any complaint such as is alluded to above, and which certainly would have been recorded had any cause for it existed, we naturally conclude that every ground for it was antecedently removed by the positive and settled establishment of the custom of admitting infants into the Christian covenant by Baptism. We can easily understand how scruptlously and exactly the first Christians would act upon the principle thus asserted by St. Augustine, that "circumcision was but the type of baptism, and therefore to give place to it as soon as instituted by Christ," or as it is expressed by Bishop Beveridge, "whosoever doth not baptize his children whilst children, seems to me to transgress the command of God, in not initiating them into the Church according to his precepts. For though circumcision be only mentioned, yet it was therefore mentioned, because the initiating Sacrament whereby children were invested with Church-membership; and the same reason holds good still for Baptism. And as where the reason of a law fails, the law itself is abrogated, so where the reason of a law remains, the law seems still to be in force, though some circumstances of it be changed."

The arguments for the reasonableness of Infant Baptism might be much extended, but it cannot be necessary to dwell upon more than the leading points. Our present observations will be appropriately concluded in the words of the learned and excellent Bishop Jeremy Taylor; "Death came upon all men by Adam's sin-but to whomsoever this evil descended, for them also a remedy is provided by the second Adam, 'That as in Adam all die, even so in Christ should all be made alive;' that is, at the day of judgment: then death shall be destroyed. In the mean time, death hath a sting and a bitterness, a curse it is, and an express of the divine anger: and if this sting be not taken away here, we shall have no participation of the final victory over death. Either, therefore, infants must be for ever without remedy in this evil consequent of their father's sin, or they must be adopted into the participation of Christ's death, which is the remedy. Now how can they partake of Christ's death, but by baptism into his death? For if there be any spiritual way fancied, it will by a stronger argument admit them to baptism: for if they can receive spiritual effects, they can also receive the outward sacrament; this being denied only upon pretence they cannot have the other. If there be no spiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be shewn, and Christians will be at rest concerning their children."

## THE CHURCH.

TORONTO, SATURDAY, JANUARY 1, 1842.

As the letter, which we have received from the REV. EGERTON RYERSON, calls for some remarks at our hands, we insert it in this place. The reader will thus be put in possession of its contents before perusing our observations upon it, and hence be the better enabled to arrive at a fair and unbiassed judgment as to the merits of the communication:

To the Editor of The Church.

SIR,-Though I have no claims upon your consideration, I hope, for obvious reasons, the remarks I now take the liberty of making, may be admitted into your columns. I, as well as my friends, have been the subjects of repeated strictures in your pages; but during the last two years, I have replied not a word; nor published a line in reference to the Church of England.

Believing that you have mistaken my own views, as well as the views of those who agree with me, I beg permission to set you right, and to offer a suggestion or two

of general importance.
I have stated on former occasions, and perhaps my two years' silence may now give some weight to the statement, that my objections had no reference to the existence or prosperity of the Church of England, as a Church, but ment in Upper Canada, especially, and indeed entirely, in reference to the Clergy Reserves. During the discussions which took place, and which were continued for years, I wrote many strong things; but nothing on the Episcopal form of government, or the formularies or doctrines of the Church of England. The doctrines of the Church of England, as contained in the Articles and Homilies, I always professed to believe. On the subject of Church Government, I often expressed my views in the language of Dr. Paley, and in accordance with the sentiments of many distinguished dignitaries and divines of the Church of England, that no particular form of Church Government had been enjoined by the Apostles. I have objected to the Episcopal, or any other one form of Church Government being put forth as essential to the existence of the Church of Christ, and as the only scriptural form; but the Church of Christ, and as the only scriptural form; but and we apprehend, that Mr. Ryerson as well as ourno further. I do not think the form of Church, any more than the form of Civil Government is settled in the Scriptures; I believe that both are left, as Bishop Stillingfleet has shown at large, to times, places, and circumstances to be determined upon the ground of expedience and utility,—a ground on which Dr. Paley has supported the different Orders of the Church of England with his accustomed clearness, ability and elegance. I know, on the contrary, that much may be said upon the same ground in favour of Itinerancy, of Presbyterianism, of Independency. On the subject of forms of prayer, I have never written; though I have, for many years, used forms of prayer in private as helps to, not substitutes for, devotion. I believe the foundation of the Church of Christ is not

laid in forms, but in doctrines.

