

which Delegates were appointed to assemble in a general Convention. In this Convention certain resolutions were adopted on which was founded a petition to his late Majesty of happy memory; and you were appointed agent to carry the same to England. On this document I shall have occasion to make some observations in a future letter: at present, I merely remark, that even this movement excited in the Colony little sympathy or attention, nor was it supposed that it would produce any particular effect at a distance. Thus seeing and believing, the Clergy and friends of the Church of England never dreamed of taking any step to counteract your representations in Downing Street, not only because they were unwilling to disturb the Colony, but because they rested a full confidence in the justice of Her Majesty's Government. They knew that the prayer of the petition was such that, if carried out to its full extent, it would not merely destroy the Church of England as an Establishment, but even render her toleration as well as all other Christian denominations in the Colony in some degree doubtful; and they did not, therefore, anticipate that a prayer so preposterous and absurd would receive special attention, much less favourable consideration. Had the prayer been for assistance in land as well as in money for the support of the Scotch Clergy, there would have been some show of reason and common sense, and it might have been preferred without offence. But the petition seeks the robbery and destruction of the Established Church; and reproaches the Government for giving her a partial security in the Province by which she may be enabled to continue, in a few parishes, her exertions in conveying the truths of the Gospel to the present and future generations.

I have the honor to be, Sir,  
Your obt. humble servt.,  
JOHN STRACHAN.

**THE CHURCH.**

COBOURG, SATURDAY, DECEMBER 2, 1837.

**ADVENT.**

To-morrow, being the first Sunday in Advent, commences the YEAR OF THE CHURCH. Her calculations of times and seasons are not regulated according to the natural course of the sun in the firmament, but directed by the progress of the "Sun of Righteousness." The first link in that chain of wonders, the redemption of the world by our Lord Jesus Christ, is the incarnation of the Son of God; and with the celebration of this "great mystery" it is right, therefore, that the year of Christians should begin.

According to computations which seem to be agreed upon by the Christian world, the birth of our blessed Saviour is fixed for that day, so well and universally known by the familiar name of CHRISTMAS DAY; and it was a wise provision of the Church—established in the primitive times, some say in the days of the Apostles themselves, but certainly instituted prior to the middle of the 5th century—to appoint four Sundays, preceding the festival of Christmas, the religious exercises of which should have a special reference to the event on that day commemorated, and might thereby prepare the minds of Christians for its more appropriate and solemn celebration. Such also is the custom of the Church in respect to the great festival of the Resurrection—this is preceded by the forty days of Lent, which are appointed to be spent in more than ordinary devotion to the duties of prayer and meditation, and in more than ordinary abstinence from the pleasures and cares and temper of the world.

During the season of Advent, which ushers in "the acceptable year of the Lord," our attention is directed to the solemn contemplation of the wonders and privileges of his first coming to redeem the world, that we may thus be better prepared for his second coming to judge the world; "that so," to use the words of the excellent Bishop Horne, "with joy and thankfulness we may now go to Bethlehem, and see this great thing that is come to pass, which the Lord hath made known to us," even the Son of God, come to visit us in great humility; and thence with faith unfeigned and hope immovable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious Majesty to judge the quick and dead."

These are the preparations, hallowed and sanctified by religion, which the Church, in expectation of the approaching festival of Christmas, calls upon her children to make. And it is a wise and needful provision for ensuring the becoming sanctity of its celebration. For what are the feelings with which this holy day is usually anticipated? Are they universally of a spiritual character? Is it because it brings back the season when they commemorate the first act in the mighty plan of their redemption, that Christians generally regard its approach with sentiments of joy?—Or is it not, in general, with very different feelings that the arrival of this holy season is hailed?—as a time which the customs of the world have marked out for social merriment—as a period for the re-union of scattered friends—days, when the "fatted calf" is killed, and the voice of reveling is heard in almost every dwelling?

Far are we from condemning any of the innocent joys for which the festival of Christmas is usually selected. Far are we from intending to mar, by unreasonable severity, the amiable gladness of the assembled household, or to chill the sympathies of social union which this happy season may be instrumental in awakening. We say not that every joyful emotion which the mere events or circumstances of life may beget is to be stifled—every rising glow of mere earthly hope and pleasure to be suppressed; that we are to look out with a morbid melancholy upon the bounties and beauties of nature, and to cast a voluntary bitterness into the cup of our brief temporal joys. Rather may we, like the traveller through a thirsty land, taste of the spring of innocent pleasure as we pass, without lingering too long upon the shady bank or quaffing too deeply of the refreshing fountain: rather may we pluck here and there a flower amidst the waste of the journey, without giving all our heart to the passing attraction, or, in the enjoyment of its gratifications, wandering too far from the main path and purpose of our travel.

