

adopting this common-sense proceeding; seek first the destruction of the Rectories, and, in obtaining this moderate boon, they next desired to be raised in the Province to a legal Ecclesiastical Establishment, with the same powers, rights, privileges, and immunities as the Kirk enjoys in Scotland.

11th. From all which it appears, that the clergy and members of the church of England find themselves in a British Province compelled to resist an aggressive attack, as senseless as it is wicked, made upon them without the shadow of excuse by the clergy and members of the church of Scotland; an attack which is the more reprehensible as we have seen with pleasure, instead of murmuring, large sums of money from year to year bestowed upon that church, and glebes readily granted to her different congregations; and instead of opposing her claim to support from Government, we have always been among its firmest advocates.

12th. In fine the church of England is, in this contest, the defendant, and is standing up against public robbery and spoliation, —to the commission of which you and your constituents are urging her Majesty's Government. Having thus stated the true nature and object of your attack upon the Established Church, I shall, in my next letter, examine the documents with which you were intrusted and your proceedings in England.

I have the honor to be, Sir,

Your obt. humble servt.

JOHN STRACHAN.

THE CHURCH.

COBOURG, SATURDAY, DECEMBER 9, 1837.

The startling events of the last ten days are an all-absorbing subject of thought and conversation; and we cannot deny to them a share of our dutiful attention. The spirit of rebellion—so long masked, amidst manifest acts of insubordination, under hypocritical pretences of loyalty—has broken forth into overt acts of violence and bloodshed.

It is not our province to trace the progress of events which have thus, as every discerning man knew to be their tendency, terminated in civil war:—with any contest of opinion, fought with constitutional weapons, be our own political creed what it may—and that, it need hardly be said, is conservative to the heart's core—we were from the first, and still are, determined not to interfere; but when the majesty of the laws is trampled upon, when the Queen's government is set at naught, when arms are found in the malicious traitors' hands, and persons in the execution of a lawful duty are fired upon and shot,—it is no time to be silent, or to refrain from warning the disaffected and encouraging the loyal.

The work of rebellion has been commenced by the descendants of those who were conquered by British prowess on the plains of Abraham, and who, through the generous clemency of their victors, were not merely permitted the toleration of their religion and the enjoyment of their own peculiar customs of law, but received those privileges peculiar to British freedom, to which in their own native land they had been strangers. These are the men who, without the shadow of a substantial grievance, have turned upon their protectors and benefactors! It is true they are, for the most part, the dupes of the ambitious and the demagogue, goaded on by envy and malignity to the usurpation of power; but once entangled in the struggle, it matters not, as far as the calamitous consequences to themselves are concerned, to whom or to what is owing the awful sin and the more awful punishment of rebellion.

In this Province, men, speaking the English language and long living in peace and prosperity under the mild and impartial protection of British laws, have followed the frenzied example of the rebellious below. They have dared to muster in armed bodies, and even to threaten the blockade of the metropolitan city,—murdering peaceful inhabitants, burning the houses of the unoffending, and plundering the property of the defenceless!

In this crisis, need it be asked what is the duty of every subject of his Queen, of every lover of his country, of every true worshipper of his God and Saviour?—Not to sit mute and passive, in inactive lamentation of unmerited calamities: but when our firesides are endangered and our altars menaced—when our property is to be protected and our wives and children defended—when the means are to be regained of pursuing our lawful business and worshipping our God in peace, every loyal subject and every true Christian must rise at the summons of authority, buckle on his armour for the contest, and march, secure in the protection of the God of battles, to crush rebellion, and bring the traitors to justice!

The principles and precepts of our holy religion upon this subject need not be repeated, because they cannot be mistaken: let these then, with every accompanying consideration of duty to our allegiance and to our homes, nerve the vigour of the patriot's arm, and animate his courage amidst the din of battle. Our cause is a just and a holy one; and firm in its maintenance and vigorous in its defence, we shall be cheered even in the death-struggle by the blessings of our country and the approbation of our God.

The contest may be a severe and a deadly one, but it cannot be lasting. The rebels against their country must soon quail before the superior numbers and superior prowess of their loyal opponents; and by and by the might of England will be interposed to crown with the completeness of victory the struggle of her attached and gallant children. Then it is to be hoped that—the political atmosphere cleansed by this fierce tempest from all the foul stains with which it has been allowed to be contaminated so long—we shall enjoy long years of uninterrupted prosperity and peace.

