's willingness to pardon all who truly repent, and unfeignedly believe his holy Gospel. This may be regarded as the first branch of the service. Then comes the setting forth of God's most worthy praise, which consists in the recitation of an appointed portion of the Book of Psalms, and certain other hymns. Closely connected, and as it were interwoven with this, is a third branch of the service, namely, the hearing of God's most holy word in the Lessons for the day; and to this branch is very appropriately appended the confession of Christian faith in the form of words called the Apostles' Creed. The fourth branch consists of prayer, or the asking of "those things which are requisite and necessary as well for the body as the soul;" and this partly for ourselves, partly on behalf of others. Lastly, we have, as a fifth part, the rendering of thanks for the great benefits we have received at the hands of Al-

mighty God, comprised in one sublime composition,—the General Thanksgiving. I do not reckon distinct branches the Exhortation at the beginning of the Service, or the Prayer of St. Chrysostom, and the supplication which follows it, because, in point of arrangement, the former may be regarded merely as an introduction, and the latter as a conclusion.'

'And now,' continued Mr. Hargrave, 'let William proceed with his remarks.' It was evident that William was waiting to propose some question which probably had arisen in his mind at Church, an answer to which he was about to solicit. The truth was, that he had felt the beautiful effect produced by the kneeling of the whole congregation, and the union of their voices in repeating the General Confession after the minister. He had felt also strongly inclined to join his humble voice in this act of devotion, and, though timidity kept him silent during the greater part of the time employed in its recital, he yet could not help giving utterance to a few words occasionally, especially in that very plain and affecting passage, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." William wished to be confirmed in his conviction that there would be no impropriety in his repeating proper parts of the service in an audible voice.'

'Dear papa,' said he, 'would it be right for a little boy like me to read or say anything in Church aloud, as the grown up people do? I thought it was so very beautiful to hear all the people repeating the Confession together, just as we repeat the Lord's Prayer in the breakfast-room every morning!'

'But have I not told you, my dear boy, that the congregation are expected to repeat some parts of the service with their own lips?'

'Oh yes, papa, I had not forgotten that; but then I only whispered when I came to those parts, and I did not like to do more. I thought perhaps it was not right for very little boys to let their voices be heard, though I knew it was proper for grown-up people to speak a little louder, because you did so.'

'My dear William,' said Mr. Hargrave, 'it is quite right that young children should be silent and modest in the presence of their superiors, as I have often told you. But, when I said that I considered you old enough to go to Church, I meant, of course, that you were of a proper age to take part in the service as the rubric directs. Now you may observe that the rule concerning this confession is, that it be "said of the whole congregation after the minister;" and therefore you would have been quite right in repeating every word of it in a low, but distinct and audible, voice. Let me give you now two or three hints for your conduct with respect to this matter.'

1. 'Read always in a tone just loud enough to be heard by yourself, but not louder, whatever portions of the service are appointed to be said by the congregation.'

2. 'Do not repeat any part of the service in this manner, unless you are quite sure that it is a part to which the rule applies. It will be well for you always to wait until some other members of the congregation have set you the example, especially at the first.'

3. 'In any prayer or form of words in which both minister and people join, take care that you do not read anything before the minister has read the same; but either with him or after him, as the rubric may enjoin.'

'Papa,' said Maria, 'this reminds me of a question which I have intended to propose to you. Is not aunt Susan's Church the same as ours?'

'The same, my dear!' replied Mr. Hargrave, 'certainly it is. Our Church is the same in every corner of Great Britain; it has been precisely the same as it now is for many, many years past; nay, ours is a branch of that Catholic or Universal Church, which was the same, in all things essential, even in the days of the Apostles.—But why do you ask me this question?'

'Because, papa,' rejoined Maria, 'when I went with my aunt to Church, I found the people were all silent till the singing. They did not join in the prayers at all, and it seemed as if they did not like them. I began to repeat the Confession, and said "Almighty and most merciful Father;" but then nobody else in the congregation, except the clerk, said a word, and so I could not go on any further. It was not like being at Church.'

