Vol. XVII.]

death,

choose,

Poetry. "FROM SUDDEN DEATH, GOOD LORD, DELIVER US."

Not in the crowded street, busy feet,

Let the Death-angel summon me; The flutt'ring pinions of my soul would beat,

Good Lord, deliver us!

Not when love's faint, last word, Which sad survivors long to hear, must be unsaid, unheard, Let me be found by Death. Ah, might one

An end of greater pain would be preferred, That, for dear friends, the partiug pang some bitterness might lose,

By having love expressed by dying breath Good Lord, deliver us!

Not when my soul hath strayed

Thee hath made, Jesus, my Saviour, let Thy coming be! But, when my every sin and grief I've laid, Low at the foot of Thy dear Cross,-My

Master, summon me, And let me answer Thee in humble faith; Only from unprepared and sudden death, Good Lord, deliver us!

Not when the startled cries Of mourners suffering from the shock must o'er | with congeniall Spiritts."

my clay arise, Let stern Death seize me in his cold embrace Ah, Holy Master, in whatever guise Thy mandate comes, give me, I pray, some

little warning space! Whene'er Thou wilt, Lord, I would yield my breath,

But if it may be so, From sudden death, Good Lord, deliver us!

And, Jesus, comfort those Who are suffering from the fearful weight of quick bereavement's blows :

Thou only-Who hast made the feeling soul To shrink in terror from such stunning woes,-The anguish of a life-long grief has power to

Our sympathy the warm prayer uttereth,-From the keen sorrow caused by sudden death, Good Lord, deliver them !

-N. Y. Church Journal.

EYTRACT FROM "THE HOUSEHOLD OF SIR THOMAS MOORE.

" * * * As I traced the last Word, ughte I heard the well-known tones land. of Erasmus his pleasant Voyce; and looking forthe of my Lattice, did indeede beholde the deare little Man coming up from the River Side with my Father, who, was half in and half out of her grogram

alreadie in the Hall. S, soon as I had kissed their Hands, and obtayned their blessings, the tall Lad stept forthe, and who should he be but William Roper, returned from my Father's errand over seas! He hath grown hugelie, and looks mannish; but his manners are worsened insteade of bettered by forayn Travell; for, insteade of his old correspondents has already shown that the Franknesse, he hung upon Hand till Father bade him come forward, and then, as he went his Rounds, kissing one after another, stopt short when he came to me, twice made as though he would have saluted me, and then held back, making me look so stupid, that I could have boxed his Ears for

mus told us, with much Drollerie, of a Piece of bovish Mischief of his-the Theft of some Pears off a particular Tree, the Fruit of which the Superior of his Convent had meant to reserve to himself. One Morning, Erasmus had climbed the Tree, tion and ordination: and was feasting to his great Content, when he was aware of the Superior ap- themselves for the ministry are able, without proaching to catch him in the Fact; soe, extreme inconvenience and hard saving, to bear quickly slid down to the Ground, and made off in the opposite Direction, limping as he went. The Malice of this Act consisted in its being the counterfeit of the Gait of a poor lame Lay Brother, who his ordination as Deacon cost him nearly £15, Was, in fact, smartlie punisht for Erasmus his Misdeede. Our Friend mentioned this with a Kinde of Remorse, and observed to my Father-" Men laugh at the Sins of young People and little Children, as if they were little Sins; albeit, the Robbery of an Apple or Cherry-orchard is as much a breaking of the Fighth Commandment as the stealing of a Leg of Mutton from a Butcher's Stall, and oft-

times with far less Excuse." I cannot helpe smiling, whenever I think of my Rencounter with William this Morning. Mr. Gunnell had set me Homer's tiresome List of Ships; and because of the excessive Heate within Doors, I tooke my Booke into the Nuttery, to be Apollo, where I clomb into my favorite Filbert Seat. Anon comes William thro' himself at the Foot of my Filhert; then, out with his Tablets, and, in a Posture I of persons came to the school that it was found out with his Tablets, and, in a Posture I should have called studdied, had he known anie one within Sighte, falls a poetizing, question not. Having noe Mind to be

