

This energy of purpose presents itself in a yet more imposing form when stimulated by some intense passion, as ambition, or the nobler principles of patriotism or religion; when the soul, spurning vulgar considerations of interest, is ready to do and dare all for conscience' sake; when, insensible alike to all that this world can give or take away, it loosens itself from the gross ties which bind it to earth, and, however humble its powers in every other point of view, attains a grandeur and elevation which genius alone, however gifted, can never reach.

But it is when associated with exalted genius, and under the action of the potent principles above mentioned, that this moral energy conveys an image of power which approaches nearer than any thing else in this world to that of a divine intelligence. It is, indeed, such agents that Providence selects for the accomplishment of those great revolutions by which the world is shaken to its foundations, new and more beautiful systems created, and the human mind carried forward, at a single stride, in the career of improvement, further than it had advanced for centuries. It must, indeed, be confessed that this powerful agency is sometimes for evil, as well as for good. It is this same impulse which spurs guilty ambition along his bloody track, and which arms the hand of the patriot sternly to resist him; which glows with holy fervour in the bosom of the martyr, and which lights up the fires of persecution by which he is to win his crown of glory. The direction of the impulses differing in the same individual under different circumstances, can alone determine whether he shall be the scourge or the benefactor of his species.—*Prescott's History of Ferdinand and Isabella.*

THE CHURCH.

TORONTO, SATURDAY, MAY 29, 1841.

In casting our eye over the list of new publications in the last issued religious periodicals in England, we were struck with the title of a pamphlet purporting to be an expostulation with the parishioners of some Church for not attending the Morning Service, with the same frequency and punctuality as that held at a later period of the day. We are not as yet acquainted with the exact contents of this Pastoral Address, and know not whether the Morning Service alluded to may not be one, —not unusual now in many churches in England,—held at an early hour, and considerably preceding that which, as a general rule, takes place at eleven o'clock. We know, however, that the ordinary Morning Service is not the one which, in this country, is the worst attended: on the contrary, it is the neglect of the Afternoon or Evening Service which, on this side the Atlantic, calls more generally for that expostulation and rebuke to which our notice is directed in the Address alluded to.

The complaint, we fear, is far too common a one, of the comparative paucity of afternoon or evening congregations; that while a goodly number of persons are wont to assemble at the first period of public worship on the Sabbath-day, so many disregard the summons to the repetition of that solemn duty. Although we are well aware that exhortations are by no means spared to those who are chargeable with this neglect, and that they are warned with due faithfulness against the dereliction of a Christian duty so positive and undeniable, we nevertheless fear that the great body of Christian worshippers are not generally as alive as they should be to the importance and the obligation of availing themselves of a second opportunity to attend the house of God on his own holy day, when such is afforded to them. The duty of embracing it is so fully allotted in the regulations of the Church itself, in her allotment of a special service for the Evening of the Lord's Day, that very strong reasons should exist for neglecting it, even on the ground of the reverence that is due to the Church's disciplinary arrangements: her decision as to its propriety and usefulness ought to be sufficient with all her members to ensure their respect and attention to it. That the Evening Service of the Church, so orderly arranged and so appropriate to the closing hours of the sacred Sabbath, should be allowed to stand as a dead letter, and that too when the Minister of the sanctuary is ready, in his appointed place, to fulfil his part of the duty, argues in those who thus disregard it either a very imperfect acquaintance with the extent of their Christian obligations, or a very partial interpretation of the command "not to neglect the assembling of themselves together."

Nor would it be hard to demonstrate that the Church, in this particular, is guided by the Divine command and directed by the pious usages of the earliest and purest ages. No religious person, we can believe, thinks of closing, any more than of commencing, the duties of the day without an exercise of private prayer and praise to God. In the calm and solemn hour of evening, indeed, there is a peculiar suitability to the fulfilment of this sacred duty; its stillness and serenity seems to be imparted to the soul; and the excluded world better permits the scattered thoughts to be concentrated together for the work of praise and supplication to the Father of mercies. When "the day goeth away, and the shadows of the evening are stretched out," it seems a congenial hour of calm and contemplation to the hurried spirits: we can then better shut out the cares and anxieties of life,—more freely commune with our own hearts,—and express to our God and Saviour the more undistracted contrition and gratitude of our souls.

