

they refuse to be silent, and will, to the infinite damage of Rome, give reasons for their defection.

They remind me of an incident which took place in a neighbouring Colony. From some necessity a military officer was appointed a judge in one of the civil courts. Not acquainted with law, he asked the Chief Justice of the Supreme Court how he should act. "Decide honestly and to the best of your ability, without fear or favor, and nine times out of ten you will be right; but never give reasons, for they will be generally wrong and betray your ignorance."

Now it would have been well for the seceders to have given no reasons for their departure, and to have left the fact for speculation and mystery. They have done otherwise, and the reasons they have assigned are in many cases so exceedingly silly, and exhibit such a deplorable deterioration of mental vigor that they seem to have fallen under the strong delusion mentioned in Scripture, that they should believe a lie; and on leaving the Church to have left all moral influence and intellectual ability behind them.

Moreover, it appears that long before they left us, most of them were acting against us, and eating the bread of the Church while the slaves of Rome. To prove this, Messrs. Faber, Dodsworth, and Newman might be quoted. How melancholy to compare Henry Wilberforce's excellent essay on the parochial system with his recent letter to the parishioners whom he has deserted. The essay is a work of merit, but the letter is a tissue of superstitious absurdities. It would seem that on breaking his ordination vows, God had withdrawn from him all grace and enlightenment.

The same may be said of all the perverts; and from the desertion of such the Church can receive no damage. They may be objects of pity in charitable hearts when their memory rises up, and of sorrowful sympathy among their former friends, but they will never be heard of more for good.

The English character is so honourable in keeping its word, and so hostile to anything like hypocrisy and double dealing, that their disgraceful repudiation of recorded promises, and of all truth and justice, without which society cannot exist, as exemplified in them all, lay and clerical, has done infinitely more to strengthen the Church, than their flight to weaken her.

What a corrupting religion must that be that could induce Lord Fielding to conduct himself in a manner so derogatory to the character of a British Peer.

You shall not add, saith God, to the Word which I command you, neither shall you diminish aught from it. But Rome is from time to time adding new doctrines and practices regardless of God's commandment. Every word of God is pure. "Add not to his word (saith Solomon), lest he reprove thee, and thou be found a liar." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Yet, notwithstanding all this, Rome is ever adding; and that she may continue to do so without hindrance or molestation, she has invented the doctrine of development, to furnish new principles and practices whenever she considers their publication useful and convenient for her purposes. But in the stable and unchangeable lessons of Divine Truth, there is no such development. For their perfection we have not to wait the slow process of observation and discovery handed down from one generation to another. The Book of Revelation is not therefore like the book of nature, it came complete from Him to whom all things, past and future, are present.

CLERGY RESERVES.

The recent publication of two dispatches on the subject of the Clergy Reserves, renders it necessary for me to direct your attention to their avowed object, and the influence they

are intended to exercise on the temporal affairs of the Church in Canada.

Since this property first attracted the notice of the Colonial Legislature in 1817, the members of the Church, including both Clergy and Laity, have been content to act entirely on the defensive and with calm and peaceful forbearance.

At that early day, in order to prevent agitation in the Colony, an offer was made to refer the claim of the Church of Scotland, then our only competitor, to the highest authorities in England, on condition that both Churches should acquiesce in the decision whatever it might be.

This proposition, from various difficulties in carrying it out, ultimately fell to the ground, and from time to time the disposition of the Church property became a subject of controversy in the Provincial Legislature; and this, because the Imperial Government from neglect, or enmity to the Church, refused to give that protection to her Endowments which they readily accorded to those of the Roman Catholic Church in Lower Canada.

Yet so long as this Diocese remained a distinct Colony, no measure detrimental to the claims of the Church ever took effect. Even under the management and prevailing influence of that able and unscrupulous politician, the late Lord Sydenham, a bill disposing of the Clergy Reserves was carried by one vote only, a result which sufficiently proved that it was not the general wish of the people of the Colony to legislate on the subject.

Small however as this encouragement was, it enabled his Lordship, then Governor General, to force the subject on the notice of the Imperial Parliament, having adroitly stated that the final settlement of the Clergy Reserves was essential to complete the union of the two Canadas.

Accordingly, a bill for this purpose was introduced into Parliament in 1840, by Lord John Russell, her Majesty's Secretary of State for the Colonies, and after protracted negotiations and mutual concessions in the spirit of conciliation, between the Archbishop of Canterbury and the Bishops then in London, acting with his Grace on the side of the Church, and Lord John Russell for the Queen's Government on the other, a compromise was at length agreed upon, and the result was the 3rd and 4th Victoria, chap. 78, which provides as the preamble expressly declares, for the final disposition of the lands called the Clergy Reserves.

The Church of Scotland was also consulted on this occasion, and approved of the provisions of the bill before it became a law.

A reference to the debate and proceedings on the measure in the Mirror of Parliament, will prove to every reasonable and honest mind, that the object of all parties concerned was, to settle the whole question now and for ever.

The great anxiety to put an end to the possibility of again agitating the Colony on this subject is further manifest, from the care taken by the Imperial Legislature to meet by its enactments the requirements of the different interpretations given to the words Protestant Clergy, in the 31st Geo. 3rd, chap. 31. For twenty-eight years they were held to mean the Clergy of the Church of England only. In 1818, the Law Officers of the Crown gave it as their opinion that they embraced also the Ministers of the Church of Scotland, not as entitling them to endowment in land, but as enabling them to participate in the proceeds of the Reserves whether sold or leased.

In 1828, a Select Committee of the House of Commons extended the construction of the words Protestant Clergy to the Teachers of all Protestant Denominations; and this interpretation, though considered very extraordinary at the time, was confirmed by the Twelve Judges in 1840.