would have it, however, the little Reptileonlie fell among his Curls; which soe took me at the rored att. I could not helpe hastilie a and our reading your Pardon." Twas worth a world to see his start! Amid the strife of busy tongues, and noise of "What!" cries he, looking up, "are there indeed Hamadryads?" and would have gallanted a little, but I bade him hold down his Head, while that with a Against the worldly-loaded air so very weraily! Twig I switched off the Caterpillar. Nei-How could she upward bear her vital breath ther could forbeare laughing; and then he Thro' such an atmosphere? From sudden sued me to step downe, but I was minded to abide where I was. Howbeit, after a Minutes Pause, he sayd, in a grave, kind Tone, "Come, little Wife;" and taking mine arm steadilie in his Hand, I lost my Balance and was faine to come down whether or noe. We walked for some Time juxta Fluvium; and he talked not badlie of his Travels, insomuch as I founde there was really more in him than one

would think. * * * * Since the little Wisdom I have Capacitie to acquire, so oft gives me the Head-To comfort them: From lonely, sudden ache to Distraction, I marvel not at Jupiter's Payn in his Head, when the Goddess of Wisdom sprang therefrom full growne.

In wilful blindness from the vows which it to not practical," returned Father, " and I teach my Children Philosophie to fitt them for living in the World, not above it. One may spend a Life in dreaming over Plato. as many of the parishioners as it can accommoand yet goe out of it without leaving the World a whit the better for our having made Part of it. 'Tis to little purpose we studdy, if it onlie makes us look for Perfections in others which they may in vayn seek for in ourselves. It is not even necessary or goode for us to live entirelie

Wcclesiastical Entelligence.

[The following items are from the London

Guardian. - ED. CHURCH.]

The Exeter Gazette says that Mr. Thomas Davies, a Dissenting preacher, who has been connected with the "Independent" body in Crediton, has seceded from that denomination, and united himself to the Established Church, and was on Friday, the 21st ult, publicly bapised by the Rev. Mr. Smith, the vicar.

The daily papers state, but we suspect it to be merely conjecture, that the Metropolitan Bishopric of Sydney is to be offered to Bishop Selwyn, whose arrival is daily expected in Eng and, and in the event of its acceptance, the Bishopric of New Zealand will be offered either Dishophe of the Archdeacon C. J. Abraham, formerly of Eton College; and in either case we believe that it is probable that some appointment will be made to the newlycreated see of Christ Church, Lyttleton, in the ourse of the present year. If the see of Sydney s refused by Bishop Selwyn, it is expected that t will be offered either to Dr. Tyrrel, Bishop of Newcastle, South Australia, or to Dr. W Short, Bishop of Adelaide, who is at present in Eng-

A Manchester correspondent, "to correct the erroneous impression that may be formed by the perusal of part of the letter of the Bishop London," requests us to certify (enclosing his name) that it has always been the custom for because of the Heat had given his Cloak the chorister of the old Church (now the Catheto a tall Stripling behind him to bear. I dral) of Manchester, to turn to east during the flew up Sairs to advertise Mother, who Gloria. Other correspondents testify to the custom in various parts of the country. The writer of this paragraph witnessed the custom Gown, and who stayed me to clasp her for the first time at a chapel attached to a union Owches; so that, by the Time I had fol- workhouse. We are likewise informed that the lowed her down Stairs, we founde 'em usage has been from time immemorial observed by the charity school children at their annual gathering in his own Cathedral of St. Paul's. and has no doubt been handed down to the present time from the beginning of the last entury. Among the clergymen who always beserved it may be cited the late respected Vicar century.

of St. Gile's, the Rev. Endell Tyler, certainly no favorer of "novelties. The Rev. F. B. Portman, Rector of Staple Fitzpaine, near Taunton, writes: "One of your practice is an old one in some other counties, and it certainly is so in Somersetshire. As one of those who follow this custom, I can only say that I learnt to do so from my parishioners, on becoming rector of this place, as long ago as 1840. Speaking of ceremonial observances generally, (whether it be bowing at the name of the Holy Trinity, or at the name of Jesus, or on entering the Church, or any such like edifying his P ayns. 'Speciallie as Father burst out and decent custom), I believe there is perfect a-laughing, and cried, "The third Time's truth in the remark once made to me by a friend, that there is scarcely one such observance, said As we passed under a Pear-tree, Eras- to be introduced by the High Church party within the last few years, which may not be found to have existed beyond the memory of

man, in one or other of our country parishes. "T. M. N." writes from Newcastle, complaining of the too frequent practic of the Bishop of Durham inconsiderately requiring candidates for holy orders to repair to London for examina-

