

to the principle and the policy which, as relates to the venerated Church from which they have sprung, so evidently guides their brethren in the mother country. Looking to the example of affectionate adherence to the National Church so nobly set by the Methodists of England and Ireland, we shall be pardoned for expressing our surprise and sorrow that the Methodists of Upper Canada should not be ranged amongst the foremost of the friends of the Church of England in contending for her natural and constitutional rights. In the mother country the followers of Wesley, true to the principles, yes to the dying wishes of their founder, stand fast by the Church in which Wesley was educated and ordained; and they love it, and adhere to it, and defend it, not because of its pure and Protestant principles merely—but because they believe that, as a *National Establishment*, it forms, on the one hand, the strongest barrier against the encroachments of false religion and infidelity, and, on the other, the surest guarantee for the universal diffusion of the same pure religion throughout the land in which they live, and throughout the world at large.

Our fellow-Christians of the Methodist connexion in this Province will not understand from these remarks that we are uttering the language of rebuke, or pronouncing sentence of condemnation upon them. We yield freely to them the credit of sincerity in their opinions, and assert our belief that the reasons are to their own minds convincing for dissenting, in this particular, from the great body of their brethren at home. But still we must express our regret that it is so; and content ourselves with the hope that the period is not far distant when the "signs of the times" which impelled the Wesleyan Methodists in the mother country to rally round the Church and King will so affect their brethren here as to produce the same virtuous struggle for the integrity of the same holy principles in every dependency of the wide British Empire.

That the *Voluntary System* is inadequate to the general maintenance of religious worship in any country, we have, in this journal, produced proof enough even from Wesleyan writers themselves to render many further arguments on this point unnecessary. And if in England, so rich in resources and so abounding in good-will, that system has been found inadequate,—what could we expect as the effect of its workings amongst the poor and scattered population of Canada?—Were human nature constitutionally friendly to the principles and precepts of religious truth,—were the whole world a converted world,—were the desire and taste for the things of religion universal,—did the willingness exist in every man's heart to part with his "carnal things" for the privileges and blessings of "spiritual things,"—or were it not the fact that the very opposite feelings prevail in the hearts of mankind,—we might be induced to give a more patient hearing to the vaunted efficiency of the *Voluntary System*.

Lest many of our readers should not have the opportunity of perusing the sentiments upon the Clergy Reserves which the Methodist body have recently put forth, we shall, for their information, annex that part of it which contains the proposed plan of partition:—

"With a view to an equitable division of the Reserves among different denominations for purposes of religious and moral instruction, in such a way as will not contravene the disciplinary regulations of any religious body, or authorise any interference therewith on the part of the civil power, we most respectfully submit that the most equitable method would be to allow the claims of each denomination in proportion to the amounts which they respectively raise and expend in the Province, *annually*, for religious purposes; fixing at the same time a *minimum* sum which should be raised by any denomination, as indicative of its possessing the public confidence, sufficiently to establish its claim upon the general fund. This plan, it appears to us, is liable to few or no objections, is founded in equity, and will be attended with several important advantages. (1.) Correct financial returns can as easily be secured in this respect, as in regard to customs or other items of public revenue. (2.) There will be no more political connexion between any religious body and the state than if no such provision existed; the disciplinary rules, the free operations, the mutual relations of Ministers and People, in each Church will remain unchanged and untouched. (3.) The voluntary principle of individual liberality will not be infringed, but encouraged and prompted to increased and persevering efforts. (4.) Each denomination will be assisted in proportion to its works, and will exercise its discretion in the application of that assistance to the support of its Ministers, or to other purposes of religious and moral instruction. (5.) The emulation between different denominations will be one of good works and Christian charity. (6.) Individual and legislative effort will thus be harmonized and combined, in the great and sublime work of promoting to the widest possible extent the religious and moral instruction of this noble province."

The plan thus proposed by this respectable body—apart from the injustice to our own Church which it would involve—is liable, in our judgment, to many most serious *practical* objections.

The plan submitted, so far from settling the question—by which we mean, leaving no further room for irritating discussion and corresponding disquiet of the public mind—would have precisely the effect of rendering it a vexatious and perplexing theme for ever. For what system more effectual could be devised for the promotion of the "low spirit of proselytism,"—what better encouragement for the cunning shifts and schemes of religious party spirit,—than a system which would offer a stimulant so positive to augment individual claims to a public bounty? It is not hard to foresee the dishonest and unchristian devices which would be put in practice,—the trespass upon each other's ground which rival sects would manifest,—in order to swell the amount of annual claim to the regulated appropriation of the public provision.

