

sent Lieutenant Governor as to the limits of the jurisdiction of the rectors, may to a certain extent allay the fears that were excited in the prospect of the new arrangement. But your memorialists are not aware that any means have been resorted to for remedying the evil; and they cannot but to a certain extent sympathize with their Presbyterian brethren, in the regret that no measure of compensation has been as yet introduced to the Presbyterians, who certainly have by the proceedings in question, been subjected to great substantial injustice.

Your Memorialists would consider themselves warranted in lodging these complaints with your Lordship, though the Presbyterians formed only a small section of the population in the provinces. But their case commends itself more to the ordinary sympathies of mankind, and assumes a greater importance in a political point of view, when it is considered that the Episcopalians constitute the smallest of the four great religious denominations in the Canadas; while the Presbyterians, at least in the Upper Province, if not the most numerous, are at the least as numerous, as any of the denominations. In a country, in many parts newly settled, with many of its inhabitants, in consequence of no provision being made for their religious instruction, living in the neglect of any form of worship, it is difficult to state with accuracy, the relative numbers of different religious denominations. But your Memorialists, after much anxious inquiry, the grounds of which they are prepared to lay before your Lordship, think that they are warranted in making the above statement. Your Memorialists are also persuaded that the Presbyterians, as loyal and useful subjects and citizens, are on a level at least with any of the religious sects in Canada. The great body of the merchants—many of the most successful farmers—the best class of servants—are of the Presbyterian Church. These statements are made on the authority of respectable individuals, both the Clergy and Laity in Canada. And your Memorialists are prepared to submit to your Lordship, the evidence of individuals of the highest respectability at present in this country, to this effect, if required by your Lordship. It is readily conceded, that, of the learned professions, and of those who are of the greatest wealth and longest standing in the province, the majority may be Episcopalians.—But your Memorialists are convinced that your Lordship will not for a moment admit the justice, or sound policy of what has yet long been practically acted upon, that the rights of one class are to be sacrificed to the learning, or wealth, or station of another, and that a more limited portion of the community. And, besides, it is among the greatest grievances of which Presbyterians in Canada complain, that while in the earlier periods of the history of the Province, many of the most respectable Scottish families were forced to become Episcopalians in consequence of no provision being made for a Presbyterian Clergy—the policy of the local government has been always so directed as to act as a bounty for Episcopacy.—The Presbyterians feel it to be intolerably vexatious and unjust, that, in the first place, the privileges to which they had an equal right, should have been confined exclusively to another party, and that then the learning and wealth and power, which have been thus secured to that other party, should be employed as an argument for perpetuating the injustice.

Your Memorialists have only farther to encroach upon your Lordship's time, by adverting to the strong feeling that exists amongst the Scottish settlers upon this subject. The Clergy Reserve question has been justly stated in a high quarter, as "the all-important question." But it is all-important, not from the number or influence of those, who are opposed on the principle to all-established forms of worship, but from the feeling on the part of the Presbyterians, that the time is at last arrived, when it is to be determined for ever whether their claims for justice, are to be listened to by the British Government. Your Memorialists are far from denying that there is a numerous party in Canada, who would be well pleased to see the Clergy Reserves applied to general purposes; but this does not arise so much from conscientious scruples to an Established Worship, as from a belief that there is little prospect of the Reserves being judiciously or equitably appropriated. There is none of the large sects in Canada, which has not been willing, in fact, to receive assistance from Government. It cannot therefore be from Scripture principle, that they are opposed to the reservation of lands for the interests of religion. But the Scottish settlers are not only convinced that provision ought, upon scriptural principles, to be made for the religious instruction of every community, but that the form of worship which they observe is, by solemn national compact, entitled to the support of the State. And these feelings are called forth in more irrepressible energy by the fact, that their rights in these respects, having long been disregarded, they have long submitted with patience to that they conceived to be unjust; they have long borne the degrading of their hopes; believing that the time

could not but at length arrive, when a British Parliament would become awake to what was due to them. It is to the credit of their character, that hitherto their loyalty has continued unimpeached. Even when smarting under the provocation of the measures, by which Episcopacy seemed to be finally acknowledged as the dominant worship, they came forward as one man in the hour of the greatest need, when the attempt was made to lead them, in revenge for their wrongs, to throw off their allegiance to their mother country; and not a member of the Scottish Church, in any township where a Scottish minister was placed, was found among those who rose up in opposition to the British Government. The loyalty, however, that has stood so many shocks, may be long and too severely tried; and, if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavorable to the tranquility of the province, than seems to be generally supposed in this country. In Canada, however, there are many who view the subject with greater alarm. Your Memorialists sincerely trust, that their apprehensions may not be realized.—They are too extensively prevalent, however, not to be deserving of serious consideration; and the more so, as they are founded, not on vain conjectures, as to the possible ebullitions of popular feeling, but upon a knowledge of what has never failed to be the result, when the rights of any considerable class of subjects in a free State have been, for a lengthened period, perseveringly withheld.

