

features to the beloved land of his birth, it must be by planting seasonably here what constitutes that land's greatness and glory,—the principles of our Protestant Established Church. A diffusion amongst her numerous sons in this Colony of that zeal and vigour which her worth and her rights so justly demand, would soon rescue us from that humbling position in which, partly perhaps from our own inertness and apathy, but chiefly from the indifference of a degenerate Cabinet at home, we are at present unhappily placed. But the spirit of the martyrs who, in defiance of the fires of Smithfield, established our pure and reformed religion, is not all extinguished: it beamed brightly forth when the principles of our Protestant faith were assailed in 1638; and it has shewn itself again in these latter days when the republican, the heretic, and the infidel, have conspired for the overthrow of the monarchy and the Church. We can believe that the same long-dormant spirit is kindling up amongst ourselves; and once diffused amongst the thousands of our communion, we have no fear that sacrilegious hands will ever be laid upon the provision which law and equity has guaranteed for the maintenance and diffusion of our ritual and creed.

While upon this subject, we must not withhold from our clever correspondent 'Zadig' the meed of our hearty commendation; and we trust he will persevere in favouring us with effusions which evince not merely the fire of a native poetic genius, but the generous glow of a sound and filial attachment to the throne and altars of his sires.

We must, at the same time, express a hope that our former correspondent 'J. C.' has not unstrung his harp, but that we are to be favoured again with the touching sweetness of its melodies.

On Thursday the 12th instant, the awful sentence of the law was executed upon Samuel Lount and Peter Matthews, who had been condemned to death as prominent actors in the late most wicked rebellion. There is a melancholy gratification in learning that these unhappy men, after condemnation to the stern penalty of the law, acknowledged the enormity of their crime, confessed the justice of their sentence, and left the world in the spirit of real and, as we trust, accepted penitents.

We need scarcely remind our readers that, in regard to the expediency of inflicting capital punishment upon any of the individuals found guilty of exciting this unnatural rebellion, some difference of opinion has prevailed; and it is probably known to most of them that attempts have been made to arrest the course of justice, and to stay the retribution which those crimes deserved, by an appeal to the royal mercy on their behalf, expressed to her Majesty's representative in this Province. Much as we admire the grace of mercy—high as it stands in the catalogue of Christian virtues—and glad as we always are to observe the regal prerogative of clemency exerted where mitigatory circumstances exist to warrant its interposition, we are free to confess that its extension to the heinous crime of treason, under circumstances too of aggravated wickedness, is not the way to ensure respect to the majesty of the laws, or to preserve the peace of society. When bands of individuals unite to overturn a benign and fostering government, and in the progress of that unhallowed intent, have gone so far as to steep their hands in the blood of unoffending fellow-subjects, we are compelled to say that it ill becomes us to ask for immunity to crimes of a hue so dark and of consequences so direful. Treason is an offence which, from its endless train of blighting evils,—subversive of every sanction social or religious—is probably the very worst which can be committed in human society; and it is right that the laws should be such as to stamp it in the public mind with all the abhorrence which its heinousness deserves. We do not think then—much as we pity the fate of the wretched culprits who have fallen victims to their maliciousness or their infatuation—that such a crime fairly justifies the interposition even of Christian clemency against the award of the violated laws.

We are driven to the expression of this opinion from the painful position in which ourselves with hundreds of others have recently been placed, by a conscientious resistance to the request that we would affix our names to a petition which craved the royal clemency towards those who have been convicted and condemned for the late fearful outrages upon the peace of society. We do not for a moment call in question the purity of motive by which those individuals have been actuated who have sought to enlist the sympathies of their fellow-subjects in behalf of these conspirators. Christian humanity may have been the sole and directing impulse; but while we humbly think that they are mistaken as to the expediency of its exercise in the present instance, we must record our decided protest against the unjustifiable presumption of all or any who may choose to impute to those who felt compelled to deny participation in these memorials, a deficiency in the heavenly virtues of Christian forbearance and forgiveness. We by no means wish to institute any invidious comparisons;—but it may be a consolation to those who denied the propriety of such an interference with the course of justice, to know, that they rank in company with an overwhelming majority of the loyal, the intelligent, the virtuous, yes, and the pious of the land.

To the Editor of the Church.

REV. SIR,—The following particulars respecting the spiritual wants of the Gore District have been collected in compliance with a request expressed some time ago in the columns of "The Church," and lately renewed in a Circular from the Committee on Missions appointed at the Clergy Convocation under the Archdeacons of the Province in October 1837.

Some delay necessarily occurred in procuring information from the several clergymen resident in the District; and as there are still two or three Townships from which I have been unable to obtain accurate returns, the present statement cannot be said to embrace the entire wants of this thickly-settled and rapidly-improving District. Should any material omission have been made, I trust it will be supplied by some reader of your valuable paper who possesses more accurate means of information than myself.