And as, from the system proposed, there would necessarily be a *variation* in the annual amount of conjoined income possessed by the respective sects,—in the case of any very serious diminution in any one year in the amount of individual contribution, (and what more likely to happen) with how painful an inconvenience would not this shifting amount of support fall upon its immediate objects! A falling off in individual bounty would produce precisely the same falling off in the public appropriation; but from this reduplication of unfortunate contingency, how much must the stipendiary suffer!

Again, the adoption of this proposal would produce throughout the Province a systematized and generally diffused plan of *pub*

lic begging, ostensibly for the cause of religion, but which, from the sectarian spirit which would prompt its zealous prosecution, could not but produce an annoyance and disgust in the public mind that would soon prove seriously detrimental to the interests of true religion.

Moreover, there would be a standing local excitement to a perpetual sectarian jealousy, either from the unprovided against the provided, or from the better endowed against those less bountifully supplied. Nor would the inducement be less for the multiplication of endless and conflicting sects, who, in the ratio of their increase, would bring weakness and detriment to the common cause of Christianity. If you limit the proposed bounty to a certain fixed number, what security have you that others either now existing or hereafter arising may not offer claims and importunities so loud and troublesome as to render it necessary again to "vary or repeal" the settled enactment; or if, by leaving room, as is proposed in the plan before us, for a share of the public provision to all such as may hereafter arise, provided they reach a certain stage in numbers and influence,—to what arts and devices do you not open the door for paring off and proselyting from the original sects such a number as may exalt their claims to that level where the public bounty begins?

We have objection enough—we do not deny it—to the re-investment of the Reserves in the Crown, as regards the meed of justice which the Church of England claims; but we have a still stronger objection to the never-ending agitation of the question. And to bring this baneful agitation to an end, the re-investment of this property in the Crown is the best recommendation we can offer,—because it would take away much at least of the reason for future local excitement, and afford, what is very desirable, a better security for the loyal attachment and general good conduct of those amongst whom this regal bounty would be distributed.

Probably before another number of our Journal can appear, the departure from Upper Canada of our excellent and much respected Lieutenant Governor will have been announced; and most cordially do we share in the regret which the great body of the people of this Province so deeply feel, and which, by the voice of their accredited representatives, they have so strongly expressed, at an event so unfortunate and so unexpected.

As the representative of our beloved Sovereign, we regret this early severance of a tie which, the longer it endured, seemed to draw us the nearer and bind us the more closely to the Sovereign herself;—but we regret it the more if it be begotten, as is surmised, by an adherence to sound and British constitutional principles which the immediate disposers of Colonial patronage were not unwilling to forego;—if it arose from the melancholy necessity of resistance to that mistaken and dangerous system of *expediency* which has so tainted the minds and morals of this degenerate age. From careful examination of the precepts of the Bible, we can discover but one genuine rule of expediency,—an adherence to principle; while worldly experience attests every day the truth of the homely maxim, applicable as well to public as to private obligation, that "honesty is the best policy."

Conciliation, as far as that term is implied in a mild and merciful exercise of constituted and unchangeable authority, is an attribute which we should ever desire to see prominent in the regal as well as in all subordinate power;—but if by conciliation be meant an abandonment of principle that the clamorous may for the moment be hushed and the insubordinate quieted, we deny that it can find any justification either from reason or revelation.

If, as we are induced to believe, a rational and virtuous opposition to this false system of expediency, so extremely brief in the fancied benefit of its workings, be the cause that Sir Francis Head has resigned the government of a people whose good-will and regards he has done so much to win, we thank him heartily for the example he has furnished of manly and disinterested adherence to a principle which it is the pride and duty of every British subject and of every conscientious Christian, through evil and through good report, in the face of an opposing or of an approving world, to declare.

Sincerely as we lament the loss of Sir Francis Head, we are not without a consolation—a hope of good from evil—in this unlooked-for and lamented deprivation. Our worthy Lieutenant Governor is too patriotic not to speak in the ears of the generous British nation how zealously and chivalrously attached to their fathers' land and laws Upper Canadians are; and we dare anticipate that his able and influential pen will promulgate much of Canada, of her resources and her prospects, which may prove a means hereafter of abundance and peace to our land.

May the blessing of the Almighty be with him and his; for he has done what England expects of every man—his duty.

We have received a few numbers of *L'Esclafette*, a paper published in New York in the French language; and although there is a very wide difference between the principles it appears to advocate and those promulgated by 'The Church,' we have no objection to the prosecution of the exchange, from the humble hope that, with the blessing of God, the views of Scripture truth and practice contained in our Journal may, to some extent, prove a corrective of the pernicious doctrines which seem to be advanced by our French contemporary.

We have just received the following, and hasten to communicate it to our readers:—

PROCLAMATION.
UPPER CANADA.