But God forbid that we should be insensible to the weight and importance of the injunctions, scattered throughout almost every page of his holy Book, to self-denial and mortification; to the exhortations which there abound to godly grief and penitential sorrow; to the commands which it contains of abstinence from pleasure and of deadness to the world. That blessed Book teaches us to look with a cold and even hostile eye upon the temptations and enticements which environ the journey of life:—it exhorts us to caution and circumspection in our worldly progress—to fix our affections where they are most justly due—to place our treasure in a holy and enduring world—to quicken our diligence in the pursuit of a better country.

Let these reflections then solemnize and hallow the feelings with which the Christian would hail the day on which the Son of God came into the world to become the propitiation for his sins. While he frowns not upon the little temporal enjoyments with which its arrival may be greeted, let him remember its paramount claims upon him as a religious festival. To our holy religion we are indebted even for the worldly gratifications with which it is wont to be accompanied:—let religion then possess its due; let it have the first fruits of the joy and gratitude of our hearts.

The Church, in the celebration of this festival, has provided every thing that may convey a seriousness and solemnity to our thoughts. Let its becoming sanctity should be invaded, or a secular character thrown over its sacredness, she has fenced it round with the most solemn ordinances of our faith and worship; and we are called upon, by her voice, to join, on this day, in the commemoration of the death and passion of our Lord in the solemn celebration of his own instituted supper. Deeply then does it become Christians to remember that ere they think of the earthly feast or the worldly rejoicing, their bounden duty is to be gathered round their Saviour's table, and partake first of that consecrated banquet which, through faith, conveys refreshment and strength to the weary soul. With becoming reflections upon, and a becoming participation in these sacred duties, they will know how far to associate with them the joys and pleasures which pertain to "the fashion of this world."

The Letters of the Venerable the Archdeacon of York to the Hon. William Morris, the first of which appears in our columns to-day, will relieve us from our intention of pointing out the inaccuracies which appear in the course of the "Correspondence" of that gentleman. That such a duty may be fulfilled without the slightest encroachment upon the claims of Christian charity, there cannot be a doubt: that such is a duty, in the present posture of our affairs, no true friend of our venerable Church can deny.

Our past conduct of this Journal must, we trust, have assured our readers that to us controversy is most distasteful,—controversy especially upon what may be deemed the more secular department of our often misrepresented and mistaken cause. But when we look around upon the magnitude and extent of our spiritual destitution; when we view the waste places of our Zion, and see no succour at hand for their supply;—is it a time to check the rush of painful emotions and forbear to vindicate our title to what may, with the blessing of God, secure the maintenance of our altars, and diffuse the blessings of our faith? Often have we, like our venerable friend, been ourselves taunted for seeming indifference to the weight and importance of this subject, because we forebore to increase the flame of needless agitation by the protraction of what seemed a needless warfare:—but now that inequitable interference has been manifested in a quarter where it may prove not only baneful but blighting to our interests, we must strive to plead our own cause while we implore the Arbitrator of all events to defend the right. In our own conscientious belief and conviction of the completeness of our right, we trust that we entertain no unchristian temper towards those who would wrest it away from us: on the contrary we feel the force of, and strive to be actuated by the principle thus beautifully expressed by an excellent prelate:—

"Certainly," says Bishop Hall, "God abides none but charitable dissentions; those that are well grounded and well governed; grounded upon just causes, and governed with christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius; to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not to be moved with wrong,—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of Peace shall have glory, the Church of God rest, and our souls unspeakable joy and consolation, in the day of the appearing of our Lord Jesus."

To the Editor of the Church.

REV. SIR:—In the course of the discussion which took place in the last Parliament relative to a Responsible Executive Council, the House of Assembly was furnished with a copy of the King's Instructions, addressed to the Governor General of the Canadas in 1818. It would seem from the Report on the same question that these Instructions had never before been made public.

The Report alluded to, remarks that "in reference to these Instructions, it will be found they are not less liberal and comprehensive than the constitutional act, had they been honorably interpreted and acted upon." From a document thus commended by the party, who have ever been foremost in denying that the Church of England is the Established Church of the Province, I proceed to extract a few Sections, which place beyond a doubt, the fact that the British Ministry of 1818, interpreted the Constitutional Act of 1791, as recognizing the Church of England as the only Established Church in Upper Canada:—

§ 41.—Whereas the establishment of proper regulations on matters of ecclesiastical concern, is an object of very great importance, it will be your indispensable duty to take care that no arrangements in regard thereto be made, but such as may give full satisfaction to our new subjects, in every point in which they have a right to any indulgence on that head, always remembering that it is a toleration of the free exercise of the religion of the Church of Rome only to which they are entitled, but not to the powers and

privileges of it as an Established Church, THAT BEING A PREFERENCE WHICH BELONGS ONLY TO THE PROTESTANT CHURCH OF ENGLAND.

§ 44.—It is our will and pleasure to reserve to you the granting of Licenses for Marriage, Letters of Administration, and Probate of Wills, as heretofore exercised by you and your predecessors, and also to reserve to you and all others to whom it may lawfully belong, the patronage and right of presentation to benefices, but it is our will and pleasure that the person so presented shall be instituted by the Bishop, or his Commissary duly authorized by him.