In the measures recommended by Lord Sydenham to settle the Clergy Reserve Question I acquiesced; and the grounds of former dissensions between the Protestant Churches having been removed, I supposed that controversies between them would not be perpetuated or revived.

Professing the views I do, I believe it would be a moral damity for either the Church of England, or Church of Scotland, or Wesleyan Methodist Church, or the Congregational Churches, to be annihilated in this Province, I believe there are fields of labour which may be occul believe there are helds of habout which may be becau-pied by any one of these Churches with more efficiency and success than by either of the other three. They need not, and I think ought not, to be aggressors upon each other. When politicians lay aside their party differences for the general good, I think the emulation of Christian Churches may consistently and properly be one, not of mutual hostility and extermination, but, of zeal and activity spreading the common salvation and in diffusing use

ful knowledge and promoting Christian education. Such I believe are the sentiments of my brethren generally, although we have our scruples and preferences concerning ecclesiastical regulations and modes of worship and labour. We do not pretend to be perfect Church of England men in our views on matters of Church Polity or religious worship, as do the Missionaries of the Lon-don Wesleyan Committee; did we entertain the sentiments they profess, I am persuaded we would be disposed both from principle and utility to unite with and build up the Church of England in the unity of her faith, and should not form or maintain separate organizations and interests. As there were seven Apostolic Churches in Asia, we believe ourselves one of the Apostolic Churches in We do not seek to promote our interests, or gain the support or secure the connection of individuals with us, by professing to be a branch of any other Church, with us, by professing to be a branch of any other Church, and by professing attachments and predilections beyond our own Church, which we profess to regard as preferable upon the whole, to any other. Those persons who believe that the instructions, and religious advantages and privileges afforded by our Church will more effectually aid them in working out their reductions that the working out their reductions that the working out their reductions. them in working out their salvation than those which they can command in any other part of the general fold of Christ, are affectionately received under our watch-care; but not on account of our approximation to or dissent from the Church of England, or any other Church. In this course we aggress not upon the Church of England, any more than the Clergy of that Church would aggress upon us by a similar mode of proceeding.

I repeat, therefore, that with the settlement of the Clergy Reserve Question, ended my controversy with the Church of England, as I had again and again intimated that it would; nor do I wish to be considered as justifying all that I wrote in that controversy; nor indeed any thing more than the general views I advocated. The enthusiasm of youth and the provocations and excitements of personal and public discussions, often prompt to many things that the experience of years and the coolness of mature deliberation and calm retrospect, will not approve. Churches, as well as individuals, may learn wisdom from experience. I therefore submit, in connection with these explanations, whether the controversies and their charac-

teristic feelings between the Church of England and the Vesleyan Methodist Church in this Province ought not to cease with the removal of the causes which produced them? whether the remaining points of difference are of equal importance with the principles of agreement? whether either Church is likely to be benefited by a mutual endeavour to weaken each other's moral influence? whether both Churches are not likely to accomplish more religious and moral good by directing their energies against prevalent vice and ignorance, than by mutual

warfare a I intend no offence, when I express my conviction, that the Church of England in this Province has vastly greater resources for doing good than for warring with other Protestant Churches. I know her weak points, as well as her strong towers; I am not a stranger to the approas her strong towers; I am not a stranger to the appropriate weapons for assailing the one, and for neutralizing the strength of the other. And you have not to learn, that it is easier to deface than to beautify—to pull down a fair fabric than to rear a common structure; and that a man may injure others without benefiting himself. On the other hand, I am equally sensible that the Wesleyan Methodist Church has nothing to gain by controversy; but I am quite sure, from past experience as well as from present aspects, that she has not so much to fear, to risk, or to lose, as the Church of England.

