

paths of righteousness, most humbly and reverently beg your acceptance of their heartfelt gratitude for your condescending goodness; and fervently pray, that He, who hath mercifully conducted you in safety to this place, may continue His Divine protection until your return to Montreal; and that every Divine blessing, spiritual and temporal, may attend you during your existence on earth.

JAS. BIRD, ROBT. CLOUSTON, Deputies from JAS. SUTHERLAND, THOS. THOMAS, the English Church, with a few words to our Chief Praying Father. We thank you for having come this long way to visit us. Our Praying Father (Mr. Smithurst), told us that you intended to come two years since, but that you were taken very sick and did not come. We are now, however, glad that you are here, and we thank God for sending you. We shall try to do according to your instructions, being assisted by the Holy Spirit. We thank the English people across the sea for sending to us a Praying Father and also providing us a schoolmaster. You see, Father, that most of our children can read the word of God. We now live very comfortable, and we thank the good English people in English country, for this. If they had not pitied us, we should have been still heathens. We pray every day for our great Mother, the Lady Church, and also for her relations (the Royal Family). We also pray for our Chief Praying Fathers the Bishops, and for our Praying Fathers, the Priests and Deacons of the Church. We hope, Father, that God will take you safe back to your home, and we pray to him to bless you for the sake of Jesus Christ our Lord.

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found to answer in every respect, the end designed. He complains, and we fear that too many who have adopted the same arrangement have cause to participate in that complaint, that at this special service the attendance is small,—confined almost wholly to the parties who have infants to be baptized, with the addition of a few children who are to be catechized,—and thus contradicting the spirit and defeating the object of the rubric, which requires that baptism should be administered "when the most number of people come together." He adds that instead of its being hailed as a season of edification, and welcomed as some new and refreshing thing periodically recurring in the course of the ordinary services, it appears in many cases to be shunned as a superfluous piece of religious exercise, in which none but the parties particularly interested in the baptisms of the day are expected to share.

Nothing, we repeat, can be more correct and praiseworthy than the motive which has induced the recommendation to adhere, in the fulfilment of this service, to the express and not to be mistaken directions of the Church; and it is a cause for much mortification and grief, if, in the desire to accomplish these to the letter, the benefit of the whole should be lost by the negligence or indifference of any Christian congregation. A reference to the institution, nature, privileges, and responsibilities of Baptism ought to be sufficient to correct this unhappy negligence on the part of Christian people; and apart from this, it must appear most strange that individuals, alive to their own spiritual advantages, should take no interest in an occasion upon which the same advantages are conferred on others,—that they should withhold their prayers for the Holy Spirit to the child now about to be admitted into the congregation of Christ's flock, and refuse to share in the humble supplication that the child, regenerated through this holy rite, should lead the rest of his life according to this benediction.

We are, we confess, constrained to think and to speak doubtfully of those professing Christians who can feel no interest in this initiatory ordinance of the Church, except on occasions,—if even then their interest is really strong or genuine,—when they themselves happen to be parties called upon to engage in the solemn office. It argues some defect of zeal and languor of devotion, when they shun an occasion of testifying their concern and interest in the spiritual well-being of others, and neglect an opportunity so solemn and so impressive of being "put in remembrance of their own profession made to God in their baptism." The earnest Christian feels that he needs this quickening and help,—feels that he cannot apply too often to the means of trimming the waning fire of piety, and girding up the loins of his relaxing spiritual strength. The conscientious follower of the Lord who bought us, feels too that he cannot justifiably or safely neglect any means or instruments which the Church, in her care and watchfulness, may set before him of being armed against the wiles of a dangerous world and aided in the conflict with Satan and the flesh. The neglect of these, he feels, will cause him to stand, at the last dread day of reckoning, a more guilty culprit at the bar of God,—with a persuasion, the fearfulness of which at such an hour no heart can understand, that he has grievously misapplied the talents entrusted to his keeping, and buried in the earth, or unprofitably wasted, many which might have been turned to holy and religious uses,—to grow in grace and advancement on the heavenly way.

If Christian people will but thus regard their solemn responsibilities, not less than their gracious opportunities, there would soon be no room for the complaint which our correspondent has expressed, but every service and every ordinance would be joyfully and heartily joined in, and neither worldly pleasure nor occupation, nor food nor rest, would be preferred to the house and worship of our God and Saviour.

In the reply of His Excellency the Governor General to an Address presented to him by the Presbytery of Montreal in connexion with the Church of Scotland, we find the following paragraph:—"I sympathize with you in lamenting the disruption that has taken place in the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland. There have been already too many disruptions in the Protestant Church, and it is painful to see any addition to the number. I can only hope that these changes are permitted by the Almighty for some wise and beneficial purpose, until the time shall be fulfilled when the whole of Christ's Flock will be drawn into one Fold."

