

tude of fishes : and their net brake ; and they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink."

This was a draught of fishes so clearly miraculous that it could not fail to be perceived even by these simple-hearted fishermen ; and Simon's sudden exclamation proved that he felt the majesty and power of him to whose agency it was natural to ascribe this unprecedented success. "He fell down at Jesus' knees, saying, depart from me ; for I am a sinful man, O Lord :"—feeling that none but a divine Being could have caused this miracle, he is at once sensible of all his sinfulness and humiliation in the presence of a person so exalted, and prays to be relieved from the sight of a majesty which he was so unworthy to look upon.

Nor is the Christian, now, a stranger to this feeling when there is poured into his heart a rich experience of the overflowing mercy of his God. There is thankfulness, there is joy in his soul ; but perceiving whose is the interposing power, whose the manifest love, he remembers his character of "dust and ashes" in the presence of that glorious majesty. Yes, when the heavenly "eye-salve" has touched the blinded vision of the natural man, and the riches of grace have supplied his poverty, the first and overpowering feeling is that of self-abasement. His spontaneous cry will be, "I am a sinful man, O Lord ;" and the livelier consciousness of the depth of that iniquity, the nearer and more appalling view of the precipice of ruin on whose brink he had been madly straying, restores the feeling of gratitude to that Lord and Saviour who spake the voice of warning, and extended the saving arm. He will feel and act as did those thankful fishermen, who, after the evidences of power and kindness exhibited in the miraculous draught of fishes, could not doubt the character of him with whom it was their privilege to be in company : "HE WILL LEAVE ALL AND FOLLOW HIM."

C. B.

ADVENT.

CHRIST'S ENTRY INTO JERUSALEM.

MATTHEW XXI. 10.—And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

"Was it a question of applause, or of contempt, or of ignorance? Applause of his abettors, contempt of the Scribes and Pharisees, ignorance of the multitude? Surely his abettors had not been moved at this sight; the Scribes and Pharisees had rather envied than contemned; the multitude doubtless inquired seriously, out of a desire of information.*** The attending disciples could not be to seek for an answer; which of the prophets have not put it into their mouths, "Who is this?" Ask Moses, and he shall tell you, "The seed of the woman that shall break the serpent's head." Ask our father Jacob, and he shall tell you, "The Shiloh of the tribe of Judah." Ask David, and he shall tell you, "The King of Glory." Ask Isaiah, he shall tell you, "Immanuel, Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Ask Jeremiah, and he shall tell you, "The righteous Branch." Ask Daniel, he shall tell you, "The Messiah." Ask John the Baptist, he shall tell you, "The Lamb of God." If ye ask the God of the Prophets, he hath told you, "This is my beloved Son, in whom I am well pleased." Yea, if all these be too good for you to consult with, the devils themselves have been forced to say, "I know who thou art, even that holy one of God." On no side hath Christ left himself without a testimony; and accordingly the multitude here have their answer ready, "This is Jesus, the prophet of Nazareth in Galilee."—*Bishop Hall.*

THE SECOND ADVENT OF CHRIST.

"It is God's ordinary plan to bring sudden ruin on his enemies. He gives them, indeed, a warning, he lets them know that wrath is prepared against them, if, peradventure, they will take the warning and escape: but if they neglect it, then he will give them over to judicial hardness and impenitence, till, in an hour that they think not, his vengeance is suddenly poured forth. I believe that it will be so at *Christ's second coming*. Already have abundant premonitions been sent; we have been told that he will come—that he is coming—that he is at hand; and some have bethought themselves in time, have set their houses in order, and are prepared to welcome his approach: but the mass of the world,—how regardless are they of the fearful summons! how blind to the impending danger!—and they will go on so, till the terrors of his presence shall surprise them at their business, their amusements, their jollity, their sins; and the crashing storm, and echoing trump, and blazing sky, and melting elements, shall dreadfully convince them, that it is then too late to call on the mountains to fall on them, and the rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Brethren, this is no idle picture, it shall surely be;—if inspiration be true, it shall surely be.—Men shall rise to their accustomed occupations, and the world around them shall smile in its loveliness, as though it were built to last for ever; and they shall go forth in the gladness of their hearts; and they shall look—the young, and gay, and noble, for many years of enjoyment; and they shall say, each one in his heart, "Soul, take thine ease;" and then, even then, shall the end be. The past delay of judgment encourages multitudes in their neglect of it. Just so, the Apostle warned us: "There shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" But the length of time which has elapsed since the prophecies were uttered, is a presumptive proof that their completion is not now far distant; the end, long looked for, must arrive at last; and every year, and day, and hour, that passes by, drains out the small remnant that has yet to run."—*Rev. J. Ayre.*

MARKS OF TRUE CHURCHMEN.

