

bound, by a most solemn sense of duty, to record their decided protest:

That with a view to the settlement of this question, any plan for the division of this property amongst various sects and denominations, which would directly compromise the principles as well as interests of the Established Church, endanger the cause of Protestantism, and lead to a religious discord, which must prove the fruitful and permanent source of evil dissension, your petitioners are constrained from an equal sense of duty to oppose:

That your petitioners feel bound to express it as their decided conviction, that the agitation which has ensued from the discussion of this question, and the excitement of which it has been rendered the instrument, are not to be ascribed to the simple merits of the question itself, but to the misrepresentation and abuse of the public mind, which, in many cases, for interested and unhallowed purposes, have been industriously made:

That although, in the opinion of your petitioners, the operation of the act for the appropriation of the Clergy Reserves, as understood by themselves, could not possibly prove a grievance, but a blessing of the highest order to the community, they do not view without pain and anxiety the political disquiet and religious animosity to which the agitation of this question has unhappily given rise, and that they are most desirous of its adjustment, upon some basis which may secure the peace as well as promote the religious interests of the country:

That from the influence of conflicting prejudices and interests, your petitioners are firmly of opinion that an impartial, equitable and satisfactory adjustment of the question of the Clergy Reserves cannot be expected from the Provincial Legislature:

That your petitioners not deeming themselves competent to make concession which may compromise, or appear to compromise, in any degree, the interests of the Church and their successors in the ministry, earnestly pray, for the sake of peace, a judicial decision of the question before a competent tribunal, either the Judges of England or the Judicial Bench of Her Majesty's most honourable Privy Council, or should this their honest prayer be found, after every effort unavailing, that then an Act be passed by the Provincial Legislature, reinvesting the Clergy Reserves in the Queen, in Parliament, to be appropriated for the support of a Protestant Clergy, according to the spirit and intention of the Constitutional Act.

Your petitioners therefore most earnestly entreat your Hon. House to use your influence to procure such a legal decision—And your petitioners, as in duty bound, will ever pray.

In the name and on behalf of the Clergy of Upper Canada.

G. J. MONTREAL,
 GEO. OKILL STUART, L.L.D.
 Archdeacon of Kingston.
 JOHN STRACHAN, D.D.L.L.D.
 Archdeacon of York.

Toronto, October 11, 1838.

DR. D^r LANCEY'S CONSECRATION.—From a notice in the Gospel Messenger, we learn that the Consecration of the bishop elect of Western New York, will take place on the 8th of May next, at a special convention of the diocese, to be held at Auburn, for that purpose.—*Chris. Wit.*

Office of Clerk of the Peace,
 Lunenburg, 12th April, 1839.

IT IS ORDERED, by the General Sessions of the Peace, on the recommendation of the Grand Jury, that Tavern keepers be directed not to sell any Spirituous Liquors whatsoever, to any person whomsoever on any part of the Lord's Day.

It is further ordered, That should any tavern keeper disobey or evade this order, or allow persons to loiter about or mispend their time in or about their taverns, either such offences will be strongly considered against him hereon any future application for a license.

By order in open Court,
 CHARLES B. OWEN,
 Clerk Peace,

LETTERS LATELY RECEIVED.—Rev. G. Jarvis, (with remit.) Rev. J. Stannage; Rev. T. C. Leaver, (2); Rev. C. Shreve, (with remit.) Rev. C. Elliot; Rev. J. Stirling, Rev. N. A. Coster, (with remit.) Rev. H. L. Owen, Rev. Jas. Robertson, Chas. S. Theal, Esq. W. B. Phair, Esq.

Several communications are received.

DIED.

At Aylesford, January 15th, Mrs. Rachel Wheelock, relict of the late Captain Obadiah Wheelock, formerly of Annapolis, in the 96th year of her age. She was one amongst the earliest settlers of this Province.

At the same place, March 1st, Walter H. only son of Captain Walter Willet, in the 21st year of his age. This excellent young man had gone to rest on the evening previous to his death, and rose the next morning, without any symptom of sickness. After having called the man servant and knelt down, as his habit was, to prayer, he returned to his bed for a short time, when an unusual noise was heard in his throat; and on his father's raising him, he looked in his parent's face, and expired without a groan.—Many excellent things might be said of this young man, whose loss is severely felt by many friends, did the limits of a paper permit: two at least of his habits must not be passed over in silence: he "continued instant in prayer;" and "he esteemed the words of God's mouth more than his necessary food."—On opening the Bible in which he had been reading the evening, before his death, his marker rested on this verse, Prov. 8. 17, "I love them that love Me: and those that seek Me early shall find Me."

Reader! If the messenger of death should be sent to call you into God's presence early in the morning, would he find you *praying or sleeping*? The last act of this young man the evening before his death, was to read two Chapters in the Scriptures; his first act the next morning, after calling the man-servant, was to *pray*. Thus he walked with God: and then, "he was not, for God took him."—May we, like him, "watch unto prayer," and "meditate in the law of the LORD day and night." "Blessed is that servant, whom his Lord when He cometh, shall find so doing."—*Communicated.*

DROWNED.—At Pleasant Field, on the 15th April, in the 23d year of his age, Mr. Simeon Perkins Freeman, of Pleasant River, (Q. C.)—a respectable and intelligent young man, and highly esteemed in the community in which he resided. His loss will be long and deeply deplored by a large circle of relations and friends.