If controversy be perpetuated between your Church and our own, I wash my hands from all responsibility of it—even should the duty of self-defence compel me to draw the sword which I had, in inclination and intention, sheathed for ever. History, and our own experience to some extent, abounds with monitory lessons, that personal disputes may convulse Churches, and that ecclesiastical controversies may convulse provinces, and lead to the subversion of governments. I think there are sufficient considerations to induce Protestants in Canada to unite and strengthen rather than to divide and neutralize their energies; and could every congregation be supplied with the spiritual food and weekly counsels and privileges which are furnished by the Hon. and Rev. Baptist Noel, in whose Church I communed and often worshipped when in London, I could then say with all my heart, let every congregation in Canada be even united to the Church of

With these explanations and suggestions, I beg to subscribe myself, your obedient humble servant, EGERTON RYERSON.

Toronto, Dec. 21, 1841.

With reference to the treatment which Mr. Ryeran may have received from this journal during the last two years, we, of course, have little to say. Having, however, been regular readers of The Church during that time, we must confess that we saw little allusion to Mr. Ryerson or his friends; and that only, upon occasions when ample provocation had been given, or facts stated, which being injurious to the character of our Church, required correction and exposure. Be this as it may, we can safely affirm that during the last six months, the period of our editorial management, we have carefully shunned controversy, and have frequently weakened the force of our arguments, and forborne to avail ourselves of numerous selected articles of great ability and power, from a desire to avoid giving offence to other denominations. And while we have never, in the slightest degree, modified or concealed the principles of our Church, we have always endeavoured to enforce them in a spirit of charity and forbearance.

Mr. Ryerson states that "he has always professed to believe in the doctrines of the Church of England. as contained in the Articles and Homilies," and that he never objected to the Church of England, or its episcopal form of government,-but "simply and solely" opposed "its exclusive establishment and endowment in Upper Canada." He then proceeds to express his concurrence in the opinion entertained by Dr. Paley, that "no particular form of Church Government had been enjoined by the apostles." A Churchman, Mr. Ryerson must well know, recognizes no individual authority. A Cranmer, a Jewel, a Laud, doubtless are illustrious names, and their opinions are entitled to our most serious attention. Nevertheless our Church refers not to them for the statement of her doctrines: and Dr. Paley, a name that cannot for a moment be ranked with the great divines whom we have just enumerated, is about the worst authority Mr. Ryerson could have adduced, as his opinion, on selves, while joining in grateful acknowledgments to this utilitarian writer for the unrivalled clearness and acuteness with which he has set forth the evidences of Christianity, would be found differing from him on many questions of a moral and religious nature.

Mr. Ryerson has also attempted to fortify his own opinions on the subject of Church Government by referring to Bishop Stillingfleet, who is represented as having shown that "the form of Church Government is left at large, to times, places, and circumstances, to be determined upon the ground of expedience and utility." On a former occasion we had to set a contemporary right upon this very point: but for the sake of rescuing an eminent and learned divine from being perpetually misunderstood, and forced into the support of a cause against which he directed the energies of his active mind during many years, we will touch upon the subject again, and that too with a fulness, and a statement of incontrovertible facts, which we hope will leave no room for future misconception. Bishop Stillingfleet was educated during the time