"Evening, and morning, and at noon," says the Psalmist, "will I pray and cry aloud,"—a greater appropriation of time to the formal duties of devotion than is now contended for; and we find it recorded of the prophet Daniel, that while a captive in a foreign land, and far away from the altars of his beloved country, he "kneeling upon his knees three times a day, and prayed, and gave thanks before his God." And looking to a higher example, we find our blessed Saviour, when the toil and bustle of the day were over, retiring to the mountain or the garden, to some private place apart, to hold communion with his heavenly Father; and that he was accustomed at many times to rise up "a great while before day" in order to enter undisturbed upon the same holy intercourse. It is impossible to overlook the analogy between the private exercises of devotion thus solemnly sanctioned, and the public services of the sanctuary. What is right and fitting in the one case, is surely as appropriate and as obligatory in the other. Under the Levitical dispensation, an offering by fire of two lambs was enjoined "day by day for a continual burnt-offering;" and in regard to these it was expressly commanded, "the one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even." This daily sacrifice, to be made morning and evening, was never to be omitted; no solemn commemorations of remarkable events, enjoining larger sacrifices, was to supersede this standing and perpetual oblation. Of course we do not contend for a literal adaptation of Jewish observances to the devout exercises of Christians; but if the Law is fulfilled in the Gospel, and the analogy is to be preserved, as far as practicable, between the Old covenant and the New, Christians can hardly feel themselves exonerated from the fulfilment of a similar daily duty, and that both at the morning and evening hour. Though the Law is succeeded by a spiritual dispensation, and a "reasonable service" is to take the place of ceremonial observances, we have no reason to conclude that the obligation to serve God by appropriate offerings, of the heart and spirit, is less binding upon Christians than upon Jews. We may plead for the spirituality, but not for the diminution of these enjoined offerings to Almighty God; and though the manner may be changed, there is no where

any countenance given to the idea that we are to be less assiduous in the service of God under the Gospel than under the Law.

No earnest, fervent Christian, indeed, can think that a single assemblage for the purposes of devotion on the Sabbath-day, is all that can reasonably be expected; no one really animated with the love of God, and imbued with the spirit of Christ, can suppose that, where the opportunity is afforded, it is not their duty to make a second visit to the courts of his holy house,—to worship him there in the evening as well as in the morning. To the regular exercise of this repeated duty, no plausible objection can be advanced; none which cannot be met with an immediate refutation.

Few perhaps will attempt formally to justify the omission of this duty on the plea of indolence; although it is certain that this unhappy disposition constitutes, in many cases, the real excuse. But poor indeed must their opinion be of the claims of Almighty God upon their hearts and service, who can for a moment justify to their consciences one solitary departure from the enjoined duties of religion upon the wretched plea of the sluggard, "Yet a little sleep, a little slumber, a little folding of the hands to sleep!" Never yet could the holy feeling have gained possession of their hearts, which warmed the spirit of the Psalmist to exclaim, "Lord, what is man that thou art mindful of him? or the son of man, that thou regardest him?" With tearless eye and heart unmoved, they must have viewed their Saviour's dying agonies undergone for their redemption, who can grudge the labour or the inconvenience which may be caused by the twice-repeated worship of their God on the Sabbath-day.

Equally futile and irreligious would be the plea of those who neglect the evening worship of their heavenly Father, in his own hallowed sanctuary, because they need a portion of that day for recreation. On very few can it be imperative to allot any portion of the Lord's Day for purposes of relaxation: the pressure of worldly business can never be so great as to forbid an appropriation from the time which is given to it, to the needful recreation of the body and the mind; but whether it be so pressing or not, it is the duty of Christians to abstract their seasons of relaxation not from the hours claimed for the worship of Almighty God, but from those which are usually spent in the pursuits of life.

