

land by countenancing the different denominations of Christians, he never omitted to exert his best care and warmest zeal on behalf of the Established Church. To the calls and complaints from the waste places of our Zion, he never turned a deaf ear; and, when unable to assist the Church in his capacity of Lieutenant Governor, he generously contributed, from his private means, to the building of places of worship, and the establishment of true religion amongst us.

Such is Sir John Colborne—a happy portraiture of the Christian Warrior—an upholder of the glory and religion of Old England! Let a few wishes here be breathed, (for in what other Journal can they be so appropriately breathed?) for his welfare and happiness! O! may it never be said of him, what has been engraven on Lord Collingwood's monument, that, owing to failing health, "he became anxious to revisit his native land, but being informed that his services could ill be spared in those critical times, he replied that HIS LIFE WAS HIS COUNTRY'S, and persevered in the discharge of his duties, till exhausted with fatigue, he expired" in the inclement country which had accelerated his death! Rather let him with the return of spring be permitted to revisit his native land! Let the coronet of an English Peer encircle his brow,—and the bounty of the nation enable him to repose in dignified retirement in some Devonshire Valley, or some beautiful village of his own native Hampshire. Although a tried and veteran warrior, and

endued as with a sense
And faculty for storm and turbulence,
he is gentle as brave, and

Is yet a soul whose master-bias leans
To homefelt pleasures and to gentle scenes;
Sweet images! which whereso'er he be,
Are at his heart.

amid such virtuous delights may he gently sink beneath the attacks of that warrior, whom no man can hope to foil! Far distant, however be the time!—for though, come when it may, the chambers of death will to him be the last and most glorious of his battle fields, who will not pray that his sun may set,—not like those that beam on this Transatlantic region, and at eventide expire in one sudden flash of light, leaving the world to darkness,—but that like the orb of day, as it is wont to shine in England, he may gradually descend beneath the horizon, and long be tracked by a trail of departing glory!

This is the happy warrior: this is he
Whom every man in arms should wish to be.

ALAN FAIRFORD.

Toronto, 26th December, 1837.

LETTER 6.

Toronto, 4th December, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Sir,—I now proceed to the 4th particular, namely, the opinion of the Crown Lawyers on the Rectories.

I perceive that you were permitted to peruse the opinions of Her Majesty's Law Officers as to the legality of the Rectories lately established in this Province and likewise the despatch to His Excellency Sir Francis B. Head of the 6th July on the same subject; and I cannot help being struck with the inconvenience of communicating to parties interested the proceedings of Government on great questions still pending and in progress, since such imperfect information, as in the present instance, can only produce irritation and disappointment. Had this opinion been founded on a correct statement of the case, it was not judicial and therefore not final; for it has never been settled by any high authority or with any degree of precision how far certain portions of the Royal Authority may or may not be well exercised by Government even without an express delegation in the Royal Commission. *Quod fieri non debet, factum valet.* There are many views, both general and legal, which may be taken of this point as it affects the existence of the Rectories, and which might shew that as they have emanated from the Crown they cannot be questioned now on a mere point of form arising from the Act of the Crown itself.

If then arguments so strong can be adduced in favour of the legality of the Rectories, had there been no farther authority than is stated in the case placed before the Crown Lawyers, their stability is rendered altogether unquestionable, when it is proved that they were erected in obedience to the fullest instructions and with every requisite formality. But on this point I do not at present enlarge, as it is fully treated in my report on Lord Glenelg's reference, the substance of which will appear in a future number of "The Church."

Your 5th and last subject of complaint, the University of King's College, only requires very brief notice.

You are displeased with the composition of the College Council; but certainly with little reason. By the original charter, that body consisted of nine Members, including the Chancellor and President, all of whom, the Chancellor excepted, were to be Members of the church of England. The charter as amended increases the Council to twelve, of whom it renders seven permanent, and makes it no longer necessary that they should belong to the Established Church. The remaining five are merely temporary appointments, which must be vacated the moment that the Professors are named, and consequently are not very desirable except by friends of the Institution. It ought also to be borne in mind that it would not be easy to find in this vicinity gentlemen belonging to the Scotch church of sufficient standing and leisure to allow them to become efficient members of the Council of the University of King's College. Under these circumstances, His Excellency induced four gentlemen of great respectability and talents to accept of seats at the Board, with the knowledge that they would be superseded in a very short time by the appointment of Professors, the five Senior of whom are entitled by the Charter to be members of the Council.

With regard to your assertion that the Bill amending the Charter of King's College passed the House of Assembly without being sufficiently understood, and that you do not consider it as expressive of the voice of more than a small minority of the Inhabitants, they are so extraordinary that I presume not to make any other reply than that the Assembly is quite able without my

assistance to vindicate its own character against such aspersions, and that the amended Charter was carried on the first division by a majority of fifteen, and on the second by twenty one.