'The Church, my dear Maria, was the same, and the service was the same; but the effect of the service was greatly impaired by a neglect of those rules which are so wisely laid down in the Prayer-book, and which are observed in all well-ordered congregations. I am happy to say that our congregation perform their part in the service very well; and, concerning this Confession in particular, we may almost say, as an ancient father of the Church said of the primitive Christians, "every man pronounceth his confession with his own mouth." God only looketh on the hearts of all, and each individual ought to keep a strict watch over his own: but it is very delightful to hear the lips of all properly employed, as though the hearts of all were right. This Confession ought to be repeated with the greatest humility and seriousness both of heart and voice.'

'But, papa,' said William, 'why does the rubric direct that this prayer, in particular, be said by the whole congregation, when some people are not yet come into Church? Two or three persons came in to-day after it was ended. But perhaps they said it as they were coming on the way?'

'The truth is,' replied Mr. Hargrave, 'that this very rubric shows how wrong it is to be late at Church. If persons are not in their places when the prayers begin, they omit to take their part in a very important portion of the service. It is intended that this Confession be repeated by the assembled congregation.'

THE LATE DUKE OF YORK.

An officer in the army (holding a lieutenant's commission) was invalided in consequence of an illness which befel him at Walcheren. When he recovered, not being able to get reinstated on full pay, he obtained a captain's commission of an adjutant in a militia regiment, the pay of which, added to his half-pay as lieutenant, enabled him to support his wife and family.—When volunteers for the line from militia regiments were invited, this officer (to whom the soldiers of the regiment were much attached) volunteered into one of His Majesty's regiments, carrying with him nearly 100 men. He selected a particular regiment, but obtained only a lieutenant's commission in the line, or, rather say, he was reinstated on full pay. The effect of this was to deprive him of the advantages he had derived from the militia appointments, and hence his family were inconvenienced. He presented many memorials for preferment, but which were not successful. However, his wife (who was a plain and artless young woman, having been brought up and always lived in the country), nothing daunted, determined on another effort, and came to town with another memorial, and, without letting her friends know what she was about, or intended to do (her husband being at this time abroad with his regiment), persisted in calling again and again at the house of the Duke of York. Her importunities to see the Duke were so frequent, and her grief so poignant, that at last the porter promised that he would get her an interview with the Duke, and he appointed her to come to the house at a particular hour on a particular day. She accordingly went, and after waiting in a room into which she had

been shown, the Duke and his attendants came into it, and asked her what she wanted with him. She, in the simplicity of her heart, asked him if he was the Duke of York, and upon his answering in the affirmative, she fell on her knees at his feet, but her sobbings prevented her for some time speaking; but at last she said her object was promotion for her husband, and then put a new memorial into the Duke's hand, which he promised to read and attend to. She then left the Duke's, and told a friend what had passed. He thought she had been imposed on by the porter, and had not seen the Duke.—However, in a few days, to the great joy and comfort of herself and children, she read in the Gazette of her husband's appointment as captain of a regiment, thus relieving her and her husband and family from distress, and afterwards her husband gradually rose to the rank of Lieutenant-colonel, and he is now living in retirement.

THE EMPEROR TRAJAN.

"You teach," said the Emperor Trajan to the Rabbi Joshua, "that your God is everywhere, and boast that he resides among your nation; I should like to see him." "God's presence is indeed everywhere," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him in the open air at noon-day, and bid him look at the sun in its meridian splendour. "I cannot, the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?"—Goodhugh's Lectures on Biblical Literature.

The Garner.

PRETENDERS OF CONSCIENCE. That laws and public authority are superior to the laws and dictates of private men's conscience, is a thing that must, otherwise all laws and authority, magistracies and magistrature, would be ineffectual. Anarchy and confusion must inevitably follow: when men will not be governed by laws, but every man doth what seemeth good in his own eye, this were to make every man a judge of the law, and not a doer of it. Let both reason and conscience speak if this were a thing just or equitable, or consonant to the wisdom and honour of an earthly prince, to convene his grand council or parliament; appoint them to contrive good and wholesome laws for the government of the Kingdom. This being done, he enacts them, touches them with his sceptre, causes proclaim them, commands his subjects to obey them; and yet, in the meantime, gives private power and warrant to every one of his subjects to reject or receive, obey or disobey, according to their own pleasure. Were not this to set up laws with the one hand, and pull them down with the other? This were such a ridiculous absurdity in the matter of police, as the meanest witted and imprudent prince on earth was never yet found to be guilty of, and yet those high pretenders of conscience do most foolishly and inconscientiously charge the Almighty with no less; while they pretend, that notwithstanding God hath so expressly commanded his obedience to the ordinance of men, for the Lord's sake, i. Peter ii. 13, and for conscience sake, Rom. xiii. 5. And hath openly proclaimed this in the scriptures, and yet to pretend that they cannot obey, because conscience prohibits them.—Archbishop Leighton.