Perhaps in no part of the Province is the want of the ministrations of the Church of England more sensibly felt than in that of which Hamilton is the principal town. In an extent of

country comprising twenty-three Townships and many rising towns and villages, with a population of upwards of forty-six thousand souls, we find only six resident clergymen of the Church of England! Of these, two are exclusively devoted to the Indians on the Grand River; and another, in consequence of his enfeebled state of health, has been reluctantly obliged partially to suspend his labours. The Town of Hamilton and the Township of Barton at present constitute one Mission:—as soon however as the Church in the former place is finished (and it is now far advanced) the services of one clergyman will be required for the town of Hamilton alone. In that case the Townships of Barton and Glanford might form a separate mission and would furnish ample employment for an active minister. An assistant clergyman is much needed for Ancaster and Dundas in consequence of the present Rector's enfeebled state of health.

The next place of importance is the village of Wellington-Square where a neat and commodious little church has been completed and where a favourable opening presents itself for the appointment of a resident clergyman. The inhabitants of the village, though not principally members of the Church, evince a very friendly feeling towards her, and regard her services with a degree of attention and reverence which warrants the belief, that the number of her adherents would quickly increase, under the regular ministry of a zealous and exemplary clergyman. In the adjoining Township of Nelson, which would form a part of the same mission, there are a great many members of the Church who, notwithstanding the discouraging circumstances in which they have been placed since they settled in the country, have retained a warm attachment to the Church of their native land, and have frequently expressed their anxious desire for a resident minister, and their readiness to contribute liberally towards his support. A respectable salary would be ensured to him by several influential gentlemen, and in addition to this he would have the benefit of an endowment of 400 acres of land attached to the mission, which might no doubt soon be rendered available. Under these circumstances, it is to be lamented that the vacancy occasioned by the removal of the Rev. Mr. Mack should never have been filled up, but the congregations left to depend upon occasional visits from the clergyman of Hamilton, whose labours are scarcely adequate to the necessities of his own peculiar charge. In Nelson the service of the Church and a sermon are read every Sunday by a gentleman residing in the neighbourhood, who has manifested a great anxiety for the appointment of a clergyman, and who endeavours, as far as he is able, to supply the want. I have dwelt thus long upon this portion of the District because I consider it an important and interesting field of labour, and one which possesses strong claims upon the sympathy of the Church.

The Townships of Esquesing and Trafalgar would require the services of one Clergyman. In the former Township a Church has been commenced, and among the inhabitants of both much attachment to our communion prevails.

"In the Township of Woolwich," (writes the Rector of Guelph) "a clergyman is much needed. The majority of the inhabitants, especially in the upper part of the Township, are members of the Church of England. They have been settled there twelve or fourteen years without a minister:—three congregations could at once be formed. They had recently the services of a Catechist twice a month, but now they are totally destitute, with the exception of a visit which I occasionally pay them. I lately received a letter from a respectable magistrate in Woolwich offering to discharge the duties of Catechist on the Sunday gratuitously; so strongly is the want of the ministrations of the Church felt in that quarter. In the village of Galt in the Township of Dumfries, the services of a clergyman are required. A. Shade, Esq. M. P. P. has frequently expressed to me much anxiety for the erection of an Episcopal Church, being himself a member of our communion. He is ready to subscribe largely towards that object, and thinks there would not be any difficulty in raising sufficient funds. The members of the Church are not numerous, but they would soon increase if there were a Church and Pastor. Two other congregations under one clergyman might be formed in the neighbouring villages of Paris and St. George.

The Township of Puslinch, in which there are many scattered members of the Church, would give ample employment to a minister, as would also the Township of Eramosa, where, although much prejudice has existed against the Church in consequence of the length of time it has been without her ministrations, those prejudices are nevertheless, I trust, dying away; and I think that not only the members of the Church, but the inhabitants generally, would receive much satisfaction from the appointment of a faithful clergyman to reside and labour amongst them."

At the opposite extremity of the District are the Townships of Saltfleet and Binbrook; in the former of which is situated the village of Stoney Creek. In both these townships there are many friends and members of the Church, who lament the spiritual privations under which they labour, and who are anxiously looking forward to the time when access will be afforded them to the services of the sanctuary, and when their families may enjoy the blessings of sound religious instruction and affectionate pastoral care. In Binbrook, a numerous and respectable congregation assembles in a large school house (built principally for that purpose) where the Church service and a sermon are read (as in Nelson) by a zealous young Layman, who is exerting himself in a very creditable manner for the moral and spiritual improvement of the neighbourhood in which he resides.