§ 45.—You are to take especial care that God Almighty be devoutly and duly served throughout your Government—that the Lord's Day be duly kept, and the Services and Prayers appointed by and according to the Book of Common Prayer be publicly and solemnly performed throughout the year.

§ 52.—You are not to present ANY Protestant Minister to ANY Ecclesiastical Benefice within our said Province by virtue of the said Act, passed in the 31st year of our reign, and of our commission to you, without a proper certificate from the Bishop of Quebec or his Commissary of his being conformable to the doctrine and discipline of the Church of England.

§ 53.—And you are to take especial care that the Table of Marriages established by the Canons of the Church of England be hung up in all places of Public Worship, according to the rites of the Church of England.

In the above five Sections of the King's Instructions there is contained a direct and explicit recognition of the Establishment of the Church of England. Very strong supplementary proof of the same position may be gathered from the Seventh, Ninth, and Tenth paragraphs of the 42d Section, and from Sections 43, 46, 47, 48, 49, &c. &c.—(Appendix to Journal of Assembly, 2d Sess. 12th Parl. Vol. 3, 1836.)

This is probably not the first occasion on which, with reference to the Clergy Reserves, attention has been called to the King's Instructions, though upon a hasty reference to Dr. Strachan's Speech in the Legislative Council in 1828 (a pamphlet well deserving a reprint) and to the Report of the Legislative Council, I find no allusion to them—perhaps they were adduced in argument during the first Session of our present Parliament. At all events they cannot be too frequently brought before the public, for they furnish a powerful assistance to the cause of our Established Church. They go to the full extent of proving, that the British Ministry of 1818, considered the powers and privileges of an Established Church, within the Province of Upper Canada, a preference belonging ONLY to the Protestant Church of England.

Yours faithfully,

ALAN FAIRFORD.

Toronto, 19th Nov. 1837.

**CHURCH AND STATE.**

The political views of Constantine, in the establishment of Christianity, were to attach the subjects of the Empire more firmly to himself and his successors, and the several nations which composed it, to one another, by the bonds of a religion common to all of them; to soften the ferocity of the armies; to reform the licentiousness of the Provinces; and, by infusing a spirit of moderation and submission to government, to extinguish those principles of avarice and ambition, of injustice and violence, by which so many factions were formed, and the peace of the Empire so often and so fatally broken. No religion was ever so well proportioned, nor so well directed, as that of Christianity seemed to be, to all these purposes.—Lord Bolingbroke.

**THE INFLUENCE OF THE CHURCH ON THE ENGLISH CHARACTER.**

To have preserved that Catholic and Apostolic Church through all changes and dangers, constitutes the immortal claim of England on the reverential gratitude of Christendom. In fact, the English character would never have been what it is, except it had caught the tone of our Ecclesiastical institutions, to which it might be easily proved we owe the substance of our liberty; nor would it ever have been roused into full activity, as in the days of Burleigh and Hooker, or the days of Strafford and Jeremy Taylor, or (perhaps) even the days of Somers and Tillotson, or the days of the Genii of the Nile and Torres Vedras without the influence of that Holy Spirit which an unadulterated Establishment insensibly breathed over these mighty men, and over their contemporaries (whatever their mode of worship) whose several names we will not pause to write down, but which sound like a spell in the ears of their countrymen.—Church of England Quarterly Review.

**EXPLANATION OF THE TERM CATHOLIC.**

The church of Christ is called Catholic (i. e. universal) to distinguish it from the Jewish, which was composed of one nation; while the Christian Church was to be composed of individuals of every nation, kindred, tongue, and people, who are brought to the sincere profession of the true faith of Christ here, and who are destined hereafter to stand before the throne of the Lamb, with white robes, and palms in their hands; they having been washed in his blood, and having overcome, by keeping pure and undefiled that faith which has been delivered to the saints. This faith of Christ, designed for all ages and every nation, in opposition to the types and shadows of the Jewish economy, which were confined to one people, is therefore that which, when received, confers the name of Catholic upon a Church.—Church of England Quarterly Review.

It is mere cheating one's self to take things easily and patiently at the time, and then repine and complain in looking back upon them. This is to enjoy all the pride and self-applause of patience, and all the indulgence of impatience.

**DIED.**

At Goderich, on Monday, the 20th instant, GEORGE CARTWRIGHT STRACHAN, Esquire, Barrister at Law, second son of the Honorable and Venerable the Archdeacon of York, aged 25 years.

LETTERS received to Friday, Dec. 1st:—

Rev. A. Palmer, add. subs:—Rev. S. Givins, to whos communication early attention shall be given:—E. Barnham Esq. rem. and add. sub:—J. Beavis Esq. rem:—A. Jones Esq. rem.

The very pleasing article from the ENGLISH LAYMAN will be given in our next.