"Are, then, the doctrines of the Church of England to be considered as Calvinistic?—Certainly not; if by that expression the assertion of all Calvin's peculiarities are intended. Are they then Arminian?—No, by no means; if a similar mode of defining that term is to be employed. But are we hence to infer

that none are to be admitted within the pale of the Church, who think either with the one or the other of these eminent divines, on the points at issue between them? This would be a very unfounded conclusion. The qualifications requisite to form a sound member of the Church of England, do not, by any means turn on the avowal or the rejection of the peculiar dogmas of Calvin or Arminius. Who, may we not ask, is Calvin? or, who is Arminius? Were they crucified for us, or were we baptized in their name? We have only one Master to whom we owe subjection, even Christ. Do we believe and rely on him as our only Saviour? Are we humbled before God, under a deep sense of our sinfulness, and of our innumerable transgressions of his law? Conscious of merited wrath, are we making Jesus Christ our sole refuge: and is our every hope of pardon, acceptance, and final salvation, founded on his obedience, sacrifice, mediation and intercession? Conscious of our natural ignorance and weakness, are we exercising an habitual dependence on the Holy Spirit for light and strength? Through his power are we striving to be delivered from sin, and to obtain the renewal of our hearts to holiness after the image of God? Are we living as those ought to do, who are looking for death and judgment, and who are candidates for a heavenly crown? Are we obeying Christ as our supreme Lord? Is love to God the predominant affection of our souls; and does it produce the fruit of cheerful, unremitting, and unreserved obedience? Do we feel the force of gratitude to our God and Saviour, inciting us to the cultivation of all holy, heavenly, and devout affections; and to the performance of every civil, social, and relative duty? Are we at the same time diligently using the means which God has instituted in his Church for our growth in grace, and advancement in the knowledge and in the love of God? Do we constantly frequent his courts? Do we attend the table of the Lord? Do we read and hear his word with an earnest desire to be made acquainted with his will? Are we habitually watchful over our hearts and lives, and assiduous in the work of self-examination? And to all these means of improvement, do we add unceasing and fervent prayer to the God and Father of our Lord Jesus Christ, that he would pardon our sins for the sake of his Son; that he would sanctify us wholly; and through the blood of the everlasting covenant, would make us perfect in every good work to do his will? These are the more decisive marks by which our true churchmanship is to be ascertained.—May every one who reads them, have a testimony in his own conscience, that they are fairly descriptive of his character."—*Rev. Legh Richmond.*

LETTER 2.

Toronto, 23d November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Honble. Sir,—The patient meekness and forbearance of the Clergy and Members of the Church of England, when contrasted with the blind but selfish violence of your constituents have not been without great benefit to us in the Colony. The eyes of other denominations are opened to your true objects and their good will and respect for the religion of their Sovereign and its adherents have greatly increased. Our clergy have called no meetings, and instead of stirring up evil passion among our people, we have laboured to keep those quiet who began to be provoked at the measures of our enemies. Even at the usual meetings of the Archdeacons no steps were taken to attract public attention; for although it be the bounden duty of the Clergy and friends of the Established Church to preserve and maintain her rights and privileges, and not to surrender them, were it in their power, without offending against conscience, their desire is, and always has been, to proceed in peace and on constitutional grounds only. It is not that the Clergy and Laity of the Established Church in this Province do not entertain strong feelings in behalf of their religion and the benefits they derive from the Constitutional Act, but they are attached by taste, habit, and affection to the Mother Country. Our Church is essentially peaceable and loyal, and to live in quiet and harmony with our neighbours, and, if possible, in peace with all men, is with us a firm and abiding principle: nor shall we be driven from this principle unless by acts of flagrant injustice. For be it remembered that our submission is to law and justice, and not to men or their opinions, however high in the legal profession or in rank and office; and if a different spirit be arising among us since your announcement that the Rectories are destroyed, it is to be attributed to the extraordinary treatment which our Church and her vested rights and privileges are receiving at the instance of the Colonial Department.

We nevertheless feel more regret than alarm at this intelligence, since we are, at the same time, informed that the objection to the Rectories rests wholly on the supposed absence of a document which has been long in existence. But had this not been the case, the Rectories are perfectly secure; for it was never heard of that the Crown, having authorised its Delegate to do a certain act, legal and beneficial in itself, did afterwards attempt to invalidate that act, on no other ground and for no other reason than that its own instruction to him to do the act had not been put in the proper technical form. But even this ground, slender and untenable as it is, has, fortunately for our Church, been swept away by the most express and formal instructions.

I am nevertheless free to confess that the friends of the Church of England are deeply mortified to find that the representations against the Rectories have produced the unlooked-for effect of placing Her Majesty's Secretary of State for the Colonies in apparent hostility to our unquestionable rights and privileges. In Lord Glenelg we confided as a tried and steady friend of the Constitution, and, as we looked merely for common justice, we had no reason to anticipate his opposition; nor can we account for that opposition on any other ground than that the facts of the case have never been brought fairly before him.

Had His Lordship been made aware of the grave decision of the House of Assembly in favour of the Rectories, and the more than sufficient authority in possession of the Provincial Government for their erection, we cannot believe that he would have called their legality in question,—much less allowed, as a noble-

man of the nicest honor, an inaccurate case to have been submitted to the Law Officers of the Crown.

