

of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the Articles of Union as well as the Laws, to Scotland; while the laws and religion of England extend, and ever have extended, to all the Colonies. Had the Presbyterians in connexion with the Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money, and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some shew of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the desolate settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

"It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquility; we have had no meetings among our congregations; we have made no appeals to their passions; and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for, although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly reproof, a clear and quiet statement of facts, and a firm adherence to the law."

It is almost unnecessary, to make any observation on such statements as these. They are marked by misconception, distortion, and rancorous uncharitableness. The Archdeacon's ideas of the petition of the Cobourg delegates are pure fictions; his allusion to "the destruction of the Church of the Empire," is as unintelligible as the destruction of a non-entity, and cannot fail to excite the smile of thinking men; his allegation that we wish to break down that we may rise on "our ruins" is unworthy of serious refutation; and the contrast that he finds between the meekness and tranquility of his own party, and the bitter and unchristian agitation of the Scotch Presbyterians is absolutely ludicrous. We happen to know the Scotch Presbyterians better than the Doctor, at least for the last few years, and we can assure him that amidst all their discussions on this agitating question, we have not known one of them give more striking evidences of ruffled meekness and disturbed tranquility than the author has manifested in the above paragraph; and whatever may be their feelings towards himself as the great agitator on the Clergy Reserves, and the uncompromising enemy of the

Established Church of his native land, they bear towards the Church of England, which they know is not at all accountable for his arrogance, a very unlightened and fraternal regard. We have heard that one of her most eloquent ministers pronounced it "a black day for the Church" when the Doctor ertered it, and not a few of his brethren are of the same mind. But without presuming to judge on this point, the painful conviction is forced upon us, that the interests of Christianity in the province have sustained irreparable injury by the elevation of such a man to ecclesiastical and civil power. Had it been the good fortune of the English Church in Canada to have possessed, in its chief dignitary, a man breathing the mild and liberal spirit of an Usher or a Leighton, instead of the blind and bigoted intolerance of a Sharp or a Laud; the star of our religious unity would have risen under happier auspices. The blessing has not been given, but instead of it, one—not one either of her native born children—hath ruled over her to her hurt, and not only by his whole political life, but by such addresses to the clergy as that of which we complain, has done more to create strife and estrangement among the christian bodies of this province, than any ecclesiastic likely to arise in its future history.

The Christian Examiner will never, without the most urgent reasons, such as those which have now moved us, turn aside to such themes. During the year nearly past, since we began our career, our readers will bear us witness, that we have entirely abstained from them. We shall soon, perhaps, submit our opinions on the subject of a liberal and pacific settlement of the Clergy Reserve question, and that done, we hope we shall be able to carry our resolution into effect, and touch upon this vexatious subject no more.

N. B. The charges examined above will be found in the address of the Ven. Dr. Strachan to the Clergy of the Archdeaconry of York.

## MISCELLANIES.

### COLONIAL RELIGIOUS INTELLIGENCE.

To the Editor of the *Scottish Guardian*.

Paisley, Nov. 10, 1837.

SIR,—In reply to a correspondent, in your number for Monday week, I have the pleasure of announcing, that an arrangement has been made, whereby a monthly intelligence, dedicated to the Colonies and to India, will be published and circulated after January next; and if that vehicle of information shall receive the encouragement which may be reasonably expected, its publishers may have it in their power to embrace the