Now, it is notorious that few offering an expense so heavy and likewise so unnecessary. Retrenchment is generally necessary after a college routine, even to those well off, but especially to the poor man. A curate who had been thus victimized, lately informed me that having to travel to London from the far North; and be greatly fears that a similar sum will be squeezed from his hard-earned salary when he compelled to offer himself for priest's orders. A Churchman sends us, from the Staffordshire Advertiser, a short account of the way in which

the earlier part of the Fast-day was observed in the town of Walsall: "For the second time in Walsall, clergymen and Dissenting ministers met and conducted together a religious service. At seven o'clock in the morning; the upper and lower room at the Blue-Coat School was thronged with devout worshippers, Churchmen, Methodists, Independents, Baptists, uniting under the combined

direction of ministers of each denomination to implore God's interposition in the affairs of the nation at this momentous period. Shortly after the day of humiliation was determined upon, a suggestion, emanating from the Diss nisters, was made to the vicar, the Rev. J. H beyond the Wrath of far-darting Phabus Sharwood, who very readily fell in with it, and it was determined that a devotional meeting should be conducted unitely by the Rev. J. H. Sharwood, the Rev. Dr. Gordon (Independent). the Trees without seeing me; and seats the Rev. R. P. Macmaster (Baptist), and the necessary to divide the meeting into two, with

two ministers to each, and then there was barely Our correspondent remarks that the meeting interrupted, I lett him be, thinking he having been divided into two, on account of the would soon exhaust the Vein; but a Cater-number of persons collected together, it will be observed that many of the Church people present Pillar dropping from the Leaves on to my Page, I was fayn, for Mirthe sake, to shake it down on his Tablets. As ill luck observed that many of the Universepone present must thus unavoidably have been placed for the parish, to be purchased for a site.—New York Church-deservedly regretted by the poor of the parish, amongst whom they had been constant visitors.

Dissenters. There are three churches, and six Protestant meeting houses, besides a large one for the Romanists. Is it any wonder that Morning Post says:—
"The late dean was the son of the Right Rev.

parish of Stapleton, in which his lordship's palace is situated, stating, that as a general opinion prevails that the present Church is of many structures and implementation. His brother, the Rev. J. H. M. Luxmore, holds a large share of the patronage the bishop had to bestow, being a Canon Residentiary of St. Asaph, sinecure rector of Llanarmon, rector of Marchtoo widely circulated:

remove the course of dispute and contention for patronage at his disposal, but not so much as pews, caused by the present inadequate size of the head of any other chapter." the Church, and to provide sittings for the poor of Wisdom sprang therefrom full growne.

* * "Nothing can be wise that is wish that no time should be unnecessarily lost in commencing the work. During the period of the rebuilding, I shall be happy to lend my domestic chapel for divine service, for the use of date. Begging that you will make this letter known to our fellow-parishioners. I have the honor to be, gentlemen, your very faithful

"J. H. GLOUCESTER AND BRISTOL. "S'apleton Palace, April 27, 1854."

The Bishop has also graciously opened his own private chapel at the palace for public worship during the erection of the new edifice. The demand on his lordship's purse for this noble undertaking will be upwards of £5,000.

We hear that Mrs. Jenkyns, the widow of the late Dean of Wells, has signified her intention of building a chapel of ease in East Wells, a district very destitute of church accommodations. The site has not yet been selected.— Western Flying Post.

The completion of the parish Church of St. Mary, Aylesbury, is decided upon; the benching s to be of solid oak throughout the Church, the original plan had stained deal in the aisles and ransepts; the gas standards are to be of brass, y Skidmore, of Coventry.

The restoration of the parish Church at Faringdon is proceeding satisfactorily. The lord f the manor has rebuilt the south transept; even stained lancet windows now enrich the hancel; the whole of the galleries are being removed; open benches are to replace the square deal boxes, now nearly level with the already done and in progress is very gratifying to ecclesiologists, considering that the Church s in the hands of the Simon trustees.

