

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."

ALAN FAIRFORD.—Our readers will remember with pleasure many delightful extracts from the pen of this elegant and accomplished writer in the "Church." We wish the C. C. could boast of a phalanx, or even of two or three such friends, as the following article describes him to be.

"The Church" does not possess a more generous and 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.

A DOMINANT CHURCH.—Great pains have been taken in this Province as well as in Canada to raise the hue and cry against the Clergy of Upper Canada, as a set of grasping and intolerant Ecclesiastics, who by means of the Rectories and the Clergy Reserves, are seeking to fasten an iron yoke upon the necks of their fellow subjects of other denominations. The utter falsehood and wickedness of such misrepresentations we have occasionally exposed, and subjoin now an extract bearing on the subject, from a late address to the Public by the "Eastern Clerical Association" of Upper Canada.

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 dictate 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 then, as now, of representatives from each part of the United Kingdom; and against which gift, exclusively for our use, not one protest was offered by any member of the Church of Scotland, then sitting and legislating in the British Parliament! Then, and for years after, the grant of 1791 was considered by all parties, as the exclusive property of the Church of England in Canada.—Nor was it till men had begun to find the selfish advantage of agitation, that this our right was disputed. And now, alas! so great has been the encouragement given, by conceding to clamour what was denied by justice, that the original owners are held up to public indignation, even by men calling themselves Christians, (aye, and Christian Ministers, too,) because, smooth, they are unwilling to yield up their own, and incur the curse of posterity, by cowardly ceding by means of blessing unborn millions with a stated independent ministry!

LEGISLATIVE PRAYERS.—We are sorry to find that the evil example of some of our Lawgivers, in dispensing with prayers for the Divine help in their deliberations, has been followed in Upper Canada, as appears by the annexed remarks from the "Church."—As, however, common decency, if not religion, has resumed its sway in our Assembly, and, to atone for the ungodly blank of one prayer-

less Session, they have since had four chaplains, we hope to hear also of a return to the good old practice in Upper Canada.

"Time was, when the business of our House of Assembly was preceded by a solemn petition for the Divine blessing upon their consultations;—and why was this becoming and Christian custom discontinued? Entirely through an unworthy jealousy, through a spirit of factious opposition,—commenced and carried into effect chiefly by individuals who are now exiles from their country as attainted traitors! By them a jealousy for the religious and civil rights of the people was advanced as a reason for the abrogation of a pious custom which had previously been pursued without objection; and how much of selfish purpose and individual ambition was mixed up with the philanthropic professions then so abundantly advanced, the results of time have so manifestly shown.

It is a duty, none can deny, that the deliberations of our Legislative bodies should be preceded by an acknowledgment of Him "from whom all holy desires, all good counsels, and all just works do proceed," and by a fervent appeal for that help and guidance which to the humble petitioner He will, through the merits and mediation of our all sufficient Saviour, infallibly vouchsafe; and we trust that the Lower House will lose no time in resuming a Christian duty which the Upper—to their honour be it spoken—have never yet abandoned.

It can hardly be a weighty objection with any party that the prepared and approved forms of the Church of England should, on such occasions, be employed: they were used from the time that we had a Parliament in the country until our parliamentary legislation was disgraced by their abrogation; and the Imperial Legislature, composed of English, Welsh, Scotch and Irish Representatives, and embracing all communions, never meets without a petition for heavenly grace and guidance in that very form which our quondam legislators thought it proper to discard."

CLERGY RESERVES.—Upon this long disputed question, we have no new opinion to offer,—much less any new claim to set up. We abide by the Act which makes the provision, and we cling to the interpretation which, in the Province itself,—as many of our recorded statutes will shew,—that Act had, until comparatively a late period, uniformly received. If the Church of England have erred in their interpretation of that Statute,—if they have erroneously construed the seemingly very obvious tenor of its provisions,—they are content to submit the question for adjudication to any competent or impartial tribunal. As involving a question of law, they have ever been ready to refer it to the Judges of England, or to the Judicial branch of her Majesty's Privy Council; or, if, in these strange times, such is a meed of simple justice not to be obtained, they are even content that the whole property should be restored to the original donors, and that they should declare who are to be the participants in the long litigated appropriation. To us it seems that if the House of Assembly will not recommend the former,—which is the most natural and most simple, and likely to prove that most equitable and satisfactory course,—we conceive that, in the present divided state of the public mind, they have no alternative but to adopt the latter.