DEFERRED ARTICLES.

A CHRISTIAN'S CONTEMPLATION OF THE GRAVE.

Genesis xlvii, 30.—"I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place."

At the time when his Majesty George the Third, desirous that himself and family should repose in a less public sepulchre than that of Westminster Abbey, had ordered a royal tomb to be constructed at Windsor, Mr. Wyatt, his architect, waited upon him with a detailed report and plan of the building, and of the manner in which he proposed to arrange its various recesses. The King minutely examined the whole, and when finished, Mr. Wyatt, in thanking his Majesty, said, "he had ventured to occupy so much of his Majesty's time and attention with these details, in order that it might not be necessary to bring so painful a subject again under his notice." To this the good King replied, "Mr. Wyatt, I request that you will bring the subject before me whenever you please. I shall attend with as much pleasure to the building of a tomb to receive me when I am dead, as I would to the decoration of a drawing-room to hold me while living; for Mr. Wyatt, if it please God that I shall live to be ninety, or an hundred years old, I am willing to stay; but if it please God to take me this night, I am ready to obey the summons.

Singular Incident.—A fisherman lately found on the rock of St. Malo a closed casket enveloped in linen. It contained a rosary, a scapulary, and a writing in the form of a will signed "Pere Alexis Rocollet, missionary among the infidels, 1776." In this writing, Pere Alexis recommended the countries which have not yet been visited by the Lord to Louis XV. This prayer was made just before the ship Sainte Marie, or Sainte Marine, perished. The casket has been tossed about upon the ocean for 62 years.—*Ibid.*

EXTEMPORAL READINESS.

There is a passage in Richard Hooker's sermon 'Of the Nature of Pride,' that deserves attention.—I think I can affirm, with confidence, that it is the only instance, in all his writings, of his apparent consciousness that he was a man of 'capacity and judgment' superior to his fellows. Indeed, the almost unexampled modesty of Hooker makes the passage the more remarkable.

The text of this sermon is from Habakkuk ii. 4: 'His mind swelleth, and is not right in him; but the just by faith shall live,' or, in our version, 'Behold his soul, which is lifted up, is not upright in him, but the just shall live by his faith. And this is a part of the introductory paragraph:

'Neither is it a small thing which we derogate, as well from the honor of HIS truth, as from the comfort, joy, and delight, which we ourselves should take by it, when we loosely slide over HIS speech, as though it were, as our own is, commonly vulgar and trivial. Whereas, HE uttereth nothing but it hath, besides the substance of doctrine delivered a depth of wisdom in the very choice and frame of words to deliver it in. The reason whereof being not perceived, but by greater intention of brain than our nice minds for the most parts can well away with, fain would we bring the world, if we might, to think it but a needless curiosity, to rip up any thing further than extemporal readiness of wit doth serve to reach unto. Which of course, if here we did list to follow, we might tell you, that, in the first branch of this sentence, God doth condemn the Babylonian's pride; and in the second, teach what happiness of state shall grow to the righteous by the constancy of their faith, notwithstanding the troubles which now they suffer:—and after certain notes of wholesome instruction hereupon collected, pass over without detaining your minds in any further removed speculation. But, as I take it, there is a difference between the talk that besometh nurses among children, and that which men of capacity and judgment do, or should, receive instruction by.'

The foregoing passage is commended to all whom it concerns, and especially to such (if there be any such) as address to their fellow-men, out of mere extemporal readiness, such talk as besometh nurses among children, and which not only fails to instruct, but cannot fail to disaffect. men of capacity and judgment.—*Chr. Wit.*

VAN DIEMAN'S LAND.—*Religious Census of the free inhabitants of the Colony.*—The following government notice, dated March 15th, has been published:—"The lieutenant governor having had reason to understand that the religious census, published in October last, was not considered so correctly taken as was desirable, his Excellency directs the publication of the following numerical return of the free inhabitants of the colony:—Church of England, 16,094; Church of Scotland, 2551; Church of Rome, 2288; Wesleyans, 1289; Baptists, 175; Independents, 635; Quakers, 30; Jews, 132. Total, 23,244.—*Brit. Mag.*

The Poor Man's Coat.—"If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin; wherein shall he sleep? And it shall come to pass when he crieth unto me, that I will hear: for I am gracious." (Ex. xxii. 26, 27.) 'This truly humane law receives illustration from what Mr. Lane says of the servants in C. S. I. "They sleep in the clothes which they wear during the day, each upon a small mat; and in winter, they cover themselves with a cloak or blanket." (Vol. i. p. 211, 212.)

We are happy to confirm, from an authentic source, favourable account given in Thursday's Times as to the Crown Prince of Hanover. On rising from dinner lately his Royal Highness gladdened his parents with the declaration that he could see the flame of a candle, and we confidently hope that the result will be a restoration of sight. All who know the amiable and excellent disposition of the Prince will rejoice unfeignedly at this intelligence.—*Brighton Gazette.*