The Master of the Hospital of the Holy Cross,

Winchester, has completed his compulsory work of restoration; but so niggardly has it been Slaves.carried out, that even the ornamental cresting on the ridge-tiles of the roofs has been omitted; in may places the original crest remains, and even slight as it may seem, offers a painful contrast to the noble building in its original At the annual general meeting of the Church Extension Society for the Archdeaconry of

Coventry, held on Thursday, at Coventry, the ven. Archdeacon, in opening the proceedings, said the society had accomplished a great deal in promoting free accommodation to public worship, being fully convinced that it was of no use going on multiplying Churches without this provision—the provision of free access to the "He was sorry to say that on the part of

some churchwardens there was too much ti-midity in this respect, and instances had occurred n this archdeaconry of seats being assigned and let to the rich, who very seldom occupied them, and from which the poor were therefore excluded Now, although he should be exceedingly sorry to see any collisions or differences upon suc questions in any parish, he must say it was quite time that this dog in-the-manger system was done away with. No seat ought to remain empty for which occupants could be found. It as the primary object of this society to attend us. care of themselves. In referring to instances of the evil done by having pews or seats appropriated to persons who seldom er never attended an additional hearer.'

thanks of the meeting to the committee and secretary, took occasion to observe that the resources of the Church for promoting extended church and school accommodation were entirely dependent on the voluntary action and efforts of her own members.

ture she now had was an adverse one, and he on hearts long deprived of spiritual care. sufferer from the severance. At the same time, it was gratifying to observe that the Church coming increasingly alive to her own ries of our dead they ask for sympathy and duties and responsibilities, and by her own ex- aid. ertions was assuming that position which she ought to occupy. These considerations ought to stimulate her friends to still increasing activity in the cause which they were met this

Whichford, county Warwick, the two elder daughters of the respected rector, the Rev. R. B. Pinniger, were married in the parish Church the Revs. G. A. Walker and Vernon Blake. The ceremony was performed in accordance with the Rubric, "in the body of the Church," by the Rev. W. Wilson, Vicar of Ranbury, Oxon, after which the newly-married couples, accompanied by their friends, advanced up the chancel, chanting Beati Omnes, towards the

this meeting was held. Walsall swarms with Dissenters. There are three churches, and six Rev. Charles Scott Luxmore, M.A., Dean of St.

Dissent thrives?

The foundation-stone of a new Church at Ridgmount, Bedfordshire, was laid on the 25th ult., by the Duchess of Bedford. The building a large amount of ecclesiastical patronage. In is "early decorated," designed by Scott, with addition to the deanery, worth about £1,200 open seats, and no gallery; "a return," says the local paper, "to the right practice of our great church builders, now happily so prevalent."

The Bishop of Gloucester and Bristol has addressed a letter to the churchwardens of the series of Stankston, in which his lowleship's a lawre share of the networks at the light process. can structure and inadequate capacity, his wrel, and vicar of Moreton, in the aggregate lordship undertakes to rebuild it at his own cost, and to complete the work for consecration. The late dean's death renders vacant a seat in following excellent remarks of the venerable the Convocation of the province of Canterbury prelate as to the evils of pew-rents, cannot be The deanery is the gift of the Right Rev. Dr. Thomas Vowler Short, who now holds the o widely circulated:
"I desire my fellow-parishioners to under-bishopric of St. Asaph. The dean, in conjuncstand that my motives in this work are to tion with the chapter, has some ecclesiastica

The Rev. Walter Kear Hamilton was on the as well as all other classes of the parishioners.

To effect these two objects the sittings in the chapter, in obedienceto her Majesty's conge

UNITED STATES.

FLORIDA. - The Spirit of Missions for May has highly interesting report from the Rev H. B. Whipple, at St. Augustine, from which we are glad to make the following extracts: I have preached at Tallahassee, Monticello,

Madison, Jacksonville, A. Dupont's, or Tomokaroad, Col. W. J. Bailey's, and at Palatka; at his place a Church was organized on the 12th of December, 1853.

