

of obtaining Pastors of their own communion—who have become attached to her from necessity, and not from choice—from interest and ambition, or at least, from motives of expediency and prudence—and not from any impulsion of conscience. This at least, is true in the great majority of alleged conversions. And we affirm, without fear of contradiction, that the Church of England in these Provinces, has been created by the liberality of the Government, and of the Society for propagating Christian Knowledge, whose funds have been expended chiefly, as it seems for the purpose of converting Presbyterians, and those of other denominations, to her communion. She has been created by a system which has done violence to the feelings of the vast majority of the population; and for the accuracy of this, we again appeal to the same unquestionable authority which has declared, that were this support withdrawn, she would be annihilated. We have been led to expatiate on the errors of the Chart, at greater length than we should have deemed necessary, considering what seems to us the palpable, and prominent character of its mistatements, had we not found that—besides those, who have come forward stoutly to defend it, as a most inoffensive and unexceptionable representation, and who plainly show to all impartial men, that they have allowed the spirit of party to run away with their judgment and common sense, there are some who, from ignorance or inattention, seem not to be fully aware of the extent and magnitude of its offendings, and who, especially since the appearance of the Archdeacon's Speech, have been inclined to regard him as a man more sinned against than sinning. We now proceed to consider some passages of the Speech, which seem to us to be worthy of annotation. Notwithstanding his many reiterated professions, we cannot give the Doctor the least credit for any service either done, or intended to our Church. "*Quicquid id est timeo Danais et dona ferentes.*" We Trojans never fear the Greeks so much as when they proffer kindness—and we will frankly avow our conviction, that the man—whose conscience will not allow him to attend divine service in our Church, in that venerable establishment in which he was brought up, and to which he continued attached the greater part of his life, and to which he ought to feel himself bound by the ties of no common gratitude; the man—who could walk out into the fields, rather than enter the walls of his Mother Church never will, and never can be the object of our confidence; nor do we believe him sincere in both views; for on the supposition that his High Church scrupulosity is not feigned, we do not think it possible that his professions of friendship to our Church, can in any degree be sincere; all we can say, is that upon the least unfavourable view of his conduct we can only acquit him of insincerity or hypocrisy, and commiserate the weakness of his understanding and the strength of his prejudices, while we give him credit for honesty and simplicity of heart. If the Doctor, as would seem from some parts of his Speech, flatters himself with the opinion that he possesses in any the smallest degree, the confidence of the Clergy of the Church of Scotland, of