WRITERS OF THE FOUR GOSPELS.

The simplicity of the narrative is never violated; there is even no panegyric on the august person they commemorate, not a single epithet of commendation. When they mention an extraordinary effect of his divine eloquence, it is history, not eulogy, that speaks. They say nothing of their own admiration; it is 'the people who were astonished at the gracious words which proceeded out of his mouth.' Again, it is 'the multitudes marvelled, saying, it was never so seen in Israel.' Again, it was the officers, not the writer, who said 'never man spake like this man.' In recording the most stupendous events, we are never called to an exhibition of their own pity, or their own admiration. In relating the most soul-moving circumstances, there is no attempt to be pathetic, no aim to work up the feelings of the reader, no appeal to his sympathy, no studied finish, no elaborate excitement. Jesus wept;—no comment. He is hungry;—no compassion escapes them. He is transfigured;—no expression of astonishment. He is agonized;—the narrative does not rise in emphasis. He is betrayed;—no execration to the betrayer. He is condemned;—no animadversions on the iniquitous judge; while their own denial and desertion are faithfully recorded. He expires;—no remark on the tremendous catastrophe, no display of their own sorrow. Facts alone supply the void; and what facts? The earth quakes, the sun is eclipsed, the graves give up their dead. In such a history, it is very true, fidelity was praise, fact was glory. And yet, if on the one hand, there were no need of the rhetorician's art to embellish the tale, what mere rhetoricians could have abstained from using it? Thus, it seems obvious, that unlettered men were appointed to this great work, in order that the success of the gospel might not be suspected of owing any thing to natural ability, or to splendid attainment. This arrangement while it proves the astonishing progress of christianity to have been caused by its own energy, serves to remove every just suspicion of the contrivance of fraud, the collusions of interest, or the artifices of invention.—Hannah More.

THE PEACE OF GOD.

We care not how unable one of our village Christians may be to defend the outworks of religion against a bold and cunning assailant—he has an armoury, in the depths of his own experience, from which to fetch weapons for guarding his citadel. In brief, this village Christian, however poor and illiterate, enjoys that "peace of God which passeth all understanding;" and if we have been at all accurate in our statement of the elements of which this peace is composed, it must of itself be sufficient to preserve him against sceptical attack; for he who has this peace has his will moving in harmony with the divine, his affections subjugated to a holy law, his desires refined, his fears of trouble and of death subdued, and his hopes of immortality vigorous and abiding. And is there no evidence to him in all this, that the system which he has received as divine had God for its author? When these ennobling, purifying influences? whence this serenity in the midst of storms? whence this mastery of rebellious passions? whence this composure in the prospect of dissolution? Are these the fruits of falsehood; of doctrines invented by deceivers; of a religion coined by enthusiasts, and believed only by the ignorant? Oh, the man in whom the peace of God resides, has only to recur to this peace, (a peace obtained, he it observed, through obedience to the Bible), and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after century, bear to the inspiration of Scripture. He cannot doubt the origin of this peace; the world could not have given it, as the world cannot take it away.—Rev. H. Melvill.

CHRISTIAN CONTENTMENT.

Even with all the means and appliances of contentment at hand, you perceive what a frail tenure he has of it. Not so with him who has learned contentment in the school of Christ. The basis of his contentment cannot be shaken. Friends may fail, like the summer-brooks; and the unkindness and treachery of man may sorely grieve his spirit; but he has a Friend in the everlasting courts above, that "sticketh closer than a brother." And the storms which rage without only endear to him more and more the refuge and sanctuary where he has sought and where he has found his everlasting peace. The riches which "the rust and moth doth corrupt" may fail; the costly house must, perhaps, be parted with; the expenditure limited; the table curtailed of its wonted portion. But his heart and affections are already fixed upon the enduring