of the Commonwealth, when the Church and the Monarchy were all but annihilated, and the Universities of Oxford and Cambridge were under the control of Presbyterian and Independent divines. Such was the state of things when Stillingfleet received his education. In 1639, before the Restoration, he published the work, called Irenicum, on the authority of which Mr. Ryerson, as others before him, has come to the conclusion that there is no particular form of Government perpetually and universally binding upon the Church of Christ. The Bishop, we believe, was about 25 years old when he gave this elaborate treatise to the world. In the preface to an Ordination Sermon preached by him in 1685, he thus alludes to it, and the objects for which it was undertaken:-"I did adventure to publish at that time, hoping by that means to bring over those to a compliance with the Church of England (then to be re-established) who stood off upon the supposition that Christ had appointed a Presbyterian Government to be always continued in his Church, and therefore they thought Prelacy was to be detested, as an unlawful usurpation. \* And I dare challenge any man to produce one passage in the whole book that tended to encourage faction or schism, or opposition to the Church of England; but, on the contrary, I endeavoured to recommend the Episcopal government, as having the advantage of all others, and coming nearest to Aposto-LICAL PRACTICE." "I do not deny that I do now think much more is to be said for the Apostolical institution of Episcopacy, than I at that time apprehended." apologizing for the mistakes of the work in question, sections: another great rent has lately taken place; he admits "the scepticalness and injudiciousness of schism is boldly charged by one party upon the youth, and the prejudices of 'education' under which other, and what an inexhaustible ground is here for shop Stillingfleet, as expressed in the Irenicum, are instances passing under his own eye, that if you once

and, if the arguments of the Irenicum be tenable, he sin of dissenting from it. The authority of Bishop Stillingfleet, as enounced

ceed to show that, at a riper age and with an accumulation of greater theological learning, Bishop Stillingfleet, besides condemning separation from the Church, insisted upon the divine origin, and perpetual neces- But to the Bible and Prayer-Book we cling; and what sity of Episcopacy. In the preface to the Unreason- they teach, we dare not omit to urge, constantly, earableness of Separation, a most searching and unanswer- nestly, and to the best of our slender ability. able treatise, when speaking of the Nonconformists,among whom, and we say it without meaning to give in his present communication, we think that it sets him offence, he would undoubtedly have classed every in an advantageous light, especially when we contrast Methodist in this Province, -he says, "God forbid his sentiments, on many points of importance, rethat I should judge any one among them, as to their specting the Church of England, with those expressed present sincerity, or final condition; to their own by the accredited organ of his own denomination.the peace of the Church we live in, is really as great and dangerous a sin as murder, and in some respects the duty of self-defence compel me to draw the sword gregations for worship, where there is an agreement in In another place he thus states the question of separation: "According to the Scripture, there can be no necessary to salvation; which are all so remote from any colour of trath, that none of my adversaries have the most diligent search and careful inquiry I could make into this matter, I cannot find any plea sufficient to justify, in point of conscience, the present separation from the Church of England." We will dismiss Ordination Sermon, preached in 1685, to which we have already referred, which will prove beyond contradiction that Bishop Stillingfleet regarded Episcopacy as divine in its institution, and perpetual in its

"The universal consent of the Church being proved, there is as great reason to believe the Apostolical Succession to be of divine institution, as the Canon of Scripture, or the observation of the Lord's Day. We do not doubt but it is unlawful to add to, or to diminish from, the Canon of Scripture; and yet there is no plain text for it, with respect to all the books contained in it and some of the espect to all the books contained in it, and some of the oks were a long time disputed in some Churches; but the Churches coming at last to a full agreement in this natter, upon due search and inquiry, hath been thought sufficient to bind all after-ages to make no alterations in it And as to the divine institution of the Lord's Day, we do not go about to lessen it, but only to show that some examples in Scripture being joined with the universal practice of the Church in its purest ages, hath been allowed to be sufficient ground not only for following ages o observe it, but to look on it as at least an Apostolical Now it cannot but seem unequal not to allow the same force, where there is the same evidence. And the same force, where there is the same evidence. And that since the Apostles' times there have been three orders of Bishops, Priests, and Deacons, AND IN A REGULAR WELL-CONSTITUTED CHURCH ARE TO CONTINUE TO THE WORLD'S