In the sentiment thus expressed, especially in the latter sentence, we need not say that we very heartily concur, because it has ever been the object and principle of the journal which we have the honour to conduct, to promote and, if possible, accomplish the union the want of which His Excellency so properly deprecates. It is true, we shall be accused of endeavouring to effect this Christian object upon a principle to which the selfishness and ambition of men, to a large extent, will not permit them to subscribe; who profess their desire of religious union, provided that in the maintenance of such union they may be permitted to dispense with uniformity of government, worship, and belief,—provided, in short, they may be allowed to retain every thing which destroys the very nature of union, but which constitutes rather the essential elements of division and strife.

There cannot, if we may so express ourselves, be two editions of truth: it is in itself integral and one; and in fundamental principles,—such as constitute the difference between the Church and the sects,—it can admit of no variations. If a Church, in its leading tenets and settled constitution, manifest any marked or essential difference from the Church as planted by the Apostles, that, properly speaking, is not a branch of the Church of Christ. Between the two there must be a visible and living connection;—a continuity which, from the beginning, has experienced neither change nor interruption, but the maintenance of every thing which positively and clearly maintains the identity of both, and the absence of all that would serve to show that, in feature, order, discipline or doctrine, they are distinct and separate.

That State would manifest the most calamitous specimen of union which tolerated within it, or regarded as entitled to equal privileges, a republican, an oligarchical, and a monarchical form of government, with their separate attributes and distinctive polity, and permitted its subjects to range themselves under them respectively as whim or inclination might prompt.—Some persons may be found so extravagantly sanguine as to imagine the possibility of concord and unanimity even amongst those members of these discordant systems; but sober-minded men could hardly fail to discern in them the seeds of endless confusion, perpetual rivalry, and interminable civil war. We know not, then, by what authority or upon what pretence the Church, any more than the State, should feel herself justified in regarding as harmless or defensible the existence, within her proper sphere and jurisdiction, of a vast and multiplying variety of opinions, forms, and governments,—in looking with complacency upon systems necessarily and essentially discordant and antagonistic, and which involve in their very operation the destruction of harmony and peace, and the perpetuation in their room of endless conflict and strife, and the serious and unavoidable degradation of Christianity itself.

It is argued by an acute and able writer, that "the authorized minister being essential to the administration of the sacrament causes, that when an unauthorized person attempts to administer it, he does nothing in the design of the law; just as when a porter attempts by his pretended authority to give a freedom of this city, though with all the other formalities required, yet gives no freedom, because the chamberlain is the essential administrator of freedoms by the law."—If such a recognizer and approved principle in the State, even in its most humble and least important departments, why is it to be rebuffed and rejected in the Church? Why are the foundations of order,

and the constituent elements of unity and peace, to be maintained in every system which claims to be organized on rational and durable principles, and yet to be cast out of that holy and spiritual society which, in the Word of God itself, has been designated as the spouse of Christ? Are we to have organization, on the broad and comprehensive principle which ensures uniformity and concord, in every system and in every society, except in the Church of God? Is this alone to be a mixed, and confused, and doubtful, and undefinable thing? Is it not to be a structure which shall embrace within it all the followers of the Lord on something like terms of agreement in the doctrines which they are to believe, in the worship they are to pursue, and in the ecclesiastical subordination which they are to yield? Is the world in this to be honored, and the Church degraded? Is mammon to be served, and Christ despised? Is present peace to be regarded only, and that neglected which is to bring peace to the soul throughout eternity?

We need not repeat our anxious wish that unity, throughout the Christian world should prevail once more, but which in these dominions can never be expected to prevail, unless there be a repudiation, general and decided, of the false and vicious tenet, that respects their separate foundation and abstract principles, one form and denomination of Christians is as much to be desired and approved as another,—that all, without infringement upon Apostolic rule or ordinance, may equally be the subject of acceptance and choice,—that, in short, Christianity is a scheme which concerns individuals alone, but has neither design nor tendency to draw and embrace within it all the company of believers as an agreeing and sympathizing whole. For unity, we affirm again, we wish, and pray, and strive; but not on impracticable principles,—not upon grounds which go to overturn the institutions of Christ, and scatter to the winds the precepts and practice of the Apostles.

We beg leave to direct the attention of our readers to some interesting documents set forth by the Officers of the Canada Company, and published in our present number under the head of Colonial Intelligence, relative to the population of the Huron District. From these returns it will be perceived that the number of inhabitants in this territory has increased, within the last three years, in more than a duplicate proportion. And, conjoined with this important and gratifying circumstance, it will afford all who are interested in the advancement of the Church much satisfaction to learn, from the census now made public, that the members of the Church of England assert here likewise, as in most other Districts of Western Canada, a large numerical superiority over any other religious denomination.