The feelings of the members of the Legislative Council were so far from being hostile to the church of Scotland, that they unanimously adopted the report of the Select Committee of which you were a member,—recommending that a Theological Professor of the church of Scotland should be appointed as soon after the College went into operation as might be convenient.

I feel that the details into which you have compelled me to enter are becoming exceedingly tedious; but there are still two matters to be disposed of, and which, without explanation, might appear to give some slight shadow of support to the unworthy accusations, attempted to be made against the local Government and the church of England.

I beg leave, first, to premise that you are held justly amenable for the contents of all the letters and documents which you delivered to the Colonial Department, since they acquired an official character in coming from you, the acknowledged agent for the Scots church in Canada. Among these a letter (omitted in the printed Pamphlet, for what reason I know not) written by the Rev. William Rintoul, Moderator of the Synod, contains the following passage:—"that in old Townships Reserve lots are held by persons connected with the church of England ready to give them up to the Church; in this way Congregations can be endowed when ours are told they are all appropriated. I have been told that in Whit Church many of the Reserve lots are held by William Robinson of New-market."

This charge of deliberate fraud against the local Government, the clergy of the Established Church, and the supposed holders of such Reserves, the Reverend Moderator knew, or might with a little inquiry have known, to be utterly untrue. The gentleman more immediately accused, and named with so little ceremony, is well known to be incapable of lending himself to this or any other unworthy transaction; and his letter now before me stigmatises the accusation as a foul and wretched calumny.

The same Reverend gentleman, in his notes upon his table, states the case of Niagara as one of peculiar hardship; and as great stress is put upon it, I quote the Rev. Moderator's account in full, that there may be no mistake. In the return from Niagara Mr. McGill thus writes, "No aid from Government for building our church. We have rather been defrauded by it of what was justly due to us. Our church was burned down during the late war, while occupied as a Military Hospital. All buildings destroyed while given up to the King's use were paid in full out of the Military Chest; but from some malign influence our just claim was refused from this source. The consequence was that we were classed among the general sufferers notwithstanding the speciality of our case, and the special rule acted on in similar cases; and our claim of £600 was reduced to £400, and this sum was not received until the present year (1837) without interest. We reckon ourselves therefore injuriously kept out of £200 by the officers of Government who reported on our claims, and the interest due on £600 for more than twenty years. We beg that the Honble. William Morris will draw the attention of His Majesty's Government to this hardship."

The Board which sat on the War Losses was appointed by the special orders of the Secretary of State for the colonies, Lord Bathurst, and was independent in its proceedings and not under the control of the Provincial Government. It was composed of Gentlemen of the first respectability in the colony, and each case that came before it received the most careful consideration, and was decided without fear or favour according to its merits. As regards the payments, great difficulties had to be encountered and removed, and much delay has of necessity taken place for which no one can be justly blamed. The claim for the Presbyterian Church in Niagara was brought before the Board, I believe, by Messrs. Heron and Tinlin and the amount of the award has been paid on the same terms, and as soon, as that of many poor and distressed persons who lost their house and home and all they possessed, and surely more could not in reason be expected.

I find from documents before me, what would otherwise seem incredible, that the church constituting this case of hardship did not belong to a congregation of Presbyterians in connexion with the church of Scotland; that it was never occupied by such a congregation, nor was there more than one congregation of that denomination in the whole Province for many years after this church had been destroyed.

The church of Niagara was occupied by the Presbyterians who now form the United Synod or Presbytery of Upper Canada.—They were the sufferers and to them the remuneration, be it great or small, of right belongs. It is not easy to conceive a complaint so reckless or so completely discreditable in all its bearings. It is not made by the party suffering, but by one who had nothing to do in the matter, and received no damage. The documents before me likewise prove that there was no congregation in connexion with the church of Scotland organized at Niagara till 1828, or fifteen years after the church was burnt.

It was my intention to animadvert on some of the many passages of your correspondence so rudely offensive to those whom you believe hostile to the objects of your Mission, but finding it a sickening task, I forbear. Your complaints, the grounds on which they rest, and my answers are now before the public; and I have no reason to fear the inference that will be drawn from the whole case, as now stated, by every well regulated and honourable mind. If your punishment from your own feelings be not greater, now that you have had time for reflection, than you deserve in permitting yourself to become the channel of so much calumny and falsehood, it is greater I confess than I should have been disposed to inflict. Even the just rebuke which you have lately received from a high quarter,—a rebuke the more severe because conveyed in a manner the most delicate and gentle,—would have more than satisfied me. But to find yourself associated with the contemptible and venomous writer of the last portion of the Pamphlet is a mortification altogether maddening; yet when a man listens to passion instead of reason and departs from accuracy of statement, what can he expect? The conclu-

sion of the Pamphlet has excited the universal execration of honourable men, and reminded them of the ferocious spirit which characterised the communication signed N. M. I. L., a communication read with applause at various meetings of your constituents last spring, but of which they are now greatly ashamed, and which the author, though well known, dares not openly avow.