Or if inconvenience be pleaded,—and sometimes, from distance and other causes, it is a reasonable excuse,—it would be well for those who advance it, to ask themselves whether they cannot generally, without any extraordinary trespass upon their worldly affairs, give up more than that amount of time each week to social meetings or convivial purposes! The ordinary excuses of inconvenience are not so usually pleaded then: neither the lateness of the hour, nor the fatigue to be undergone, nor the distance to be travelled, are, on such occasions, advanced or admitted as a sufficient justification of absence. It is melancholy to think that while so much respect and deference is paid to earthly friends, a becoming reverence and regard should be withheld from the Ruler and Saviour of the world; or that the customs of mere human society should have a stronger hold upon attachments of professed Christians, than the sanctuary and the service of the Most High God. It is strange that men will so far flatter and deceive themselves as to think that God will excuse their negligence in any of those points of duty which his holy word so clearly commands. When we do all that is required of us, we are still "unprofitable servants;" when we do less, we shall surely experience the condemnation of him who, thinking his Master an austere man and his service hard, hid in a napkin and buried in the earth the talent which he had been commanded to employ,—"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The present day, the TWENTY-NINTH OF MAY, is the anniversary of that upon which, after a long and oppressive interregnum, King Charles the Second was restored to the throne of his ancestors; and if the laxity of the times renders the great body of our fellow-subjects too willing to acquiesce in the omission of the public thanksgiving with which Churchmen at least are furnished as appropriate to this day, it should not be lost sight of in their private and devout meditations. No greater calamity can befall a nation than the subversion of the constituted authorities; and history assures us that the only certain amelioration of such a misfortune is a return to that state and polity which had been violently overthrown. Radical and organic changes, suddenly and rashly entered upon, must bring misery and ruin upon some; and the tragedy of the French Revolution too mournfully shows that the original actors of the vision Liberty, became at last the most deeply steeped in the unparalleled wretchedness and desolation which that unhappy country presented.

Our own father-land has been mercifully preserved from such horrors; for although, in bygone days, not a stranger to the devastations of civil war, it was never accompanied with those atrocities which rendered France for many years one vast charnel-house. Nor in England was the great fabric of society ever so completely broken down, or its political constitution so irremediably uprooted, as to render its parts and elements incapable again of association and order. Though the public mind, which had ever clung to the Monarchy as it had cherished the Church, was warped, it was not stifled beyond the hope of revival; and after the gloomy usurpation of Cromwell, the first love of "merry England" kindled instantaneously into warmth when a hope was held out that she should possess her rightful Sovereign again.

The reflections of Bishop Horne upon the Restoration of Charles II. on our last page are so excellent and beautiful, that their introduction cannot but gratify our readers.

We give, in another place, an extract from the *Montreal Herald*, containing some favourable remarks upon a Sermon on the important subject of Baptism by the Rev. James Reid, Rector of St. Armand, in the Diocese of Quebec. This Sermon has not yet come into our hands, so that we cannot pronounce any opinion of our own upon it, although antecedently disposed to concede the fullest justice of the commendation bestowed upon it in the review which we this day publish. The doctrine of Baptism is one amongst the many upon which much erroneous impression has prevailed, from the false and defective theology which characterises many of the tenets of separatists from the Church, and into which unhappily, from the force of surrounding prejudice, many members of the Church itself have gradually and unconsciously slid. When we compare the controversial writings of modern days with those which appeared in the time of Hooker, Jewell, Jeremy Taylor, or Barrow, we are far from admitting that,—comparatively speaking at least,—the present is a Bible-reading age; and it is to the very superficial manner in which the Scriptures are studied by present controversialists, amongst sectarians especially, that very many of the religious novelties of the day are owing. Moreover, it was the custom of those giants in theology, in their contemplations upon the word of God, to avail themselves of the interpretations furnished on difficult and doubtful passages by the fathers of the Church who lived nearest to the Apostles' times; but this is a species of learning which modern

fastidiousness, purely we believe from indolence or incapacity to master it, has been in the habit of very unceremoniously rejecting. An improvement, however, has latterly taken place; and to the closer and more accurate study of Christian antiquity we are indebted for a reviving spirit of sound Churchmanship, and the restoration of the Sacraments especially to that position in Christian faith and practice from which, almost by universal consent, they had been degraded. Nothing, in short, can be more unworthy of a Divine Institution than the opinions which we find in many quarters to prevail upon the subject of Baptism; and we trust the lately published work of Mr. Reid will be found a useful auxiliary towards the refutation of current errors upon this Sacrament, and its restoration, in the conceptions of Christians, to that standing which it claims as the ordinance of the Lord.