But we must not be slumberers now. In defence of our sworn allegiance and in the maintenance of the principles of our Bible, come what may, we must "endure unto the end." So HELP US GOD.

We owe to the Montreal Gazette an apology to its editor, and to our readers a justification of ourselves in reply to his verbose

animadversions begotten by our remarks in "THE CHURCH," of the 11th proximo. An apology is due for not transmitting to him our paper of that date: a verbal wish to that effect had been expressed to the publisher, but not having been repeated at the time of the transmission of the packages, it was forgotten, and the paper, to our regret, was not sent.

In justification, we have to say that the extended remarks of the Gazette have not shaken us in the least from the impressions which gave rise to that article. The style and manner in which the receipt of "THE CHURCH" was announced by that journal, contrasted with the terms of eulogy—doubtless not unmerited—in which the Presbyterian Magazine was, we believe, in the same number, acknowledged,—together with the rejection of our offer of an exchange, prove to us, that whatever may be the sentiments of reverence and regard entertained by the Editor of the Montreal Gazette towards what he justly terms the "holy, learned, and respectable establishment" of the Church of England, he is not very solicitous to manifest it in the manner in which it would be best understood.

Moreover, under the head of intelligence in that paper, styled "The Church," how often, we may ask, does it happen that his "numerous and respectable subscribers of the Church of England" are gratified or edified by a word of allusion to their ecclesiastical affairs either at home or abroad? Admitting the plenitude of his regard for our Church, it would, too, be an extremely natural supposition for us to entertain that, in order to fill up the article thus headed for the gratification of all his subscribers, our journal would be precisely the auxiliary of which he would be often anxious to avail himself. Besides all this, it has struck us as very strange that, when several other tri-weekly papers in the Lower Province have not only accepted, but in one or two instances volunteered the exchange, the Gazette alone should contemplate, with so much exact and prudential caution, the extreme inequality of the barter.

But we have no desire to prosecute a war of words with the Gazette. For its worthy proprietor we entertain sentiments of the sincerest personal regard, and to the paper itself we cheerfully accord the praise of a loyal, temperate, and well-conducted journal. Whether or not they may choose to proffer to us the neglected courtesy, is a matter of perfect indifference. In the meantime, side by side with them and all the loyal and the true, we shall, in the language of our admirable Lieutenant Governor, forgetting all minor differences, contend for the support of our common Religion, the Crown and the Laws.

We acknowledge with thanks the receipt of two admirable pamphlets—the one entitled "Apostolical Fathers,"—and the other a most eloquent Sermon by Bishop Doane on occasion of the ordination of the Rev. Joseph Wolff. From the latter we hope to present our readers with some extracts next week.

By the following communication, founded on information the most authentic, it will be perceived that, in the Midland District, FOURTEEN CLERGYMEN of the Church of England are immediately required, in addition to the six already employed therein; so that, in fact, the supply of clergymen in that large and populous District amounts only to one-fourth of the actual demand, inasmuch as Kingston possesses two out of the six ministers engaged in that field. Again, then, we ask, Why are these fourteen places permitted to remain unsupplied? And why are the means which our lawful property would furnish withheld from yielding to those fourteen townships the stated religious instruction which they not only need but are anxiously soliciting?—

To the Editor of the Church.

Napanee, 20th Nov. 1837.

Rev. Sir:—In compliance with the request, contained in the 17th No. of your valued paper, I beg to send you the report prepared by the Rev. W. Harper and myself, who were appointed a sub-committee to report upon the Midland District, by the Revd. Gentlemen nominated at the meeting of the Midland Clerical Association, which took place in Cobourg in August last, to ascertain and report upon the state of the *unprovided* townships embraced by the Association. I beg to refer you to the Revd. Messrs. Greer and Wade for reports upon those in the Districts of Prince Edward and Newcastle.

I remain, Rev. Sir,

Your faithful servant,

SALTEN GIVINS.

In the Midland District there are eighteen settled townships containing upon an average one hundred square miles. Of these, eight, namely, Kingston, Ernestown, Fredericksburg, Adolphustown, Richmond, Tyendenaga, Thuriow, and Sidney and the island of Tanti are partially supplied by the ministrations of the clergymen settled in the towns and villages therein.

Commencing at the Eastern limit of the District—Wolf Island—the townships of Pittsburg, Loughborough, Portland, Camden, Sheffield, Hungerford, Huntingdon, Rawdon, Madoc, and Marmora are at present in the opinion of the committee entitled to a resident Clergyman as contemplated by the provisions of the Constitutional Act. The number of Churchmen and persons favourably disposed to the church in the majority of these townships, as ascertained by the travelling missionary, more than justify the assertion that a Clergyman stationed in each would find ample occupation.