In reviewing this imperfect sketch, we perceive that ten clergymen at least are required for the Gore District, in addition to the six already employed; and when we reflect that each of these ten clergymen would have to serve two and many of them three congregations, we may form some idea of the extent of the spiritual destitution under which hundreds and thousands of British settlers are labouring;—a destitution of which they justly complain as a hardship, because ample provision has been made against it by the paternal solicitude of a revered Sovereign, whose pious and benevolent intentions have been in a great measure unhappily frustrated by timid legislators on the one

hand, and by restless claimants on the other. How long these evils may be permitted to intercept the stream of royal bounty,—which, but for them, would long since have irrigated and refreshed this parched and thirsty land—is known only to Him who has the hearts of all men in his hands, and who turns and disposes them as it seemeth best to his godly wisdom; but in the mean time let every churchman offer up his fervent prayers, that the pious endeavours which are now making in the mother country to provide spiritual sustenance for destitute settlers in this remote branch of the British Empire, may be abundantly blessed to the glory of God and to the rapid spread and increase of our pure and Apostolic Church.

I remain, Rev. Sir,
Your faithful servant,
J. GAMBLE GEDDES.

Hamilton, April 4th, 1838.

For the Church.

MR. EDITOR,—In your paper of the 17th instant, I observe in your leading article, some strictures on the newspapers of this Province, respecting the opinions they had expressed on the general Thanksgiving for the blessings of Peace. You support your own observations by the extract which the Rev. George Mackie sent you from his sermon preached on that occasion in the Cathedral Church of Quebec.

Now, Mr. Editor, I have both the happiness to agree with all that you and Mr. Mackie have said, and, at the same time, paradoxical as it may seem, the misfortune to differ from you both, in the conclusions at which you have arrived. There is not, I presume, a single person in this Province who acknowledges the overruling Providence of God,—to say nothing of enlightened christians,—who does not feel thankful to the Giver of all good for crushing the rebellion. So far from being ungrateful for what God has done for us—so far from being blind to the goodness and protection which the Almighty has vouchsafed to us, have all classes among us been, that I never heard, in any other instance, so universal a recognition of the goodness and interposition of God. The language common among all persons, not rebels, has been that God had as manifestly interposed in our behalf, as he did in behalf of the Israelites at the Red Sea. You will now ask, why was there an objection to the Thanksgiving for Peace? I will tell you. Pious people were unwilling, not because they did not see much to be thankful for, but because the Proclamation called upon them to be thankful for what did not exist: because it made them acknowledge that they were in the enjoyment of peace, at the very time that they were in arms, expecting an immediate battle with the rebels. The Proclamation had not only announced that the seditious tumults were appeased, but that an end was put to the rebellion; and then, as if all were true, called upon us to thank God for the great and public blessings of peace!

On the very day of Thanksgiving the south part of the county of Rouville, and the whole of Missisquoi were under arms, to aid the division of the Queen's forces stationed at St. John's, to give battle to the rebels and pirates under Dr. Nelson who threatened an invasion of the Province, and who actually executed his threat two days after the Thanksgiving. On the 1st of March, an engagement would certainly have taken place, had the pirates not retreated into the State of Vermont.

What you and Mr. Mackie have written is perfectly true, pious and judicious; but inapplicable to the case: it is altogether aside from the mark.

Lord Gosford was desirous of carrying home with the other 'loyal manifestations' in his pocket, a proof that he had left the country in peace, while the events in both provinces shewed that we were in a state of war. This was Lord Gosford's wish,—but should the ministers of the Lord, to please Lord Gosford, say, "peace, peace, where there is no peace?"

AMBROSE.

Lower Canada, March 30th, 1838.

[It is easy to discern the good intentions of our correspondent in the above communication; but in relation to the latter part, we are of opinion that Lord Gosford did not proclaim the Thanksgiving without consulting the Bishop of the Diocese. It may be that the wording of the Proclamation was faulty, as implying more than actually existed; but we feel assured that the intention, as understood at least by the Bishop and Clergy, was simply a public acknowledgment of the signal mercies which had been confessedly vouchsafed—Ed.]

IMAGINARY EVILS.—If we except the blessings of strength, health, and the testimony of a good conscience, all the other conveniences and pleasures of life depend on opinion. Except pain of body and remorse of conscience, all our evils are imaginary.

ADVERSITY perfects the good, but the bad it renders worse— as the vessel of gold is softened by the same furnace which hardens the vessel of clay.

OUR LIFE, it is true, has its bright and its dark hours, yet none are wholly obscured, for when the sun of happiness is set, the reflected moonlight of hope and memory is still around us.

If I am asked, who is the greatest man? I answer, the best; and if I am required to say who is the best, I reply, he who has deserved most of his fellow creatures.—Sir William Jones.

He who looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves like the water: look upon Christ, only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness.—Wilcox.

LETTERS received to Friday April 20th:—

Rev. T. Green, rem.; Rev. A. Palmer; Rev. L. Doolittle, rem. in full for Vol. 1.; Rev. J. Grier, (no objection to the continuance of the present arrangement); R. Stanton, Esq., with box of books, &c.—Rev. W. Maseuly.