If Baptism, as well as the Lord's Supper, has by many been reduced to a mere sign or badge of Church membership, unattended, as a general rule, with any inward and spiritual efficacy, we know that it arises in a great degree from the erroneous and unscriptural, yes and faithless, principle of limiting the operation and influence of God's appointments by our own human observation and experience; as if the caution of our Lord against expecting that our mortal perceptions should discern, in all cases, His inscrutable agency, was not sufficiently declared in his own memorable words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It is the lowering of a divine and holy institution to a mere sign and formality which, to a great extent, causes men to treat their Christian profession as a mere formality; whereas if it were regarded, as a general rule, with higher and more scriptural views, there would be greater stress laid upon the necessity of practically fulfilling its meaning and requisitions. Baptism, in short, rightly viewed, is the very ground-work of our Christian responsibilities; by it we are, or ought to be, made to feel that a "necessity is laid upon us" to fulfil the law of Christ. "In Baptism," says Bishop Jeremy Taylor, "we are admitted to the kingdom of Christ, presented unto him, consigned with his sacrament, enter into his militia, give up our understandings and our choice to the obedience of Christ, and, in all senses that we can, become his disciples, witnessing a good confession, and undertaking a holy life." And in another place, the same prelate says, "Faith and repentance strip the old man naked, and make him fit for baptism; and then the holy Spirit moving upon the waters, cleanses the soul, and makes it to put on the new man, who grows up to perfection and a spiritual life, to a life of glory by our verification of the undertaking in baptism on our part, and the graces of the Spirit on the other. For the waters pierce no further than the sin, till the person puts off his affection to the sin that hath contracted; and then he may say, The waters are entered even unto my soul, to purify and cleanse it, by the washing of water, and the renewing by the Holy Spirit."

The intelligence brought from England by the *Caledonia*, a summary of which our readers will find in a succeeding column, records the signal humiliation of the Ministry in the decisive defeat of that eminently democratic measure—Lord Morpeth's Irish Registration Bill. This triumphant victory of the champions of Conservatism over the most determined efforts of O'Connell and his adherents is gratifying in the extreme, but we are deeply grieved that the Whig Ministry have deemed it expedient—on what grounds is perfectly evident—to awaken the agitation on the subject of the Corn Laws. The announcement made by Lord John Russell in the House of Commons created, it is said, almost universal astonishment—and with great reason, for it involves the discussion of a question, to interfere with which Lord Melbourne himself has acknowledged to be "downright madness." The Conservatives could well imagine the annoyance Ministers would experience in the prostration of their favourite scheme, but they never anticipated the adoption of so desperate a resource as that proposed by the Secretary for the Colonies. The more honest and candid even in the Ministerial ranks were thunderstruck by the manifestation of such daring duplicity. Rendered frantic by the sad destruction of the plans they had concocted for the perpetuation of Irish misgovernment, and the conviction that they are holding office without the power of exercising its authority, maintaining its dignity, or preserving its prerogatives, our rulers have at length formed the heartless resolution of sacrificing the agricultural interests of Great Britain to the possibility of retaining for a short time longer the situations they have long since forfeited. Our English files have reached us, containing many an indignant censure of this act of unpatriotic faithlessness, but we regret that their late arrival precludes us from making any selections from their columns.

The Home District Assizes commenced in this city on Tuesday last. The proceedings were opened by the Chief Justice in a very lucid and eloquent charge.

ECCLIASTICAL INTELLIGENCE.