While discussing the question of Church Government, we may as well deviate a little from the order of Mr. Ryerson's letter, and advert to his observation, to rake up the past ungenerously, or to bind a man that "as there were seven Apostolic Churches in Asia, down to all that he has ever spoken or written in "the we believe ourselves one of the Apostolic Churches in enthusiasm of youth," or in the conflict of opinions. Canada." Surely, Mr. Ryerson cannot mean that of On the present occasion we concede to Mr. Ryerson the Seven Churches of Asia, one was Episcopal, a se- a general moderation of sentiment, and an honourable cond Presbyterian, a third Methodist, a fourth Bap- frankness, which we shall always endeavour to reciprotist, a fifth Congregational, a sixth Independent, a cate, consistently with the maintenance of our prinseventh Primitive Methodist? We will not throw such | ciples. a slur upon Mr. Ryerson's good sense as to imagine strengthened by a letter which accompanied the prefor a moment, that, in the face of Scripture, history, and the concurrent judgment of eminent divines of all denominations, he will maintain such an extraordinary proposition, as that the blessed Apostle St. John would have suffered divisions to exist, similar to those which now split up this portion of Christendom, without denouncing them most severely. There is not, we will venture to affirm, one single valid argument which can be adduced to prove that each of the seven Churches in Asia was not one in ecclesiastical government, or that the slightest difference of ecclesiastical government prevailed amongst the seven. The express language and the obvious inference of the Apostolical Epistles militate most decisively against the comparison of the different religious bodies in this Province to the Seven Churches of Asia.

Mr. Ryerson's observations respecting the Missionaries of the London Weslevan Committee, are much to the point, and of course, as Churchmen, we readily concur in their justice. His reference to the settlement of the Clergy Reserves question seems to require no notice on our part: for no good man, we apprehend, is desirous of disturbing the adjustment of that wearisome strife by the Imperial Parliament. The only remaining points, upon which we deem it necessary to make a few remarks are, -our own position as the advocate of the Church of England in this Province, -and Mr. Ryerson's declaration with reference to the course which he may in future pursue.

On every ground we dislike theological controversy; and have never courted it. Personally we have been attacked in the most furious and unscrupulous manner. The Church of England has been denounced as a mass of corruption, and her members as a body of abandoned profligates. Her Prayer-Book, which Mr. Ryerson can conscientiously use when he attends our places of worship in England, has been mis-represented with an appalling recklessness of truth, and unlimited provocation has been offered to us, - provocation which would have justified us in carrying the war into the enemy's camp, and attempting to raze his strongholds to the ground. Yet, with all this, we have almost entirely confined ourselves to the advocacy of our own principles, without impugning the tenets of other denominations by name. Indeed, it cannot escape the quick and practised eye of Mr. Ryerson that the religious body, of which he is the most conspicuous member, has furnished us, in its present condition, with innumerable weapons for assault, had we been controver-In sially minded. It has long been broken up into various it was written. But supposing that the views of Bi- the Churchman, should he desire to show, by specific correct and scriptural, Mr. Ryerson will find himself acknowledge the right of separating from the Church, most sorely condemned by them. Almost the very last words of that treatise are these: "What form of We might, advantageously to our own cause, have

commits schism by not submitting to the Church. tain; and the principles of the Church of England erect themselves into separate, and generally hostile, societies. In fundamentals, therefore, we cannot alter in the Irenicum, would be quite sufficient for our pur- our course. If it be shown, that in the midst of our pose, in replying to Mr. Ryerson. But we must pro- zeal we have been deficient in real, not spurious, charity, we will readily own our error, and for the future endeavour not to wound a fellow-Christian whilst maintaining what we believe to be Scriptural truth.

