

had left it. He thus describes them: "I once saw a very interesting sight above one of the crags of Ben Nevis; as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight." What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look toward heaven and the Sun of Righteousness, and to elevate their thoughts thither more and more on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.—*Kirby's Bridgewater Treatise.*

THE COAT WITHOUT SEAM.

JOHN, xix. 23.—"Now the coat was without seam, woven from the top throughout."

I have often heard this passage disputed, and have heard many ridiculous and infidel observations made upon it. The passage presents no difficulty to Hindoo weavers; they have a method of weaving garments without seam, from the top throughout, as stated in the text.—*W. Brown.*

THE DEMONIC DWELLING IN THE TOMBS.

MARK v. 2, 3.—"And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs."

The tombs at Oom Keis, which is probably the ancient Gadara, are interesting relics of antiquity; they are probably similar to those mentioned in the Gospels as tenanted by demons:—"They are almost all inhabited, and the massive stone doors, that originally closed them, still move on their hinges, and open or shut at the option of the present owners."—*Lord Lindsay's Letters on Egypt, Edom, and the Holy Land.*

A CHURCH ESTABLISHMENT THE CHEAP PREVENTIVE OF CRIME.

From Fraser's Magazine.

We have often felt that the argument in favour of ecclesiastical establishments might be so stated that it would meet Dissenters on their own ground, which in this case is painfully mercenary, and satisfy even that prudential and calculating machine, Joseph Hume. All admit that vice is destructive of the order and existence of every nation, and virtue, on the contrary, conducive to its stability and aggrandisement. All will also allow, that from this fact it becomes the duty of a government to suppress vice and foster virtue by all lawful means; that for this end it is its indisputable office to build prisons, to pay gaolers, police, &c.; that for the support of these it is clearly legitimate to levy taxes on all the inhabitants of the country alike,—on those who never need the benefit of the prison and the aid of the police, and those who find it necessary to have recourse to these salutary restraints.

So far, then, we meet with no opposition. Now, if government should stumble on the important discovery that there is an apparatus which, instead of sending the culprit to prison converts him, by its almost magic application, into an honest and industrious citizen; or, which is still more delightful and desirable, destroys vice in the bud, and implants in its stead the principles and the love of virtue, would the government be justified in rejecting this most important and powerful instrumentality because there might be a few demeriters in the nation? Every honest person will reply, if such means are available, that state must be worse than guilty which rejects them. In christianity, we find the power we have thus described, and, in the building of churches and the payment of their ministers, the apparatus fitted far more effectively to contribute to the social and moral welfare of the community than prisons and police. The payment of police and the erection of prisons is the *punitive* plan; the erection of churches and the payment of preachers is the *preventive* plan: the former allowing man to grow up uncared for, and unimproved, and punishing him when he is guilty of crime; the latter bringing all the encouragements and remedial powers of the Gospel to every man's door, and preventing the crime, and thereby averting the punishment.—The former system is justice without mercy, the latter is "mercy and truth meeting together, and righteousness and peace kissing each other." The one is man's way, the other is God's. The first is the effort to renovate the creature by the sanctions of law exploded in the Christian scheme; the last is the method of winning by "bands of a man," and drawing "by cords of love," which pervades the Gospel of Christ, and which is at once the most tender and the most successful. The theory of Dissenters is *national legalism*; the theory of Churchmen is *national Gospel*. The Dissenters demand for the administration of government the enactments and anathemas of Sinai; whereas Churchmen demand for the same purpose the incentives and the appliances of Calvary. The Dissenter requires bricks to be made, but affords no straw. The whole question is, which will prove the most fruitful substratum of morality and good order,—the fear of man, or the fear of God. If experience and investigation demonstrate that those of the community who are actuated in all their transactions by the fear of God are most eminently characterized by the decencies and the proprieties of life, most peaceable and most correct in all the departments of their duties, it surely comes to be obligatory—most powerfully obligatory—on a government acquainted with this fact, to employ in the administration of the kingdom a principle so beneficial and so cheap, and deaf to the clamours of an infidel voluntarism, to seek to propagate that fear as its best privilege, and its surest path to permanency and to prosperity.

PUBLIC INGRATITUDE.