EXTRACTS FROM MR. HILL'S JOURNAL.*

The season of Christmas has been to me a season of gladness. In many of the stations which I occupy each alternate week, the number of those originally of our Church was comparatively very small. Several that had been such had joined the Methodist Society, in the absence of all ministrations of the Church in these parts. It was therefore with a kind of fear and trembling that I ventured to introduce the administration of the Lord's Supper into those places, as deeming that it would be considered a pledge of exclusiveness,—that Presbyterians and Methodists would consider their joining in communion with a minister of the Church as a renunciation of their own systems. On the one hand, I did not like to withhold that mean of grace from the few whom I could consider as devout and willing communicants; and on the other, I felt unwilling to expose the "nakedness of the land" to the envious and the hostile, to make thus a sort of which should necessarily reveal the fewness of the loyal soldiers of the garrison. The duty however of supplying that garrison with food was indispensable. Accordingly, out of the fifteen places where I hold meetings in the course of each fortnight, I selected six of the most central. In three of them I could only hold the meetings on week days, and as the winter had just set in, the roads were not in their most favourable state for travelling. However, I am sure that my friends in the old country will feel that there is room for our mutual congratulation, when I state to them that the collective number of those who received us, on these six occasions, was "Ninety-two;" and that, further, of that number fourteen at least were, by birth and education, Presbyterians, who sought, as a favour, to be admitted into our communion. One family of these desired to know from me whether it was to be considered as a token of their renouncing the system under which they were educated, as they wished to hold themselves free to join a Presbyterian congregation, if they should afterwards be placed among such. Of course I assured them, that I considered their coming to the communion as pledging them to the Lord; that I gave the invitation to all that were "religiously and devoutly disposed," and that such I considered them to be. On this explanation they gladly joined with us, and neither they, nor any other Presbyterians, made the slightest objection against the posture of kneeling, or any other of those trifling objections which used to be urged with such acrimony and obstinacy. In one place, indeed, (Dunville), the Presbyterians kept entirely aloof on that occasion, though two or three have been most assiduous in their attendance on our ordinary services. To one such, an intelligent, pious individual, I expressed my surprise that

* From the *Third Report of the Upper Canada Clergy Society.*

he should do so, since they had no minister of their own persuasion to visit them at that season. He said that in doing so, he wished to consult the feelings of his brethren; and that their objections lay, not against the minister nor against the form of administration, but against the system that allowed indiscriminate church membership. He pointed out to him the awful warnings given in the preliminary address to all who would present themselves. I urged the impossibility of men, however discerning, detecting hypocrites; that those strongly suspected by the congregation to be such, cannot be excluded on that suspicion; and that so, with all their scrupulous anxiety, they may have still to sit side by side with those who are still in the gall of bitterness and the bond of iniquity. Whereas, if the Church of England seems to exercise less the office of judging, she presents, both in her authorized formularies, and I trust generally in the discourses of her ministers individually, means for the most accurate self-examination. My reasonings and observations seemed to him to have some weight; but his absenting himself from the ordinance showed that the objections of his brethren prevailed. The Wesleyans of the same place too, also kept away; but that less surprised me, as few of them were originally of the Church of England. There were, however, eighteen *bona fide* members of the Church of England present, and I have good hopes that there are few of them that would lightly dishonour the high vocation with which they are called. One old lady came 10 miles to the ordinances, our services commencing at 10 o'clock in the forenoon.—She came from the bank of the Welland canal, where I find that there are some Church of England families scattered about; many of them have joined the Wesleyans. I have not been able to visit that line of country, but I hope, that if a Missionary be sent out to the Dunville and Lake Shore settlement, he will be like Daniel's ram—"pushing westward and northward and southward," and then I am sure that instead of eighteen, he may soon have twenty-eight intelligent and devout communicants in the town of Dunville. It has been a place of great prejudice against our Church, and I am sorry to have to say that some of her nominal children, and those too among the lowest of society, have not done much to adorn the doctrine of God our Saviour. The building of the church has been quite suspended, and such is the state of affairs respecting it, that unless some energetic measures are adopted in some quarter, I fear that it will continue to be so. In accordance with your official communication to me, I addressed a letter a few days ago to the Bishop of Upper Canada, on the general state of my mission, and I called his attention in particular to that building which was to be one "really Episcopal," and to which, when Archbishop of York, he had largely subscribed.

I am happy to have to state, that the respectable settlers on the Lake Shore, adjoining the river's mouth, are making active exertions to raise funds for building a church, and also for purchasing a suitable lot of land, as a permanent residence for a missionary. They propose to erect it at the point of the river's mouth, so as to be easy of access to the settlers on the farther side of the river. To future emigrants entering the country in that direction, (as many probably will) when the railroad from Albany to Buffalo is completed, how cheering an omen it will present, to see the heaven-directed spire inviting them to the land of promise. Of those settlers on the Lake Shore, fifteen received the sacrament on St. Stephen's Day. I had hoped that a few from the Sheehan (Shane) settlement adjoining, would have attended for that purpose, but none did. Indeed, from the state of the roads before the frost set in, and owing also to a very heavy snow fall, there was not the opportunity of their receiving a Lecture on the subject the Wednesday two weeks preceding. Several had, however, met that evening at the little school house in the Bush; but though I had reached a house within a mile of them, I did not go to the house, as I had no expectations of a meeting, from the state of the weather. I had rode that evening nearly 20 miles, through a thick shower of snow, and it would have been a great gratification to me to have found such a number to welcome me, and I hope it will teach me never to despair of a meeting in future.