As to the position assumed by Mr. Ryerson himself Master they must stand or fall. But my business We cannot, however, but regret that he should have was to consider, the nature and tendency of their ac- used such language as this: -- "If controversy be pertions. My judgment being, that a causeless breaking petuated between your Church and our own, I wash my hands from all responsibility of it-even should aggravated beyond it." In the body of the treatise which I had, in inclination and intention, sheathed for itself, he contends that "the holding of separate con- ever," This, perhaps without being so intended, looks something like menace, especially when coupled doctrine, and the substantials of religion, is unlawful and with the warnings elsewhere addressed to the Church schismatical,"—and that, "IF OCCASIONAL COMMUNION of England, as to the detriment she is likely to sustain BE LAWFUL, CONSTANT COMMUNION WILL BE A DUTY." by the continuance of controversy. The Church, we must take upon ourselves to say, knows no fear,-can sustain no loss. She is the receptacle of divine gifts, way left to justify the separation from our Church, but and the rejection of these by men cannot mar her to prove, either that our worship is idolatrous, or that glory, or impair her everlasting foundations. But we our doctrine is false, or that our ceremonies are made do not believe that a spirit of discussion would injure the Church, either as regards her spiritual character, her numbers, or her resources. We, her humble yet had the hardiness to undertake it." And he thus defenders in this Province, court the fullest inquiry concludes,—"I cannot but declare to the world, as into the grounds upon which she is built. Past history, one that believes a day of judgment to come, that upon nay passing events incontestably prove that a more general and definite assertion of her divine and Apostolical constitution has been accompanied, or perhaps caused, by a wide revival of Evangelical truth within her fold,-and that the purer she becomes doctrinally this part of our remarks, with a quotation from the and practically, the more she insists upon the necessity of Apostolic order, and the more her claims on this head are allowed by ministers resorting to her, from the various sects in the British dominions, nay even from abroad, who, discontented with their previous credentials, request a valid and Apostolical ordination at the hands of her Bishops, the lawful successors of the Apostles. Such, we doubt not, will be the effect of religious discussion in the Province of Canada.-Let, also, these opinions but gain ground more generally, and the Laity will grow warmer and warmer in their attachment to the Church, when they regard her, not as a well-ordered human institution, but as an edifice having Christ for its corner-stone, the Apostles for its builders, and a threefold priesthood, continued by a regular succession from the first preaching of the Gospel, for its ministers. The friendship of Dissent is much more dangerous than its enmity to the Church. The latter tends to remove abuses, to enkindle zeal, and to check an indiscriminate religious liberalism .-The former induces sloth and supineness, and diverts Church-resources from Church-channels into the sup-

But we must draw to a conclusion. part in a friendly manner with Mr. Ryerson; and, as we said last week, no exertion, no proper forbearance on our part shall be wanting to foster the overtures of concord into a long religious peace. We have no wish These favourable impressions have been ceding communication, and from which, as Mr. Ryerson's permission enables us to make public use of it, we extract the most material part:-

"I have long been impressed with the conviction that Canada could not prosper under the element of agitation. I supported the union of the Canadas with a view to their civil tranquillity. I believe my expectations will be re-In our new state of things, I desire not to considered in an attitude of hostility to the Church of England any more than to any other Church. I have wished and resolved to leave civil and ecclesiastical party politics with the former bad state of things. Travelling, servation, and experience, have been a useful school to me; and time will do justice to the merits or demerits of my motives and conduct.

"I do not expect you to sacrifice or modify or conceal your sentiments. With your views, I should do all in my power to recommend and extend and build up the institutions of the Church of England. But I do not think you are thereby required to assail the principles, or wound the honest feelings of your Methodist neighbours. "I dare say the Editor of the Guardian will insert whatever remarks you may think proper to make on the enclosed mmunication; and my earnest hope is that there may reafter be less of recrimination, and more of that charity

which, while it is fixed and manly in its principles, i

xpansive and generous in its feelings." We now take our leave of Mr. Ryerson; and would he but devote his vigorous and industrious mind to cious gift mankind is increased, we most humbly calm and unbiassed investigation of the subject of hurch Government, we have little doubt that he would find objection after objection disappear, and, with truth at last revealed in all its fair proportions to his eyes, would be candid enough to exclaim with the good and deeply learned Bishop Hall,-"I am, for my part, so confident of the majority [i.e. superiority] of Bishops over Presbyters, that I dare boldly say there are weighty points of faith, which have not so strong evidence in Holy Scripture." At all events we shall be glad, hereafter, to think of Mr. Ryerson, as the author of the patriotic Letters on the Affairs of Canada, and to forget that he was ever embarked in a controversy with that Church, to whose standards of belief he assents, and in whose temples he can worship his Maker and his Redeemer, and feel that it is good to through this life in Thy faith and fear we may, in