Missionary Field .- St. Augustine has been the stronghold of Romish error for more than three centuries. Its little handful of Protestants are in the midst of watchful, vigilant, and unscrupulous foes. Isolated from Christian Tellowship, deprived of Church books, often without a pastor or guide, and subject to every species of controversial warfare, they need your sympathy, your prayers, and your gener-

Invalids .- The North, the East, and West send to St. Augustine their dying children, asking for a fabled spring to give them health They are often men who are rooted and grounded in no faith, in that unstable state of mind which is the ready soil for every error. They need the calm, steady, unfaltering teaching of the Church to prepare for eternity. The Church of Rome, which withholds the Bible from her people, whose little ones here grow up without Christian nurture, who have a field at home to demand all energies and all efforts, at once assails and tampers with the faith of the dying invalid. I trust that your Missionary has been able to do some good in soothing the dying bed, apitals of the pillars in the nave. The work in pointing strangers to the sinner's Saviour, and we may hope under God that some who came here thoughtless, unbelieving, holding dangerous and soul-perilling errors, have left us to live as devoted servants and disciples of

Slaves .- The slave has a deep interest in Missionary labour. He is naturally religious, and the plain, practical teaching of our Church is well calculated for these poor sons of Africa. To them the Missionary is always a welcome guest. It reminds you that "the common people heard *Him* gladly." "Is you well? "Me glad to see you." "Is you gwine to preach?" "We is trying for de kingdom of Heben," are the welcomes of many swarthy friends. They need simple, home illustrations; n a word, the old, heart-breaking story CHRIST crucified. When interested, they hang on the words of the speaker, as though he was the messenger of life. I have never held more delightful services than these; there is earnestness in listening, devout responses in prayer, and sweetest singing of old hymns to African melodies. I have witnessed many touching instances of piety among slaves; they always bring an offering to Holy Communion, and are ready to obey the truth.

Missionary Field adjacent.—The Diocese of Florida is all Missionary ground. It is larger than any Diocese except those of Virginia and Missouri, having 50,900 square miles. Its climate is healthy, and the lands in the interior most fertile; a large population is coming in or Villages are springing up, towns settled, to the poor and aged. Let these be looked after, and the middle classes and the rich would take fortunes of the Church will be sealed for scores of years. A vast work is ready for the labourer. Bibles are to be scattered, tracts distributed congregations gathered, churches built, and public worship, the Archdeacon mentioned a Florida has only two Mission stations and six case in which a dispute had arisen as to the procurement of two sittings which were much church at Palatka. It is a flourishing village on anted in a certain Church. A wealthy pew- the St. John's, at the head of steamboat navigation holder, though seldom its occupier, stood upon for sea-going steamers and vessels. It has 600 his right not to relinquish any part of it. A inhalitants, and no place of worship; ours is the poor man, however, by whom a pew was also held, being appealed to, unhesitatingly gave way, gave up the two sittings required, and said he would willingly worship in the passage of the Church, if by so doing he could give access to gation is made up of men reared in all sorts of creeds, yet men desirous of religious privileges and instructions. A lot of land for a church hear of the land for a church have offered an organ, a font and altar, and the family of I. K. Sass, Esq., of Charleston, have given a silver Communion service. Twelve hundred dollars have been raised towards a church edifice. There is no sight on earth The old impression about 'Church and more affecting than a first Church service in a State' was no longer applicable; for the Church had no legislature of its own; the only legisla-idea of its grateful, heaven-refreshing influence

could almost wish it released from its State connexion, only that the State would be the officer of the river St. John's. There are hundreds of dying invalids at different points on the St. John's. They need our help, and by the memo-

Palatka needs a Missionary-soon it must be a place of great commercial prosperity. It has twelve warehouses and stores, a bank agency, steam saw-mill, and no church. Now is the by to promote."

On Tuesday, the 25th ult., St. Mark's day, large heart of a true disciple to grasp it and

Every Church clergyman should give a letter commendation to any invalid, to his brethren here. It serves at once as an introduction, it makes us friends, it is a safeguard from error and a door of opening for the truth.

WESTERN NEW YORK .- Mr. Ashfield Munson. altar, where the remainder of the office was read. The Holy Communion was then partaken much more within two years, as may be necesby upwards of twenty persons, including the brides and bridegrooms, the celebrant being the Brides and bridegrooms, the celebrant being the Rev. H. G. Randall, Incumbent of Bishport, lot and building a church in accordance with a near Bristol. The banns of marriage having been published in the parish Church on three for the erection of a Sunday school building, preceding Sundays, a great number of persons \$500 for a Sunday school library; \$500 for assembled from the neighbouring villages to witness the ceremony, who will long remember the solemn and imposing scene. The pathway by their from the rectory to the Church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by their from the rectory to the church was by the church was believed to the own request strewed with flowers by the children | tion that the citizens of Utica raise \$10,000 of the parish schools, who were in the afternoon more, within five years, for the same object; a regaled with cake and tea. The brides will be lot of not less than three acres within the city