riches; and what is left is enough to sustain him upon his pilgrimage to Zion. "He eats his meat with gladness and singleness of heart, praising God;" and the rich vouchsafements of spiritual strength and comfort which he receives impart a double relish and sweetness to it. And even should darker clouds gather round his path; should the prospect of leaving his wife a widow, and his children fatherless and destitute, awaken melancholy feelings, yet can he trust his God enough to leave to him his fatherless children and his widowed wife. But who, O who can speak the contentment of his spirit on the eve of his departure for that scene to which his earthly trials have long since turned his hopes and his fondest desires? for he is on the border of that land where universal contentment reigns, purer than ever fancy pictured amidst its imagined peaceful, pure, and tranquil vales, and fields of everlasting repose.—Rev. Dennis Kelly.

THE TRUE PROTESTANT NO HERETIC.

He that hath willingly subscribed to the Word of God, attested in the everlasting Scriptures; to all the primitive creeds; to the four general councils; to the common judgment of the fathers for six hundred years after Christ; (which we, of our reformation, religiously profess to do;) this man may possibly err in trifles; but he cannot be a heretic.—Bishop Hall.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid,) inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. The space allotted to advertisements will be limited to three columns.

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-4f

MIDLAND DISTRICT SCHOOL. THE REV. R. V. ROGERS, Principal. Mr. C. B. TURNER, BALLIOL COLLEGE, OXFORD, Assistant. THIS School will be re-opened on Monday, 4th November. TERMS.—For Day Scholars, fixed by the Trustees. For Boarders, £40 per annum. A limited number only will be taken. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. Kingston, U. C., October 28, 1839. 18-4f

THE JOHNSTOWN DISTRICT SCHOOL. THE PRINCIPAL of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) THE REV. H. CASWALL, M. A., Brockville. 18-4f

FEMALE EDUCATION. THE Subscriber begs leave to state that a School for Young Ladies will be opened in the Academy at Brockville, by Mrs. Caswall and Miss Street, on Monday, November 10th. The terms for tuition are reasonable, and will be made known on application. Young Ladies can be accommodated with Board in respectable families residing near the Academy, at 10s. or 12s. 6d. per week. Application to be made as above. H. CASWALL. Brockville, Nov. 4, 1839. 20-4w

THE HOME DISTRICT SCHOOL. THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 50-4f

THE REV. JONATHAN SHORTT is prepared to receive a limited number of pupils daily, from nine to one o'clock, to be instructed in French, Greek, Latin, History, Geography, and the elements of Arithmetic and Mathematics. TERMS.—Cash only, at the rate of £10 per annum, to be paid quarterly. A quarter's notice required previous to the removal of a pupil. As Mr. Shortt may occasionally be absent on professional duty, there will be no stated vacation. Port Hope, Oct. 28th, 1839. 18-6w

CHINA, CUT GLASS AND EARTHENWARE. THE Subscribers inform their friends and the public, that they daily export from the first Manufactories in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash. SHUTER & PATERSON. Toronto, 18th October, 1839. 17-6w

OWEN, MILLER & MILLS, Coach Builders, (from London, King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-4f

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Cramahé, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims. DAVID JOHN SMITH, ADMINISTRATOR. Kingston, 30th Sept. 1839. 13w14

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Flannels and Beaver Cloths and Flushings; Tweeds and Gallahadi's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chintz; Plain and Printed Molekins and Drills; Blankets, Flannels, Batizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping papers; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe d'Orleans and Muslinde Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinetts, Quillings, Tatting, Thread Lace and Edgings; Thibet and Fellic Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Bosse, and Operas; White and Colored Stays; Book, Jaconets, and Mail Muslins.—Also Striped and Checked do. Muslim Capes and Collars.

Toronto, 26th Sept. 1839. ROSS & MACLEOD. 16-4f

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. 154f

CUTLERY, MILITARY & FANCY STORE. NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace; various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knobs; real Silver Epanettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good, if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., will be every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 47-1f

CHAMPION, BROTHERS & CO. TORONTO. Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Steel Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey and Shephard, and afterwards occupied by John Armstrong, as Shephard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f

THE Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, the Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]

THE Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, the Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]

THE Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, the Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]

THE Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, the Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]

THE Church WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed. EDITOR of "The Church" for the time being, the Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription. [R. D. CHATTERTON, PRINTER.]