In the little settlement (the Shane) there is an excellent school-mistress employed at present. She is of the Church of England, and pious; she instructs the children in the Catechism, and also to read the Psalms and make the responses. This duty they performed in the most interesting manner, in her absence, last Wednesday evening; they also sang the Evening Hymn, which they were enabled to do by her instructions. Religious feelings are the same every where, whether "in the wide waste or in the city full;" nor needs true piety the accompaniment of sweet youthful voices, to make it lovely wherever it is found. But there are some accounts to be given of the state of the country, and of the crowded city, who might love to fancy themselves under the starry canopy of heaven, among the snow-clad forests on the shores of the vast Lake Erie, (that nurse of Niagara's torrent,) listening to the sounds of simple melody untrodden by the slightest rustle of a breeze, bringing to the ear, amidst the profoundest surrounding stillness, the well known words of childhood remembrance—"Glory to thee, my God." For myself, I need not to return across the Atlantic, to regain a relish for these simple scenes. Though "Auburn and Eden are no more," still do I believe that the feelings of the youthful breast whence these notes proceed, though hushed and almost unimpaired, are not unimpaired in the courts of heaven. "No fair-formed and many-coloured things can worship him with notes more sweet than words," when these words "sound in God the Father's ear, the name of the beloved,"—and when that name, as it flows from the tongue, is sweet to the ear of the soul.

It is with feelings of considerable satisfaction that I sit down to prepare another quarter's report, for the information of our Society, with regard to the progress of our work in this district. A few months glide swiftly by with one engaged in continual action, and were it not for the names of the months indicating their succession, I should almost be unconscious of their departure. One particular cause of gratification at present is, that our Provincial Government seems to have taken up the minds of the sanction of the settlers on the Indian land, in consenting to occupy and cultivate the tract of country lying along the Grand River. Various hindrances lay in the way of their coming to this conclusion: one of the most formidable was the adverse statements given by some persons of the moral character of these settlers. It was represented to the Government that they had come upon the lands, not with the purpose of making a permanent settlement there, but of despoiling the ground of its valuable timber, and then deserting it. I have reason to know that such representations were made by persons having the means of local knowledge, and seeming to be peculiarly interested in the welfare of the Indians.—When a delegation waited on His Excellency, two of whom were members of the Provincial Assembly, he stated that the Government had received such information, but that he conceived it to be neutralized by the testimony of the (your) Church of England Missionary from the Grand River. "A word spoken in season how good is it," I gave him my testimony as an eye-witness, and as such it was peculiarly adapted to counteract that of others who, from their proximity, appeared to possess great local advantage, but in reality did not possess it. Almost all these settlers are a mile back from the river: a thick "block of bush" intervenes between them and the front settlers, and besides, their lines of settlement do not run parallel, but at right angles, to the river; and it is only they who make it their business to explore these recesses of the forest, that can speak as eye-witnesses: the very existence of such settlements might remain a secret for years to persons travelling along the river. In my concern for these settlers, I have not been unmindful of the interests of the Indians. In a temporal and spiritual sense, I am convinced it would be greatly to their interest to have the lands occupied by a religious, industrious class of settlers. Abundance of land might still be reserved for their own cultivation and residence; and by the funds raised by the yearly rents paid in by these settlers, the means of livelihood would be furnished to those Indians, in a degree altogether exceeding the uncertain produce of the chase.