Public blessings make still less impression on the minds of men, than private benefactions. Very few think of any obligation lying upon themselves for the good they enjoy in common with their neighbours. The peace and quiet security procured by the care and protection of government, is rarely reflected on as creating any debt of gratitude to those who watch for us. When tribute is demanded by those to

whom tribute is due, men are apt to consider what they pay as so much lost out of their property: whereas in truth no part of our fortune makes a better return to us, than that which is bestowed to secure the whole, and to maintain peace and tranquillity in our days.—*Bishop Sherlock.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 16, 1839.

In the few remarks which we offered last week upon that "never ending, still beginning" subject, the CLERGY RESERVES, we mentioned that there seemed but one fair and consistent course to be adopted in the present position of the question,—and that was, the adjudication of the point in dispute before a competent and unbiassed legal tribunal. Such was the view of the subject entertained at the general meeting of the Clergy at Toronto in October last, and a Memorial was then agreed upon to Her Majesty's Principal Secretary of State for the Colonies,—praying that Her Majesty's Government would adopt this course for the final and equitable settlement of the question. Perhaps, with all the obvious propriety of the mode of proceeding recommended, it was hardly to be expected that an answer in accordance with this prayer should be received: the plan suggested was probably too simple and straight forward to suit the complex style of machinery by which our Colonial affairs seem at present to be wrought out by those entrusted with their management at home; or its adoption might render necessary some new course of action not consistent with the indulgence of a lethargic humour, or wound the sensitive pride of some legal colonial adviser by rendering abortive the cumbrous despatches by which year after year the public mind has been wearied upon the subject;—"undoing all, as all had never been." Sorry, therefore, as we are that this respectful, and as we believe judicious, suggestion has been disregarded, we are, upon the grounds just stated, not altogether disappointed at the result of the application which we publish below.

At issue with the noble Secretary for the Colonies as to the validity of the construction which the Act received from the Law Officers of the Crown in 1819, especially as that opinion seems to embody what, in the judgment of common sense, may be regarded as a contradiction in terms,—and feeling, moreover, that it does not communicate to any view of the question that weight and influence which would be felt from a decision of the question in either of the quarters to which we think it more proper that it should be referred,—we conceive, as do we believe the clergy in general and a large proportion of the most respectable population of the country, that the only satisfactory interpretation of this Act is now to be expected from the Imperial Legislature, and that to procure such interpretation the simplest course would be to re-invest them in the Crown and Parliament of the United Kingdom.

Our respected contemporary of the *Montreal Gazette*, in regarding the direct bearing of the opinion given in 1819, takes a consistent and judicious view of the question; and, assuming the correctness of that interpretation, fairly considers that the whole dispute is legally confined to the Churches of England and Scotland. He asks whether the Clergy of the former Church are prepared to abandon that ground, and recognize as admissible the claims of other Protestant sects, who are manifestly not included in the interpretation of the Act as given by the Law Officers in 1819. To this we take upon ourselves to answer that the Clergy of the Church of England cannot, and will not, forsake what they deem to be the principle of the whole question: they have no right, as they conceive, by an abandonment of what they regard as a vested inheritance, to surrender what is as much the property of posterity as of themselves. They cannot look simply at the present amount or present features of the population of this Colony, in seeking, as all of them most anxiously do, the settlement of so disquieting a question; but they feel that, in any and every view of the case, they are solemnly and religiously bound to regard the interests of future and multiplied generations.

On the subject of the "dominancy" supposed to be desired by the Church of England,—on the right of tithes which some have asserted that they could claim,—and on the spiritual privileges which the title of Rector was thought, in some quarters, to confer, perhaps enough has been said to quiet the public mind, and allay the unduly excited apprehensions of the people. We take the opportunity, however, of presenting them with another disclaimer of these fancied privileges and pretensions, in the Address from the members of the Eastern Clerical Association which we publish in another column. To this we annex a very sensible and excellent letter from the respected Rector of St. Catharine's, shewing that the "name" to which, for party purposes, so much importance has been affixed in this Province is regarded without any similar apprehension in a neighbouring country, where religious as well as civil rights and privileges are supposed to be watched with a peculiar vigilance and jealousy.—

Government House, Toronto, 25th Feb. 1839.