From these and other considerations, your Memorialists entertain the earnest hope, that the condition of Her Majesty's Presbyterian subjects in Canada, will be taken into full consideration by your Lordship; and that such measures may be adopted by Her Majesty's Government as, by recognising the rights of the Scottish Settlers, and affording adequate means for the support of their Clergy, and for the purposes of Education, may promote the interests of pure religion and secure the permanent tranquility of the province. Signed by appointment of the Committee.

DAVID WELSH, Vice Convener.

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TO THE PRESBYTERIANS OF THE THREE PROVINCES.

ON THE INCUMBENCY OF THE SACRAMENT OF THE LORD'S SUPPER.

Men and Brethren,

The Holy Scriptures as you are well aware make mention of two Sacraments, Baptism, and the Eucharist or Lord's supper. The former may be termed the peristyle or porch of the temple—the latter the shrine or holy of holies. Baptism is the door, through which the believer enters into the dwelling, the Communion the table at which he sits down, to receive the full tokens of the good will and friendship of the heavenly entertainer. Baptism is the testimonial or letter of introduction to Jesus—the Communion the pledge and assurance of his intimacy and love.

These two are of absolute obligation, they are both of them, in the strictest sense of the term, ordinances needful unto salvation. In regard to the former, we shall not now address you, for the most of you profess to consider it essential and incumbent. But in regard to the Lord's Supper, there is positively an awful urgency why your thoughts should be directed toward it, for it is neglected to such a degree in these Provinces, as would well-nigh induce the notion, that it is not considered to be an ordinance of Divine institution.

As this evil is the fruit not so much of systematic infidelity, as of sloth, dulness, and indifference, we shall not encounter it with a formal process of argument, but with considerations calculated to excite, to arouse, and to awaken. Listen to some of our Lord's declarations on the subject. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." And again, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my

flesh, and drinketh my blood, dwelleth in me and I in him." And again, "As the living father hath sent me, and I live by the father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever."

These declarations make the subject wonderfully plain, for our Lord so dreads lest he should be misunderstood, and so fears lest he should not be attended to, that he states his meaning with uncommon plainness, and repeats it under many forms and shapes. And yet clearly as the subject is laid down here, and in a multitude of other cases, powerful as are the motives, whereby it is enforced, there are very many among you, whom this plainness does not persuade, and whom this cogency does not influence.

Christ died that ye might live. Why will not you avow your belief in this doctrine, by sitting down at his table? Ye are dedicated unto God in Baptism, why will not you confirm your dedication, by partaking of the other ordinance? Ye are entered into the porch, why will not ye go within the temple? The followers of Jesus are, among other titles, said to be a "peculiar people," and they prove this peculiarity, among other things, by observing the ordinances of his Gospel, and by wearing on their foreheads his sacraments, as signs and seals of their allegiance. If these be the tokens by which you should manifest yourselves to be his people, how comes it that you omit this ordinance? You allow that Jesus is your King—how do you excuse so signal an act of rebellion? He invites you to a feast which is a shadow of the repast of which you expect to partake, "within the veil." How happens it that you decline the invitation, thereby bespeaking your contempt of the things that are unseen and eternal? The passover was the sign to the destroying angel, that he should not harm the chosen seed. The Communion in the New Dispensation, serves the same purpose as did the passover under the old. How do you propose without this defence, to escape the outbreaking of the Lord's wrath, when it shall burst forth as a hot and terrible fire? You acknowledge Jesus to be your shepherd, you profess yourselves to be his sheep—but the sheep obey their shepherd, and browse on the pastures into which he leads them. As an obedient flock how can you refuse the food and the drink, which Christ your Shepherd offers to you? The Redeemer terms himself the root, his faithful disciples the branches—by this is implied the closest conceivable union. How can you hope to enjoy this union, if you decline the ordinance, by which it is promoted, as well as shadowed forth? The connection between Christ and his Church, is represented under the similitude of the connection between the stones of a temple with the head corner stone. How can you expect to compose a portion of the living temple, if you seek not an union with Christ, through the ordinance of his supper?

The same connection, is also held forth under the figure, of the alliance between the members of the body, and their head. Glorious figure, which represents the people of God as enjoying so intimate an union with their spiritual leader! How can you look to be thus joined on to your eternal head, unless you observe the appointed means, and partake of his broken body and his shed blood? It is through an union with Christ, and by this alone, that ye can attain to peace below, and to the rest prepared for the people of God in heaven.

You profess to consider these things to be gifts of inestimable price, how does it tally with your profession, that you seek not after this union by compassing the table of the Lord? It is through a junction with Christ, and through it only, that you are made conquerors over the world and sin, over death and the devil. How do you propose to wage the warfare with these terrible foes, unless ye get strength at God's table? The life of Faith is held up to you under the figures of a pilgrimage, a race, a battle. How do you expect to procure patience for the pil-