The town of Seneca, on the river, is in the midst of this Indian land. I have four meetings every fortnight, in its neighbourhood, besides the more general one on each second Sunday forenoon, which is supplied from four or five lines of settlers. Some of these, as I have before mentioned, come a considerable distance. On the occasion of our last meeting, I remarked one man, a Presbyterian, who came from the township of Glanville, fully six miles: most of his road was a bush tract, and they who know what are the mud holes of such lines, will be able to appreciate such earnestness. In one of these lines I held a meeting yesterday: there had been a continued storm the whole day preceding, so that the snow lay on the ground 13 inches deep, and yet I never had a larger meeting in that place. Several of them are by birth Presbyterians from Scotland, who have been in this country but three or four years. I was lately in the house of the Assessor of the Rates on the Indian tract: as he went from house to house he took down the religious denominations, and he informed me, to my great surprise, that several, if not all, of the Presbyterians had given him, their names as Church of England; alleging as their reason, that having no minister of their own among them, they had joined in communion with me. They might have made a different choice, as there is another religious body rather numerous in this place, and who had considerably the pre-

cedence of the Church of England in point of time. The attachment of choice is naturally that of affection, and so I trust a perfectly reciprocal feeling will be established between them and the pastor they have selected. I was also considerably gratified yesterday at finding that they, in that little settlement, have agreed to set up a school among them. A well educated Scotch woman, whose brother was teacher of one of the parish schools, and who in temper, &c. seems well qualified for the office, is to be mistress. I had given to most of the children some of the "Class Books of the Sunday School Union," which you had sent me out by Mr. Morse, and these religious parents are quite delighted with them. There are no such helps to be procured here for elementary instruction, and for about 40 miles along this river I have distributed all I had.

On the subject of church building I may mention, that our friends on the Lake Shore settlement at the river's mouth, have been eminently successful in raising supplies in England, for building a church and providing it with glebe. One family has given nearly £200; and they have got £70 in another quarter. Soon we may hope that many a little sanctuary, on the banks of this river, will remind the traveller of a home beyond the skies. We cannot, it is true, build men; but let Christians be earnest in their petitions to the throne of grace.—He can make the dry bones live, and He can send out labourers into his harvest.

With regard to the inhabitants and the climate of Canada, a year and a half, including two winters, may entitle me to speak with some confidence. As to the climate, it is nothing like what, while in Ireland, I apprehended it to be. Why, in that valuable periodical, "The Christian Examiner and Church of Ireland Magazine," I had read, in an article on "Emigration," that "in Canada people are perishing with frost one half of the year, and consumed by heat and mosquitoes the other half." Now, I can with truth declare that I have suffered nothing from any of these things. I have repeatedly, during this last winter, been on horseback with the mercury several degrees below zero: I have been preaching in little rooms last summer, with the mosquitoes about me and on the walls, like the common house-fly, and scarcely felt annoyed by them. And though others might, from physical causes, suffer a little by these things, as *Missionaries* to be the only emigrants who cannot endure them? The climate is, in most places, decidedly salubrious. My own line, from the fact of this having been, within the last five years, made to overflow its banks by dams, may be more acquiescent than other places; for many places in the Backwoods, such as the ground at the back of Peterboro', where my brother lives, are almost strangers to ague. I may expect to suffer by it before many summers pass by, but if I do, I may afterwards be almost proof against it; for I find it to be the general experience, that they who leave it off and on for eight or nine months together, seldom have it afterwards—at least they have it only as a few days illness. Now, were I as robust in form as most of my countrymen, my example might be less available; but as the matter stands, I can venture to assert, that the climate of Upper Canada is well adapted to the inhabitants of the British Isles. "Were I mindful of that country whence I came out, I might have had opportunity to return;" but never was I more persuaded of its being at once my privilege and my duty to abide where I am, than it is now. It is true, that where the population is chiefly American or Canadian,—(by the latter we do not mean those of French extraction, but the descendants of those who settled here from what is now the United States, after the first war), there the native of the British Isles may feel himself among strangers; but every day of my life I have to mingle in society with Dutch, American, and Canadian, and can feel comfortable with them all. It is true that there is room for preference, but the fact that there is so, makes the occasional intercourse with those you prefer the more acceptable, and the more to be prized. But even much of this is merely matter of taste, and a brother clergyman, from Ireland, says that he prefers the Canadians, on account of their gentleness and docility.