COLONIAL. THE DUTY OF THE MEMBERS OF THE CHURCH OF ENGLAND

RESPECTING THE CLERGY RESERVES: An Address delivered in St. Peter's Church, Springfield, Jan. 10, 1845,

by the Rev. H. C. Cooper, B.A., Rector of Christ Church, Mimico. Although the subject which I am about to take up may withdraw me a little aside from the usual track of a Church Society address, yet what concerns the church at large concerns us, as a part of it; and my hope and prayer has been, that, in speaking of what affects the church, however deeply I may feel, I shall be enabled to speak with charity and with truth.

We have met to exhibit our unity of church feeling,-to confirm and build each other up in attachment to our church principles, - and to show how needful it is that we should strengthen the hands of the church by our gifts and contributions. This is right; but it is, also, needful that we should strengthen the hands of the church, by keeping for her what she has-by assisting her to preserve what she already possesses. The one thing is allied to the other ;-the one duty involves the other. How are churchmen doing their duty, even though they give to the church with one hand while they help to despoil her with the other? How are they doing their duty, if they look coldly on, and see the plunderer doing his work upon her without stretching out a hand to stay the crime ?

And now, without further preface or hesitation, I take up the question of the Church Reserves of this province. Oh! but, perhaps, our opponents will say-" Yours was

" to be a religious meeting-a Church Society anniversary-"you are making a political agitation—this is a matter for the " hustings, not for a church."

Now, this is but one of their usual artifices,-"a weak invention of the enemy." They would tie us hand and foot and tongue, with the plausible, but deceptive, cry of religious peacefulness; they say, "you, as good christians, should not stir up strife and agitation, -- you should be submissive--unresisting-peaceable, while we plunder you at our leisure."

They, forsooth, are to seize every opportunity of pushing on their schemes-they are to take every occasion of denouncing the church, and of stirring up hostility and hatred against her-they may bound on the revolutionist and republican against her sacred possessions, and yet we are to sit still-our hands behind us and our mouths shut !! No, let them call what I am doing political agitation if they will. If the cause and interests of religion have become implicated with the politics of the country, it is their fault, not ours; and we will not be deterred from our duty by any such shallow artifice.

It is they -the demagogues of a faction-who have dragged religion upon the platform of debasing political strife, and we must rescue her from the hands which would fain dismember her, and sacrifice her to their ungodly passions. We are driven to agitate in self-defence; in this we may take a lesson from our foes, and if we are to win, we must beat them with their own weapons. Agitate-yes, I do agitateand I trust that my example will be followed by every man among you who knows his duty to his church, his country, and his God. I trust that man will speak to man, and neighbour will inform and teach his neighbour, till but one christian feeling, and but one christian determination shall pervade the whole length and breadth of the church-viz., that such a piece of injustice as the secularization of her Reserves shall not be perpetrated while, by any lawful means, it can be prevented.

To agitate in a righteous cause is an honour, not a reproach; it is a course, of which no man need be ashamed; I,

Are we told that it is our duty, as christians, to be submissive? We will be so, when there is no other christian alternative; when the evil shall have been done, then we shall deem it a duty to submit, rather than stir up strife and violence. But is it a christian duty to take no steps to meet and avert a vast approaching misfortune-to take no precautions against the gathering cloud-to seek no arms when foes are marshalling their strength against us, with every demonstration of evil intentions? No! This were base cowardice-a contemptible lethargy, arguing utter ignorance of our duty, or indifference to the sacred interests entrusted to us. I repeat, let us seize every legal method which the constitution of our country places within our reach, for the preservation of our church endowments.

I have called the Reserves-" the Church Reserves;" and this, advisedly, and with a purpose. They are often designated the " Clergy Reserves;" and under this title people are led indirectly and unintentionally, perhaps, to suppose that the clergy are the chief persons interested in their preservation, and that the evils of their loss will fall only, or mainly, upon them. But this is a mistaken inference. A mere name often has weight; therefore I call them Church Reserves, not Clergy Reserves-because there is not one lay member of the church but is as deeply interested in their safety as the clergy.