Sir,—I am commanded by the Lieutenant Governor to inform you, that his Excellency, having duly transmitted to the Secretary of State for the Colonies the Address from the Bishop of Montreal and Clergy of the Church of England in Upper Canada, praying for a judicial decision respecting the Clergy Reserves, either before the Judges of England, or before the Judicial Committee of her Majesty's Privy Council, his Excellency has received a despatch, dated 16th ult., stating that as her Majesty's government see no reason to doubt the correctness of the opinion delivered on this subject in 1819 by the Law Officers of the Crown, they do not consider it necessary to originate any proceedings on the subject before the Judges of England, or the Privy Council.

I have the honour to be, Sir, Your most obedient humble servant, JNO. MACAULAY.

The Hon. and Ven. the Archdeacon of York.

We have been favoured with the following extract from a letter to the Lord Bishop of Montreal from J. S. Pakington Esq. dated Westwood Park, near Droitwich, Jan'y 14; and as it is in reply to his Lordship's letter communicating the vote of thanks passed at the meeting of the Clergy held at Toronto last October, we have much satisfaction in publishing it for the information of our clerical brethren generally:—

"The acknowledgment of so flattering, so honourable, but I fear so little merited a compliment, admits of no delay. The vote of thanks is as remarkable for the beautiful language in which it is worded, as for the grateful and partial spirit by which it is dictated. That it should have been passed at all, I must attribute rather to the unhappy fact that it is a new thing for a member of Parliament to urge

upon the House of Commons the spiritual destitution of our Colonies, than to any real services which I have as yet been able to render to the Church of England in Canada.

"I cannot however feel otherwise than highly gratified that your Lordship and the Clergy of Upper Canada should have thought me worthy of the same acknowledgments which are justly due to the Archbishop of Canterbury and the Bishops of London and Exeter, and by the proof thus afforded that my wishes and intentions are appreciated.

"I am sorry in any manner to give your Lordship additional trouble, but I must beg that you will do me the favour to avail yourself of any opportunity you may have to convey for me to the Clergy of Upper Canada the assurance that I am deeply sensible of the compliment they have paid me, and that they may depend on the continuance of my humble but zealous exertions in Parliament in behalf of them and their destitute flocks."

We have been kindly favoured with a copy of the following Circular from the Society for the Propagation of the Gospel in Foreign Parts,—which affords a most cheering and gratifying evidence that this venerable institution is again about to put in the sickle into the abundant spiritual harvest which these important and fast-peopling Colonies present. We trust that we shall soon discover the effects of these spirited and Christian exertions; that, before many months elapse, we shall be enabled to welcome a large increase of fellow-labourers; and that the might of those energies, in conjunction with the zealous endeavours on our behalf of other societies in the Parent Country, will soon achieve a great and glorious change in the moral and spiritual aspect of this too long neglected land:—

[CIRCULAR.]

Trafalgar Square, 3d Dec. 1838.

Reverend Sir,

You have already been made acquainted with the resolution of the Society to send out, with the least possible delay, a large additional number of missionaries to the North American, West Indian and African Colonies.

In pursuance of that resolution the Society has now to direct its careful attention to the selection of clergymen willing to devote themselves to the service of the Colonial Church, and possessing the requisite qualifications for the arduous and responsible office of Missionaries. In furtherance of this important object I am desirous to solicit your assistance, and to request that if you know, or should hear of any clergymen disposed to offer themselves as candidates for Missionary appointments, you will do us the favour to transmit their names, and acquaint us with such particulars respecting them as it may be in your power to communicate.

The appointments for which, at the present moment, the Society is especially desirous of obtaining the services of good and able men, are those of Travelling Missionaries, to be employed under the direction of the Bishops of Nova Scotia and Montreal in the North American Provinces. To these Travelling Missionaries the Society is willing to offer an annual salary of £150, together with a grant for outfit and passage, while the actual expenses of travelling will be defrayed from local funds.

Besides the appointments above mentioned, the Society is anxious to meet with candidates for Missionary employment in the Diocese of Bombay, fitted by their character and education for such service; the Society being pledged to extend its operations to that portion of India, so soon as it is able to engage duly qualified men.