We copy the following from the Kingston Chronicle of the 22nd instant, with a feeling of unbounded delight, and with a fervent prayer, in which thousands will join, that the reverend benefactor, who makes so noble an application of worldly wealth, may find incorruptible treasure laid up for him in Heaven:

"We are happy to learn that the Rev'd William M. Herchmer, of this Town, has made the very liberal donaon to St. George's Church of One thousand pounds, to be expended in completing the interior of the Church, the portico, and the erection of a stone wall around the church-yard. We have also heard it rumoured that the Reverend gentleman intends to erect a Chapel of ease, in connection with the Church of England, to be called St. Lawrence Chapel, at the west endof the Town, upon the front of the lot the greater part of which was lately purchased from him by the Go-

We rejoice to find that the wants of our Church in Government is determined by lawful authority in the dwelt upon these topics; but from a love of peace the larger towns are beginning to attract more general number of Peers which the Church claims as her own.

Church of God, ought so far to be submitted to, as it we never meddled with the divisions in the Metho- attention. Mr. Herchmer's rumoured intention to contains nothing repugnant to the Word of God." dist body. We, therefore, do not see, how we build a chapel of ease, must incite the Churchmen of Mr. Ryerson has avowed his belief in the Articles of can well wear a more pacific front than we have Toronto to supply the religious destitution of their our Church; he holds occasional communion with it; hitherto worn. No honest man would wish us to own city; and the subjoined letter from a generous suppress the principles which it is our duty to main- and pious individual, unconnected with this locality save by the bonds of Christian affection, will show The whole context of the Irenicum goes to prove the forbid us to recognize as Churches, those bodies that there is a spirit of zeal and self-sacrifice amongst necessity of a national Church-Government, and the of Christians, within the British dominions, which needs only to be called forth and judiciously directed, to accomplish important and beneficial re-

"Picton, 21st December, 1841.

"With reference to your article in The Church of the 18th inst. respecting the want of Church accommo Toronto, permit me to offer a donation of Ten Dollars towards a fund for building one or more additional Churches in the City of Toronto.

"I will forward the amount when it is required.

I am, dear Sir, very truly yours

CECIL MORTIMER." "To the Editor of The Church."

This offer of Mr. C. Mortimer, however pleasing, s not surprising to us. He is one of a family which is devoted to good works, and yet will not thank us for even this slight allusion, which we only make in the hope of inducing others to seek for happiness and respect in the paths of religious exertion.

Our friendly cotemporary of The Toronto Herald seems to suspect that the Rev. W. Agar Adamson may be the author of the letter signed CANDOUR, which appeared in the Montreal Herald. We have the best authority for stating that such a suspicion has not the slightest foundation in fact. We never for a moment imagined it possible that Mr. Adamson would condescend to anonymous personalities, especially as our slight intercourse with him had been characterised by gentleness and frankness on his part.

The Very Reverend W. P. McDonald, Vicar General, and Editor of The Catholic,—a journal advocating the interests of Popery in this Province, -is like Martin Luther in one respect,—but in one only: he makes use of foul and abusive language. In his paper of the 22nd Deccember, he thus speaks of the antagonists of Popery; "Instead of fighting fair, and parrying our thrusts with proper arms, they invariably give us the slip; and wheeling round, endeavour to smother us amid the filth of no sweet flavour which they have hoarded up, and bring forth so unsparingly against us. Now, this is no fair fighting match at all. In such a contest our chief endeavour must always be to avoid the savoury aspersions from the night-man's bucket." The Roman Catholics must feel proud of such a champion indeed

The Very Reverend Gentleman accuses us of "cow" ardice" in giving notice that we are not responsible for the opinions of our Correspondents. Nothing can be more preposterous than such a charge. We generally agree with the purport of our communications, but cases may occur in which we do not. For instance, a few excellent individuals, whom we know and respect, advocate Church Temperance Societies. We are decidedly opposed to them. But we are not, on that account, going to exclude all argument upon the subject. We are not in the habit of concealing our opinions, or shunning responsibility.