Amongst our Advertisements will be found one which relates to the Female Seminary established at Niagara under the superintendence of Mrs. Coates.—We received during the course of last week a request from a friend of this Institution, that we would introduce into our columns an account of the late Examination which appears in the *Niagara Chronicle*, of August 7: the request reached us too late for immediate attention; and even now we are only enabled to comply with it partially,—owing to the many demands made upon our limited space,—by inserting which we do with pleasure, the commendation of Mrs. Coates's Seminary with which our contemporary closes his report of the Examination:—"Thus ended a very happy day to many a child, to many a parent, and to the community in our day as a public journal, were to omit the hearty tribute of our sincere congratulations to the folk of this town on their good fortune in having within their own precincts a Seminary, where not only can the solid branches of education be learned with an accuracy rarely attained, but where the lighter accomplishments, in the English and French languages, which she has acquired, are taught in a way which will fit its pupils to acquire themselves as Ladies in any society. We wish well to Mrs. Coates.—Her talents and industry are of the first order, and we are no prophets if she does not succeed in her arduous satisfaction."

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We have prepared, and retain on hand, several reviews and shorter notices, which are unavoidably excluded from our present number. We must appeal, for a short time, to the forbearance of our correspondents.

MIDLAND CLERICAL ASSOCIATION.—We have been requested to intimate to our Rev. Brethren, the Clergy composing this Association, that the approaching Meeting originally appointed to be held, as published in our last, on the 18th and 19th of September next, has been postponed to the 25th and 26th of that month.

Communications.

(For The Church.)

MR. EDITOR.—I have read with pleasure occasional notices in your valuable paper of testimonials of respect to Clergymen from their own churches. These expressions of good feeling have the happiest tendency; and I am sure every well wisher of our communion is desirous of seeing them noticed in *The Church*, for they exert an influence far beyond the parish in which they occur. I am persuaded that where the lighter accomplishments, in the English and French languages, which she has acquired, are taught in a way which will fit its pupils to acquire themselves as Ladies in any society. We wish well to Mrs. Coates.—Her talents and industry are of the first order, and we are no prophets if she does not succeed in her arduous satisfaction."

At the hospitable mansion of the Rector of London I observed an elegant Silver Cup, (large enough for an ordinary Communion,) with an inscription to the following effect:—I write from memory.—"The gift of the Non-Commissioned Officers and Privates of the 1st or Royal "Regt., as a slight mark of their respect and gratitude to the Rev. B. Cronyn, M.A., for the faithful and efficient manner in which he discharged his duties as Chaplain, during the sojourn of the Regt. at London." This is one, among many gratifying evidences, that sound Religion is on the increase in the Army, and should be a cause of thankfulness to every well-wisher of the Redeemer's kingdom. For some enjoyment, and the favourable opportunity of adding in its extension than the *Christian Soldier*? Called in the discharge of his duty to all lands, and brought in contact with all classes of people, heathen as well as Christian, how much can he do to commend our Holy Faith in a manner which is productive of a goodly and consistent conversion! Although in every rank in almost every corps in the Service, there are noble instances of devotion to the cause of Christ and his Church; men who are not ashamed of the Cross, and whose lives are a living rebuke to the dissipation and ungodliness that surrounds them, yet it is to be regretted that their number is so small.—Offered as the army now is, by the sons of the most ancient, noble and affluent families of the kingdom, a large majority of whom have been educated at our venerable seats of learning in the mother country, and are professed members of our Communion, it is after surprised me that more of them are not induced to bear a part in relieving the struggles of the infant Church in this Colony. Surely it is not unreasonable to expect, that the descendants of those who for ages have been the supporters of a noble and glorious Faith, should possess as they are (at least many of them) of ample fortunes, should feel an interest in her permanent establishment in a Colony whose peace and prosperity they are stationed here to secure!

There are, however, several pleasing instances of subscriptions from Military Churchmen, which I might enumerate; none however of which, but are eclipsed by a late donation of Town-Sergeant Gavin, of Kingston. This devoted soldier, hearing it was in contemplation to erect a Church in that town, as a memorial of his late excellent Assistant Minister, the Rev. R. D. Cartwright, solicited, and subscribed the handsome sum of £25, "as a tribute of affection and respect to the memory of a righteous man."

But to return from this digression. This mark of respect to Mr. Cronyn from that meritorious and highly useful class of men, of whom Sergeant Gavin is one among many, is not less creditable to them, than to their Chaplain. Avoiding the seductions of a Military circle of acquaintance, who in these times of peace in a country town like London have little to do but to draw within the voracious jaws of dissipation, and to squander away their wealth in their reach, it would appear he has found time, in addition to his other duties, to commend his message to and engage the affection of the humbler ranks of his Military charge, not merely by the powers of his persuasive eloquence in the pulpit, but by his ever ready and unobtrusive ministrations in seasons of affliction and suffering in their barracks

rooms. Hence this valuable and highly prized reward of his fidelity. The other instances I alluded to, as having presented themselves by accident to my notice, were a Gown and Surplice, presented to the popular Rector of Dundas and Ancaster, by the congregation of the latter parish; and a silver post-service of Communion Plate,—the legacy of a lamented Military gentleman to the amiable Rector of Hamilton. In gratitude for his ministerial services and kind attention during a painful illness, the dying Soldier bequeathed a sum of money to be applied by his Executors to be retained for the benefit of the poor. The Executors have faithfully performed their trust in presenting our friend with this unusually neat and useful Service, which is enhanced to him by an inscription, recording the gratitude of the deceased for his ministerial and friendly services.