I remain, Sir,

Your obt. humble servant,
JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, JANUARY 6, 1838.

At a time when compliments and congratulations are interchanged around us, we cannot forego the opportunity of uniting in the kindly custom, and of expressing to our readers our heartiest wishes of a HAPPY NEW YEAR. In the sincerest prayers which, on these occasions, can be breathed for the welfare of our fellow Christians, we unfeignedly unite:—pleasantly and peacefully may their earthly pilgrimage pass, and may the close of the present year find them in the unalloyed enjoyment of every blessing which they may either possess or be anticipating at its commencement. But while we wish prosperity, undimmed by a cloud, to their worldly condition, we feel another desire and breathe on their behalf another prayer,—that they may, during this year, grow into a better fitness for that eternity to which the lapse of years reminds us that we are hurrying so rapidly along.

The commencement of a new year forms, as it were, a break in the continuous line of existence,—a resting place and a starting post in our mortal journey,—one amongst many admonitory seasons in life for looking back upon and striving to retrieve the losses of the past by renewed caution and diligence for the future. To neglect so propitious a season for self-examination,—so auspicious an opportunity for improvement in the work of grace, would not argue in us even the wisdom of "the children of this world." This is usually a period when the gain or loss of the past is amongst the calculations of this world's votaries; and how far success can be prosecuted or disaster retrieved, will at this season engage the anxious reflections of those who are "careful and troubled about the many things" of this fluctuating life. We cannot, therefore, suppose that the "children of light" will, at a period so favourable, neglect their calculations as to the deficiencies which are to be corrected, and the work that is to be done.

It is true that the frailty of the human heart has so often proved the futility of resolving, that resolutions themselves, in the almost certain apprehension of their being broken, often cease to be made. Were such, indeed, to be entered upon in dependence merely upon human strength, without the accompanying succour which is the answer of prayer, we could never doubt their utter failure; but there is nothing in the word of God to forbid—rather, there is every thing to encourage—our embracing stated seasons for renewed exertion to make "our calling and election sure."

With the great Apostle of the Gentiles, the Christian, at the commencement of a year, should feel and say, in relation to past errors and future resolves, "Old things are passed away; behold, all things are become new." So far from placing dependence upon the "broken reed" of human strength, his first anxiety will be to bring down to the dust the high imaginations of the depraved human heart; and upon a new foundation, even that of Christ crucified, to build up the new character of poorness of spirit, devotedness to God, and love of the brethren. Beginning earnestly, resolving firmly, and fixing our confidence upon the rock of Christian faith, we shall not find ourselves alone or unfriended in the trying warfare we have to endure. That God who hath "begun a good work in us will perform it until the day of Jesus Christ."

There are many points of slighted, perhaps wholly omitted, duty which, as means of grace, the present is a favourable season for resolutely determining to renew. Prayer, private and public—self-examination—study of the Holy Scriptures—faithful and regular participation in the appointed ordinances and channels of spiritual help and refreshment,—all these, if hitherto neglected, may now be auspiciously and, with the blessing of God, hopefully entered upon. Eternity is with us all the fearful stake, of which diligence in our high-calling may secure the boundless blessings, or indifference and neglect provoke the unchangeable misery. The present year may determine whether, as cumberers of the ground, we shall be cut down and transferred to everlasting burnings; or whether, as having part and lot in a crucified Saviour, we shall be made partakers of the blissful inheritance which that Saviour's blood hath purchased. With such a stake, then, can there be a "halting between two opinions?" Will there not rather be a hearty obedience to the angel's warning, "Escape for thy life;" escape to the mountain of refuge, the strong-hold, our rock and fortress, "the Lord our Righteousness?"

OUR CIVIL AFFAIRS,—a subject which we always enter upon with unfeigned reluctance,—have assumed such a character, one indeed, to use the language of our respected Lieutenant Governor, "unparalleled in the history of the world," that we feel once more constrained to offer upon them some of those serious thoughts by which every loyal subject, yes every Christian member of our community, cannot help being affected. Rebellion,—weak and contemptible as it was wicked,—so insignificant, indeed, as to the numbers and general character of those engaged in it, that we dare pledge ourselves there were enough of loyal and brave men within the bounds of our own parish to subdue it,—rebellion, like a strange meteor, engaged for a moment our wonder, and perhaps excited our alarm; when, at the simultaneous rising of the free-born lovers of their country's institutions, it was quelled and hushed in a day.

But instead of being permitted to live in that peace which our impartial laws and unrivalled constitution guarantee to every man who places himself under their protection,—no sooner are our internal enemies subdued and the quiet of the land restored, than the citizens of a country professing towards us peace and goodwill, unite with the exiled freebooter, make common cause with the fugitive murderer, and, under a standard which no civilized nation could recognize, seek to coerce the enlightened and free