Our religious and ecclesiastical matter has scarcely left us any room this week for civil intelligence. Du ring the next two weeks we hope to remedy this omission. In the mean time, our readers will be gratified with the communications of to-day. Those rereply to the ungentlemanly language in which our statements on this head have been called in question by a Lower Canadian print, scarcely known, even by name, in this upper portion of the Province.

Our next volume, we are happy to say, will open with an enlarged sheet.

We respectfully beg to call the attention of the Clergy of both the Dioceses, in Canada, to the follow ing Episcopal notices :-

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC-Quebec, 15th Dec. 1841. REV. SIR.-You will be pleased to use t Form, after the General Thanksgiving at Morning Evening Prayer, on the first Sunday after receiving

Your faithful and affectionate Brother, G. J. Montreal

CIRCULAR TO THE REVEREND THE CLERGY OF THE DIO CESE OF TORONTO.

Toronto, Dec. 27th, 1841. Rev. Sir,—As The Church is read by all the clergy of this Diocese, permit me, through its columns, to signify my desire that, in obedience to authority at home, the uld use the following form immediately after General Thanksgiving, at morning and evening prayer, on the first Sunday after receiving this communication.

I am, dear Sir,

Your faithful and affectionate brother,

JOHN TORONTO

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY

"For the safe delivery of the Queen, and the happy "For the safe delivery of the Queen, and the dayr birth of a Prince; to be used at morning and evening service, after the General Thanksgiving, in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, upon Sunday the 14th day of this instant November, or the Sunday after the respective ministers thereof shall receive the same.

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer.

unto thee our hearty thanks for Thy great goodness vouchs afed to Thy people, in delivering Thy servant of Sovereign Lady the Queen from the perils of childbirth. fort her in the hours of weakness, and day by day ret her strength. Preserve the infant Prince from whate is hurtful either to body or soul; endue him, as he vances in years, with true wisdom; and make him, in dutime, a blessed instrument of Thy goodness to this Church and nation, and to the whole world. Regard with Thing and nation, and to the whole world. especial favour our Queen and her Royal Consort, they may long live together in the enjoyment of all earth happiness, and may finally be made partakers of everlands ting glory. Implant in the hearts of Thy people a sense of Thy manifold mercies; and give us grace to forth our thankfulness by dutiful affection to our reign, by brotherly love one towards another, and by stant obedience to Thy commandments; so that, passing the to come, be received into Thy heavenly kingdom, through the merits and mediation of Thy blessed Son Jesus Chris our Lord. Amen'

## Communications.

[Our communications are beginning to increase so much upon that we deem it necessary to follow the example of the London Chapperiodicals, and to apprize our readers that we are not responsible the opinions of our Correspondents.—ED. CHURCH.]

## SCOTTISH EPISCOPACY.

To the Editor of The Church. SIR,—In a late number of the Montreal Commercial Mer Sir, In a late number of the Montreal Commercial most enger, I notice an article denying, in terms not the most measured or polite, the truth of your assertions regarding state of Scottish Episcopacy. As a native of Scotland, I that be permitted to corroborate, generally, your assertion, it the greater proportion of the land is owned by Episcopalians. And, as proof is better than vapouring assertion, I trust, before long to formish you with certain for the long to the ong, to furnish you with certain facts, which, unless I am the more mistaken, will bear out your statement regarding the number of Peers which the Church.

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