With respect to the increase of the Society's funds, required to support this large proposed expenditure, I am happy to be able to report to you that the success which has already attended the exertions of the Society's friends, leads us confidently to expect that continual accessions will be made to its resources, as the pressing nature of the Religious wants of the Colonies becomes more and more known. The meetings which have been held during the last few months in most of the Dioceses of England and Wales under the sanction of their respective Bishops, have had the effect of calling forth the sympathy and charity of English Churchmen in behalf of the spiritually destitute population in the distant dependencies of the Empire.

I am, Reverend Sir, Your faithful servant, A. M. CAMPBELL, Secretary.

We have at various times published in our columns very gratifying accounts of the estimation in which, in the Mother Country, the services of the Established Clergy are held,—as evidenced in the substantial testimonials of respect which both rich and poor so often unite in bestowing upon them. In this youthful country, where with equal good-will there is not always the means of affording the same proof of affectionate esteem and reverence for the ministers of the sanctuary, we cannot look for any frequent manifestation of this regard in the same way; yet must we record the gratification we experienced at observing in the manner in which a Bible Class attached to the parish of Christ's Church, Montreal, evinced their appreciation of the zealous services on their behalf of the Rev. D. Robertson, —by presenting to him a handsome gown by the hands of Dr. Holmes, one of the number of those who benefited by these instructions of their pastor. It was solely from an inadvertence on the part of those who had the supervision of this journal during our late absence, that this testimonial was omitted to be noticed at the proper time.

We defer to next week the conclusion of the Sermon given in our last two numbers,—and we are sure that its able author will excuse us for doing so,—in order to present without delay to our readers the appropriate and excellent paper on "Sacerdote," which appears on our first page today from the pen of our popular correspondent "Alan Fairford." We observe that this gentleman has lately been traduced in a contemporary journal, and been charged with interested motives in furnishing his valuable contributions to "The Church." We can assure that contemporary and our readers generally, that "The Church" does not possess a more generous or disinterested contributor than "Alan Fairford," who is not content with preparing for its pages a larger amount of original and selected matter than perhaps all our other correspondents put together, but who insists upon paying for and distributing in various quarters a greater number of copies of this journal than any other subscriber upon our list.

We have to acknowledge the receipt, conveyed in a very kind manner, of a copy of the able Sermon preached by the Right Reverend Bishop McIlvaine, of Ohio, on occasion of the consecration of Dr. Polk, the Missionary Bishop of Arkansas. To this sermon it is our intention to give another and more attentive perusal; and we hope soon to gratify our readers by copious extracts from its pages.

We must take this opportunity also of acknowledging the receipt of the first of a series of Essays on the Ministry of the Church from our correspondent H. C.—who affords, in his present communication, abundant evidence that he thoroughly understands the subject upon which he has entered. We intend to publish his admirable essay entire in an early

number, and we trust that so may depend upon a continuance of his able and highly appreciated services.

We are grieved to learn that on the morning of the 5th instant, about 4 o'clock, a most destructive fire took place at Etobicoke, by which the extensive premises occupied by Mr. Teirs and Mr. Daniel Perry were consumed. A part of the building was occupied by Mr. Teirs as a Hotel and Post Office; and the rest was employed by Mr. Perry as a dwelling-house and store. The fire originated in the stable adjoining; and as no satisfactory reason can be assigned for it, some suspicion is entertained that it has been the work of an incendiary. As no insurance whatever appears to have been effected on these premises, the loss to Mr. Teirs and Mr. Perry is very heavy, as well as to Mr. Wilcox the proprietor of the buildings.

We have understood from a correspondent that the package of "The Church" of the 21 inst. was consumed in the Post Office on that occasion: this is a circumstance that we particularly regret, as we do not happen to have a single spare number of our paper of that date.

ADDRESS OF THE EASTERN CLERICAL ASSOCIATION.

To the Christian Public.

DEAR BRETHREN,—Far be it from us to add a single breath to that angry blast which is now threatening to carry away, in this Province, whatever is most dear to us, as men, and as Christians.