In speaking of agreeable prospects, I have insisted that there is no prospect more lovely than that of a place under the influence of the labour of our own hands; and so I would assert that there can be no society more agreeable than that of those who, by our agency, have been reclaimed from the ways of sin, to adorn the doctrine of God our Saviour.—Acting on this principle, let labourers come into this spiritual wilderness: the work is already in many places more than half done for them; they will not have to penetrate a sunless forest. In those lone tracts will many a sign of former cultivation meet their eye:—

"Here still does many a garden flower grow wild,"
Let them presume upon this;—let them address these exiles from the shores of Great Britain and Ireland, as having—

"—hearts that yet
Like gems in darkness issuing rays,
They've borrow'd of long suns that set,
Beam all the light of lost-world days;"

and they will find that there is in them a light that "is not dead but sleepeth." But—but—if these messengers wait till the last ray of the lingering twilight is sunk below the horizon, who can then resuscitate the cold dark embers?—then, when too late, they may call, but no answer will be given, nor any to answer. The objects of their search may be for ever alienated from their influence; and though there is one who never ceases to know them that are his, still, what account will the watchmen and shepherds of the British churches have to give of those who, by his providence, were placed under their care, but whom they refused to follow or accompany into their solitudes, where it was their duty to go, in order to provide for their own houses.

In the neighbourhood of York, I this month introduced twelve persons of one family into the Church, by baptism: six of them were adults—two brothers and four sisters; two infant children were admitted at the same time, just after their parents; four younger brothers and sisters completed the twelve. The ceremony took place in the house of the elder brother. He invited some friends to be present as witnesses on the part of the Church; and then, in conformity with the Apostolic precept of being "given to hospitality," entertained the whole party to dinner.

Our Cayuga church is generally well furnished with a considerable congregation: it stands on a rising ground over the river, near where a bridge connects the Camboro Road with the Talbot Street. This is the only bridge for 50 miles, on this part of the river. I have before mentioned, that in giving up Glanville to Mr. Flanagan, who was appointed to the adjoining township of Barton, I arranged to begin each second Sunday at Seneca; preach at York in the middle of the day, and end at Cayuga in the evening. This plan I find works well. During the winter evenings, when the winds are all but impassable from mud, we meet at the house of one of the settlers, about two miles from the church: this of one of the settlers, about two miles from the church: this makes it possible for a considerable number to attend. On a late occasion, it was quite picturesque to see a little party returning home, after our Sunday evening service; they had to go more than two miles through the "bush," without meeting a "clearance" on the way; but the master of the house had provided against this, by supplying himself with a bundle of "hickory bark," which blazed like a torch, and of which he had sufficient to light them home. Two children of that family have come four miles, through wet and mire, to the Sunday school, which I hold in our Cayuga church an hour before our forenoon service. They were Presbyterians.

Seven miles from the Cayuga bridge, across the river, is the Belle's settlement, in the township of Walpole: it is quite an isolated settlement, and except an itinerant Wesleyan preacher, no minister seems ever to have called there. There are not many families there—nine I believe. In two of these families I have baptized their children, and they, in turn, to show their sense of obligation for my visits, have given the new name of "Hill's Dale" to their settlement.—Here too, though they knew little of the Church of England before, they have asked me to procure Prayer Books for them. I had procured about a dozen some time before, in Hamilton, but they were never quite disposed of. I hope this report may reach you in time to forward the supply. I have spoken of, by some of the emigrant ships this summer. At Dunville, the attendance, during the past winter, has been considerably larger than during the former.

From the *Montreal Herald*.

A DISCOURSE ON INFANT BAPTISM. By the Rev. James Reid, Montreal, Armour & Ramsay, pp. 119.

Mr. Reid is already favourably known to the public, by the publication of several small brochures and sermons. For the best interests of the younger part of his flock,—it being intended to call the attention of parents to the importance of the baptism of their children. It is a singular feature in the religious condition of the inhabitants of the remote districts of Canada, that there is little importance attached to the rite of baptism. Even in places which are well settled, and which have enjoyed the benefit of the services of a resident clergyman for twenty or thirty years, there are many intelligent and respectable inhabitants, who have not been baptized. And this remark is applicable in some instances to men who possess the greatest share of the intelligence and influence of their localities. It has not unfrequently happened, that the parents and a large family of children have received the rite at the same time. This