Upon whom does the burden fall,-or rather, I should say, upon whom does the duty devolve-(for it should not be deemed a burden) of supporting the clergy and the ministrations of religion? Upon the members of the church at large. During the infancy of our colonial church the duty is voluntarily and nobly performed by our fellow-churchmen at home -but by one class or other it has to be done-by churchmen here, or by churchmen in England: but their help is only for a time, and only while our infant and struggling state gives us a claim upon their christian beneficence. But, as it is even in part now, eventually the church in Canada must be wholly sustained by yourselves. Think you that one integ al order of the church—the clergy—can be attacked or injured, and the whole church not suffer with it. The Reserves are yours. They belong to the whole church. They are your patrimony, and if taken away, you are robbed of your birth-right and inheritance. The thing is obvious. The Reserves, or the fund accruing from them-diverted from the sacred uses of the church, you have at once to supply the deficiency. Perhaps some could do their share of this. but most could not; I speak of the church as a whole-of its members as a body, without referring to what some wealthy individuals or congregations might do. But in whatever degree the church is now assisted and sustained by those Reserves, in the same exact degree will you be compelled to make up the deficiency of their loss from your own private funds and property. A clergyman, or incumbent, has but a temporary and life interest in glebes or church reserve funds; but a parish or congregation has a perpetual interest in them; it is from the parish and its property that not only the present incumbent, but future incumbents, must derive their stipends, wholly or in part. And in suffering those reserve funds to be alienated, it will be upon the parishes and congregations -upon the church, as a whole-upon the laity most especially-that the evil will eventually f ll.

It seems to me the grossest infatuation for a churchman to look upon this matter in any other light. The laity of the church find it quite task enough at present to furnish half, or less than half of the stipends of their ministers, while the other portion is obtained from the reserve fund, or the Society for the Propagation of the Gospel. How then, in the name of common sense, will they like to be forced to provide the whole stipend? The whole-yesthere is the alternative that will be placed before you-the whole of your clergyman's salary-or no clergyman,-no church-no religious ministrations-your church shut upyour holy ordinances discontinued.

What churchman is there so insane as not to see the double hardship involved,-and that, in surrendering the reserve funds, he is virtually doubling the demands upon his own

A few wealthy men, indeed, may say - "We would rather double our present payments than have this constantlyrenewed, harassing, and disturbing question kept up." may do for a few to say so; but it will not be said by the majority of churchmen-by the farmers, mechanics, and labourers, who form the numerical body of the church. It may do for some who have ulterior objects in view, to wish to set aside, at any sacrifice, a question which seems to stand in the way of favorite plans, or of their own political ascendancy: but it will not do for the majority of churchmen to reason in this way: and I would think scorn of that man, whatever his position, who would surrender a principle like this, and the possessions and interests of his church, to please a constituency, or to perpetuate his own popularity.

If the Reserves, or a certain portion of the reserve funds, belong to our church by every security that law can give, it is a crime to take them away, or to yield them up. If they are not ours, let them go - if they are ours, let us be resolved

Some may think that policy and expediency would justify the surrender. But "expediency" is often used as a miserable fallacy, and an excuse for doing just what suits one-self: permit me to recall its proper meaning. Where there is a choice of several courses, all equally lawful, one may through circumstances, be more expedient than the others; but-when the choice lies between right and wrong-the wrong can never be expedient.

I would recall to your recollection-I would urge you as churchmen not to forget-the features of gross injustice which have marked every step of this attack upon the property of the church. In obtaining the parliamentary addresses and voices which are paraded, as indicating the wishes of the Canadian people, the plainest principles of justice and fair dealing have been violated. The decisions of our parliaments have not been the decisions of those who were mainly and rightly interested in the matter-namely, of the representatives of Upper Canadian Protestants; but such enactments or addresses have been achieved by the votes of the Roman Catholic Lower Canadians. The mere fact of their having a voice at all in legislating upon the question, is a startling and palpable injustice;—that measures affecting or destructive of the religious rights of the Protestants of Upper Canada, should be carried or decided by the votes of Roman Catholic Canadians, is an outrage of every principle of fair dealing, which may yet be remembered against them when their day of retribution arrives.