Gladly would we await the calm which we anticipate is yet to succeed the storm; when judgment, coolly and calmly sitting, and summoning and hearing evidence, shall decide on the numberless accusations brought against the Clergy of the Church of England in this Province.

To the Members of our Church, under our several charges, an answer would be little less than insult. Aware that after all we are unprofitable servants, and poor earthen vessels, to contain such heavenly treasure—imperfect and deficient in our best labours of love—sensible that iniquity clings even to our holy things; yet, that ministerial connection which years of reciprocal care and gratitude has cemented, speaks to them and to us, in language far more eloquent than words. Accustomed, as they have been, to find us at hand in all the several emergencies of life—in the hour of distress, to comfort; to advise when doubt and difficulty rendered it necessary; in a word, experiencing, as they have done, our ministerial love and devotion,—acknowledged, as it is, by often expressed gratitude,—renders it, indeed, superfluous.

But, to those who differ from us in Church Government, and on that account come not within our intimate acquaintance, it is due from us to prove the various charges against us libels.

Here, however, let it be noted, that we undertake no such arduous task as even to notice all. This would be to give an importance, which, in the mind of every reasonable man, they cannot deserve; most of which proceed from ignorance; a few from jealousy at our religious prosperity; and some, fewer still, we would hope, flow from a desire to root out religion altogether. All these may be summed up under one—A DOMINANT CHURCH.

In all ages, more moment has been attached to words of a certain kind from association, than their real meaning, if investigated, would permit. Thus the word *Dominant*, when connected with *Church*, never sounds alone in the ear; but comes, surrounded, to the mind, if of a Dissenter, from the English or Scotch Establishment, with thoughts of *civil disabilities, of pains and penalties*, such as they once laboured under in both countries. But the English Dissenter, now, is deprived of no privileges, because he is a Dissenter; and consequently the Dissenter here could not, except it can be supposed that greater powers would be conferred on the daughter Church in Canada, than on the mother at home; which is too absurd to be fancied for one moment.

Supposing then, that the Church of England should be as fully established in this country, as in England, no man's religious principles would be interferred with; no man's property would be invaded; because a special act prohibits the collection of tithes in this Province, on the ground that that Church has been provided for by the Clergy Reserves, which she is to receive in lieu of tithes; and she cannot take both. And the very documents which induce the Rector into his office, limit the exercise of that office to members of their own communion only. We quote the precise language of the document alluded to,—"and I do by these presents commit unto you, the cure and government of the souls of the Parishioners of the said Parish, and inhabitants, members of the Church of England, within the limits of the said Rectory, &c. &c."

Again we refer to the principal objection brought against our Church, that were it to become dominant, we should have the power of collecting tithes. This, however, has no reality in it. We never have had; and unless a law be passed to give it us, we never can have the right to levy such a tax. Besides the Provincial act above referred to, we should feel an insuperable repugnance to the introduction into Canada of that mode of receiving our stipends; and if the case could be supposed, for any necessity for the energetic manifestation of this feeling, in order to prevent such a measure from taking effect, we should be found among the very first to take our stand in opposition to that which we are now charged with a desire to establish. As it has been observed elsewhere, we consider "tithes as being, under the peculiar feelings and circumstances of the Colony, fatal to our usefulness as ministers of the Gospel of Christ."

A DOMINANT CHURCH!

How completely is it shorn of its terrors when viewed aside from passion and prejudice. Again and again, we most solemnly protest against any desire to interfere with other bodies of Christians; farther than by argument and moral suasion. We say it before the great searcher of all hearts—Let every Christian worship God agreeably to the dictates of his own conscience. But both these weapons—argument and moral suasion—we shall not cease to use, perceiving, on the one hand, the distance at which they stand from the divinely-constituted government of the Church; and believing, as we do, that most, if not all the difficulties, in the world, arise from the divided state of the Church. In urging our exclusive claim to the Clergy Reserves, we may come under the insinuation of "robbing other Churches of their rights." We say, we have no such desire. We do not interfere with what the government may see fit to do for certain other religious bodies; and we can sincerely state, that there are instances in which we are glad that they should receive support; but why out of the patrimony of our Church? But we do ask—Why rob us to enrich others? Why strip us of the endowment made by the King with the sanction of Parliament, composed them, as ours, of representatives