Happily for the peace and tranquillity of the Province, the Patents establishing the Rectories cannot be destroyed by any power known to the Constitution. This appears manifest, were other proofs wanting, from the fact that the Church of England has preserved, and lately recovered many of her endowments in the United States, viz. in New York, Vermont, New Hampshire and Virginia, &c., notwithstanding the crisis of a revolution, because they were secured by the same title as the estates of private persons:—to break down the one offered a precedent for breaking down the other; and to this men of sense and character never would submit.

The consequences however are greatly to be lamented; for, although the opinions thus obtained be nugatory and nothing worth, since the Rectories have been endowed and erected in perfect accordance with the Constitutional Statute, and cannot be abolished except by an Act of the Imperial Parliament, which can never be expected to pass, yet it has given a temporary triumph to the enemies of the Church, and produced no little irritation among her friends on finding their rights and privileges so lightly dealt with by her Majesty's Secretary for the Colonies. Our confidence in our natural and constitutional protectors has been shaken; and as we are determined to preserve, by every means in our power, our rights and privileges inviolate, we have resolved to pass all inferior authority, and to appeal to Her Majesty the Queen in Parliament, that an explanatory act may pass on the subject of the Clergy Reserves by which all questions concerning them may be set at rest for ever. In the mean time, it will still be the duty of the Clergy to discourage agitation among our people, and to persevere in the same peaceable and inoffensive course which they have hitherto pursued.

Before proceeding to the examination of the documents of which you were the bearer to England, or the representation which you had the boldness to make to the Secretary of State for the Colonies, it is material to state the grounds of your attack on the Established Church, that the public may be in full possession of the facts of the case.

1st. It appears by the report of the Commissioner of Crown Lands during the last Session of the Legislature that the Reserves set apart for the maintenance of a Protestant Clergy in accordance with 31 Geo. 3, Chap. 31, amounted on the 22d of Nov. 1836 to two millions, three hundred and fifty four thousand six hundred and thirty six acres.

2nd. The Church of England, so long as the Constitutional Act remains unaltered, lays claims to the whole of this property for the maintenance of her Clergy;—a claim which was not questioned for nearly thirty years, and which the most able Lawyers (if not politicians) still maintain to be valid, and that the Clergy of the Church of England and no other body of Clergy are contemplated by the Act.

3rd. In 1819 the Crown Lawyers of England gave an opinion that, under the 37th clause of 31st Geo. 3, Chap. 31, the Government might apply the vested profits arising from the Reserves to the maintenance and support of the Clergy of the Church of Scotland as well as those of the Church of England, but not to the maintenance and support of Ministers of dissenting congregations.

4th. In 1828, the Select Committee of the House of Commons extend this opinion of the Crown Lawyers so as to include other Protestant denominations and declare that the intention of those who brought forward the Constitutional Act was to reserve to Government the right to apply the money to any Protestant clergy.

5th. Without presuming at present to pronounce on the accuracy of these conflicting opinions, it may be remarked that, as they are not established by any judicial proceeding, they cannot be considered final; and, in the meantime, the parties concerned are not to blame for exerting themselves, by every honourable means in their power, to make them good.

6th. On two points there is no controversy but entire agreement, 1. That the clergy of the church of England are entitled to support from the rents and profits under the 37th clause; 2. That no other church can be endowed with lands, but the church of England.

7th. In accordance with this 2nd point which is universally admitted, namely, that no other church but the church of England can be endowed with lands, Sir John Colborne, after long deliberation, did, with the advice of his Council in January 1836 erect 57 Rectories, and endowed each with about four hundred acres of land excepting two or three places which were allowed eight hundred acres in expectation of their becoming double charge. Of these Rectories, forty-four are complete; thirteen are pledged, but were not altogether finished when Sir John Colborne was recalled. The whole appropriation made to the 57 Rectories, as stated by the commissioner of crown lands, amounts to 27,169 acres,—which taken from the whole of the Reserves 2,354,668, leaves 2,327,499 for future disposition.

8th. Had this small appropriation of land for the endowment of the Rectories interfered with the claims of other Protestant clergy, whether real or pretended, or rendered it impossible for her Majesty's Government to satisfy such claims, if discovered to be well founded, there would have been just cause of complaint;—but whatever be the value of the claims of the church of Scotland or other Protestant denominations, they remain the same, and the Government has millions of acres, if required, to give them full satisfaction. The erection and endowment of the Rectories have therefore, neither directly nor indirectly, interfered with the claims of any Protestant clergy.

9th. Under these circumstances, the natural course of proceeding would have been for the claimants, by virtue of the opinion of the crown Lawyers in 1819, and the Committee of 1828, to have urged their pretensions respectively for support, and likewise for endowments, if they thought fit; praying that if such endowments could not be legally made, the Law should be altered so as to admit them.

10th. No Protestant denomination, but that of the church of Scotland, has moved in the matter; and that body, instead of