The hostile interference of Roman Catholics in matters affecting the religious rights of Protestant communities, was considered so evidently wrong, that at the passing of the celebrated Act of the Imperial Parliament which admitted Romanists to seats in that house, precautionary oaths and pledges were required, intended (though how vainly) to secure the interests of the Church of England from being affected by the votes of members who were by very principle hostile to the church. Yet in the management of this Canadian church question, this most obvious axiom of justice has been set at nought. It was for this very thing-to prevent such interference—that the distribution of the reserve fund was settled before the union of the two provinces was permitted. If it be but a common matter, before a jury in a court of justice, and if, among that jury, there be any known, or on good grounds supposed to be previously committed to a hostile view of a defendant's case, they may be challenged and excluded. But rights conceded to the most degraded felon are denied to us. We may not have an impartial jury; and the cause of the Protestants and churchmen of Upper Canada has to be pleaded before an assembly, composed in a large proportion of Romanists; and to be adjudged and decided upon by their votes. Give us but the fair field of an unbiassed court-give us but a fair tribunal, and we ask no other favour? Let the question of the religious endowments of Upper Canada be tried before an assembly of Upper Canadians, and we will contentedly abide the issue.

But when a matter, involving the most serious interests of the community-not only of the present, but more especially of the coming generations, is thus, in the very constitution of the adjudging court, most unjustly dealt with, it is enough to make the very coldest burn with indignation, and to drive the most peaceable to resistance. It is persecution of the worst kind; it is the exercise of mere power, heedless of right and truth and justice; it is tyranny laying its iron grasp upon the weaker; it is acting upon no other principle than may be found in this-" We can oppress you, and we will."

It is too late a date now to revert to the grants by which those reserves were secured, as it was once thought, to the church for ever. It is too late now to appeal to the moral weight and binding force of former royal grants, and imperial enactments. The people have been stirred up to cry, "Let these go for nothing;" and they have gone for nothing. The statutes which secured our rights are but as so much waste paper, or so many old almanacks, or like old abbey ruins,-sad but useless records of the piety of those who have gone before us. Useless, did I say !- No. By those records they, being dead, yet speak to us, and seem to ask,-Why should you be less sedulous to preserve our gifts, than we were to bestow them? If it were piety in Britain's good old christian king to grant this inheritance, it is impiety in us to let it go without an effort or a struggle.

It is, indeed, too late to base any arguments upon the supposed force and intention of any such grants; their obvious intention has been set aside by mere clamor, and irresponsible power. The question will not be a trial of justice, but of strength, between churchmen and anti-churchmen; and I do trust that it will not be lost by the apathy of our own

It is to churchmen I address myself-not to the church's enemies. We might as well plead to the winds as to them. They will do their worst; and we need look for no forbearance at their hands. Let but our own people-all who call themselves churchmen-be true to the interests of the church, which are, indeed, their own interests, and we may not be overpowered. But if, while the anti-church party includes not only dissenting Protestant bodies, but non-religionists of every class-those who are secretly indifferent to religion, as well as those who openly disavow it; and while, with these may be combined a Romanist party, who have hitherto shewn themselves too willing, as well for political purposes as through anti-Protestant principle, to vote against us,-if such a formidable coalition be met by no unity of feeling, purpose, or action in ourselves, our defeat is certain. But, though the majority of the Roman Catholic Lower

Canadian members have hitherto acted unjustly in combining and voting with the enemies of the Church of England, I am far from assuming that they may not yet become sensible both of the injustice they have committed against us, and of the peril in which they will place their own endowments in aiding in the spoliation of ours. They may yet be open to the plain dictates of justice and common sense, and may compensate for their past mistake, by forbearing to take any part in the legislation upon our reserves, or by taking such a part as will shew that they will not sanction even tacitly such a gross act of spoliation, even though the sufferers may be men of other doctrines, and opposed to them on many religious points. To be just, even to an enemy, is a noble and exalted principle, which we may well trust holds a place in the bosom of many of our Roman Catholic fellow-subjects. Still, whatever course they may think proper to pursue, whether hostile, neutral, or friendly, there is but one course incumbent upon, or available to us, namely, union among ourselves, and energy in the defence of our church's endowments.

Some churchmen are weak enough to say, give up the reserves, if it were only for peace sake. Such peace would be too dearly purchased. And what right have we to sur-

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