No plan that we have yet seen for the settlement of this question by a partition of the property, could for a moment be defended either on general principles or on the grounds of local expediency: through them all it is easy to detect the self-interest of the partizan, and the devices of the wily agitator; and their development in practice would soon testify how far we were still removed from the boon of religious peace.—*Ibid.*

REV. DR. HOOK'S PREACHING.—In certain quarters industrious attempts are made to impugn the orthodoxy of this distinguished clergyman, whose sermon before the Queen appeared in our paper and passed through so many editions in England, besides being republished in America. The following extract from one of his parochial sermons at Leeds, would seem to give the lie to such imputations:—

"Taking my doctrine from the Scriptures, which

I reverence and love, under guidance of the Church, to whose authority I am bound by the most solemn vows to defer, until I quit it, *I shall lay before you all the counsel of God.* I shall not select one or two doctrines, and representing these, because fundamental, as all-sufficient, overlook in carelessness or reject in rashness all the rest,—for if this kind of preaching would suffice, why should the Bible be so thick a book, or rather such a collection of books? No. Whatsoever God has thought fit to reveal, whether it relate to doctrine, to the conduct of individuals, or to the discipline of the Church; 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise,' to these things I shall as occasion offers call your thoughts. I shall never forget to remind you of the fallen, sinful, helpless, hopeless condition of our nature—of the remedy, the only remedy provided for our redemption in the atoning blood and sanctifying Spirit of Jehovah manifest in the flesh—of him, the Lord Jesus Christ, that name beside which there is none other given unto man whereby he can be saved,—of his spotless virtues, his unparalleled sufferings, his inconceivable agonies—of the propitiation effected by the cross,—of the pledge afforded by his resurrection—(that resurrection, the proof, the cause, and the model of our own)—that by divine justice this propitiation was accepted—of the Holy Ghost the Comforter, who came down from heaven on the day of Pentecost to comfort and to convert the world, and who still abideth with the church to cherish, actuate, and inform us with spiritual life and motion—of the awful mystery of the divine nature subsisting in three co-equal, co-eternal persons, the holy, blessed, and undivided Trinity—of the tremendous day when all men shall rise again with their bodies, and shall give an account of their own works, when they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Of these things, I shall, by God's blessing, constantly preach, so enforcing the necessity of good works as never to forget that they are to be based upon faith; so enforcing faith as never to forget that if it be a living faith, it must of necessity lead to holiness of life, so insisting upon holiness of life as always to remember that it must result from that newness of heart which can only be effected in our fallen nature, through the supernatural operation, the sanctifying influences of God, the blessed Spirit, upon the soul."

LATIN PROSODY.—Whoever may have a copy of a small collection of Rules of Latin Prosody, prepared many years ago by the late Rev. WILLIAM COCHRAN, D. D. for the use of the infant seminary of King's College, then under his sole charge, will confer a favour by forwarding it to us here, or to the care of C. H. Belcher, Esq. Halifax, to be returned, if required.

SUMMARY.

We are sorry to perceive by a New Brunswick paper that the Duke of Wellington was said to be seriously ill about the 4th of March. It would seem to our short sighted views as if he could ill be spared at the present crisis, and we trust we shall hear soon of his being again in his place in Parliament.—The Marquis of Normanby had been appointed Colonial Secretary, in the place of Lord Glenelg.—A bill for the pacification of the Canadas, was to be presented before Easter.—We look anxiously for accounts from England, respecting the Border difficulties.—Our readers will have learnt with pleasure, that the English mails are next year to be brought out by steamers, twice a month, and that the contract has been taken by our enterprising countryman the Hon. S. Cunard of Halifax, at £55,000 per annum.—It is to be hoped also, that the £300 a year, granted by the Legislature for a steamer between Yarmouth and Halifax, touching at this and the other intermediate ports, will be the means of insuring the establishment of that easy and speedy mode of intercourse along this western coast. We should be sorry however, to see the present plan of conveying the mails disturbed for one which is to continue but nine months of the year, and however speedy, cannot be as sure as the land route.