F. B. HEAD.

VICTORIA, by the Grace of GOD, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c. &c. &c.

To all our loving and faithful subjects, in our Province of Upper Canada—

GREETING:

KNOW YE, that taking into our most serious consideration, the merciful interposition of DIVINE PROVIDENCE, and that it hath pleased ALMIGHTY GOD to deliver us from the dangers and calamities of the unnatural Insurrection and Rebellion

with which we have been lately afflicted: We have resolved, and by the advice of our Executive Council, for our Province of Upper Canada, do hereby command, that a day of PUBLIC THANKSGIVING be observed throughout our said Province, on TUESDAY, the Sixth day of February next, so that all our people therein may humble themselves before ALMIGHTY GOD, and in the most devout and solemn manner send up their Prayers, Praises and Thanksgivings, to the Divine Majesty, for having removed the heavy Judgments which our manifold provocations have most justly deserved; and for beseeching God still to continue to us His mercies, favour and protection: AND we do strictly charge and command, that the said day of PUBLIC THANKSGIVING be reverently and devoutly observed by all our loving Subjects, in our said Province of Upper Canada, as they tender the favour of ALMIGHTY GOD, and would avoid His wrath and indignation, and upon pain of such punishment as we may justly inflict on all such as contemn or neglect the performance of so Religious and necessary a duty.

IN TESTIMONY WHEREOF, We have caused these our Letters to be made Patent, and the Great Seal of our said Province to be hereunto affixed: Witness, our trusty and well-beloved SIR FRANCIS BOND HEAD, BARONET, K. C. H. &c. &c. &c. Lieutenant Governor of our said Province, at Toronto, this Twenty-second day of January, in the year of our Lord one thousand eight hundred and thirty-eight, and in the first year of our Reign.

F. B. H.

By Command of His Excellency.

C. A. HAGERMAN,
ATTORNEY GENERAL.
D. CAMERON,
SECRETARY.

WESLEY AND THE CHURCH.

One of Wesley's Correspondents had said 'There is an ecclesiastical order established in England, and it is a lawful one,' to which he answers, 'I believe it is in general NOT ONLY LAWFUL BUT HIGHLY COMMENDABLE.' As if he intended to refute the idle plea, that he was friendly to the Church of England as a part of the universal Church of Christ, but denounced its union with the State; he says, in his 'Letter to the Printer of the Dublin Chronicle,' written only about eighteen months before his death, "unless I see more reason for it than I ever yet saw, I will not leave the Church of England, AS BY LAW ESTABLISHED, while the breath of God is in my nostrils."—*Jackson*, (a Wesleyan.)

DIED.

At Colborne on the first instant, in the thirteenth year of his age, Thomas, eldest son of Captain James Mason of that place. He was a youth of first rate talent and his early fate is not only mourned by his deeply afflicted parents and family, but by a numerous circle of acquaintance to whom his amiable and affectionate disposition justly endeared him. His severe illness he bore with manly fortitude and the most pious resignation to the will of his Creator.—*Communicated*.

MARRIED.

At Williamsburg, on the 18th ult. by the Rev. B. Lindsay, Mr. Robert Palmer, of the firm of Howard Thompson & Co., Cornwall, to Caroline Louisa, youngest daughter of the late Rev. J. G. Weagant, of the former place.

On the 10th inst. by the Rev. Henry Patton, Alexander J. McCune, to Elizabeth Eastman; also by the same, and at the same time and place, Robert J. Eastman, to Margaret J. McCarter, all of North Gower.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life.

Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Rev. Brethren,—You are hereby notified that the next meeting of the MIDLAND CLERICAL ASSOCIATION will be held at the Rectory, Belleville, on WEDNESDAY THE 14TH FEBRUARY NEXT,* at TEN O'CLOCK A. M. A full and punctual attendance is requested.

I am, Rev. Brethren,

Your faithful servant,

A. F. ATKINSON,

St. John's Parsonage, Bath, }
January 22, 1838. }

Secretary.

* In consequence of a Proclamation issued by the Lieut. Governor for a general Thanksgiving on Tuesday the 6th Feb. the day of the Clerical Meeting is fixed for the 14th instead of 7th of that month.

TO CORRESPONDENTS.

The letter of a "True Episcopalian" shall receive early attention. To a "Woodstock Inquirer" we shall endeavour to reply next week.

The subject of the letter of B. B. C. we intend to take up shortly in connection with some other points pertaining to the duties to which he refers.

The excellent communication of "Verus" in our next.

LETTERS received to Friday the 26th Jan.:—
T. S. Shortt, Esq., rem. in full for Vol. 1.; Rev. Dr. Rudd;
Rev. A. F. Atkinson, rem.; Rev. J. Grier.