Of the townships stated as partially supplied by Clergymen, those of Richmond, Fredericksburg and Sidney, with the island of Tanti, having churches erected in them served by the clergymen resident in the adjacent towns and townships, have especial claims to the services of a clergyman of their own. For in each of them there are not only congregations already formed, but from their extent they embrace stations which demand the attention of a Clergyman, as hereafter the accommodation of the settlers will require an additional church, and probably at no distant day another clergyman.

The rapidly increasing demands of the towns and townships in which clergymen are already stationed, to their exclusive services, augment the necessity of the townships now partially

served by them, being speedily supplied with a clergyman of their own.

With regard to the townships in this District, unsupplied by the regular ministrations of the church, the committee beg to state, that in the townships of Loughborough and Portland, where there are numerous congregations of our communion, there prevails a strong desire for the services of resident clergymen, and should any hope of realizing their desire be held out to them, liberal subscriptions would immediately be commenced for the purpose of erecting churches.

In the township of Camden East, in which a large proportion of the inhabitants are either Churchmen or favourably disposed to our communion, a site for a church and burial ground has been offered by Mr. J. Williams, and a considerable amount subscribed for its erection. However, not being permitted to entertain the hope that a resident clergyman will soon be accorded them, they are discouraged from commencing it.

On the line between the townships of Hungerford and Huntingdon, where the friends and adherents of the Church form a majority of the inhabitants, they are particularly desirous of obtaining a resident clergyman, and the building of a church has been long in contemplation.

In the townships of Marmora and Madoc, although partially settled, the inhabitants, a great portion if not a majority of whom are members and friends of the church, are very anxious to enjoy the benefits of a resident clergyman. Under the auspices of the Hon. P. McGill of Montreal, proprietor of the Marmora iron works, a neat stone church has been built at that place, by the joint contributions of Protestants and Roman Catholics, (we have understood, for the accommodation of both) but in consequence of there being no clergyman of our communion appointed for that neighbourhood, the committee regret to state, that the church has fallen into the hands of the Roman Catholics exclusively, it having been consecrated by their Bishop and served occasionally by a priest.

TO CORRESPONDENTS.

Although we do not approve of the publication of the "insolent nusus" of "very youthful poets," when so much that is really excellent in that department lies within our reach, yet from the piety and promise manifested in the poem of C. H. C. we shall not refuse it a place in our columns.

The promise of an article some weeks ago, on CHRISTMAS DAY,—the receipt of which we have now the pleasure of acknowledging—must excuse us from the insertion of the communication of H. B.

RUFUS is received and shall be inserted the first opportunity.

LETTERS received to Friday, Dec. 8th.:

Rev. W. M. Herchmer, rem: John Burwell, Esq. add. sub.: Mrs. Bettridge, (answered)—John Kent, Esq. (2) with packets.

BISHOP LATIMER.

It is related of Latimer, that when he once preached before the tyrant Henry VIII, he took a plain straightforward text, and his sermon assailed those very sins for which the monarch was notorious, and he was stung to the quick—for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God; and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to day when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and, after a pause, began with a soliloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave. But, Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him that can kill both body and soul, and cast thee into hell forever!' Yea I say, Hugh Latimer, fear him." He then went on, and not only repeated what he had before advanced; but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"

ARCHBISHOP SHARPE.

During the war between Charles I. and the Parliament, Thomas Sharpe rose into notice from the particular degree of favour in which he stood with General Lord Fairfax, who held his head-quarters at Bradford, and, among other marks of regard, offered him a commission in the army: but he declined it. He was attached to the opinions of the Puritans. His infant son, John, would have been brought up in the same principles, had not his mother, a zealous royalist, given another direction to his mind. At the hazard of Lord Fairfax's displeasure, and eluding all the searches that were made for prayer-books in every house, she had preserved those of her family; and one of them was put into the hands of her son, instructing him to love and to value it. The boy was particularly moved by reading the Litany; and to this first feeling was soon added a more powerful excitement, by the accidental view of his father's secret devotions. Through a chink in the door of an adjoining room he perceived him at his private prayers; childish curiosity brought him frequently to the same place; and he found something in the importunate earnestness of his devotion so forcibly affecting his heart, that the impression was never effaced. The boy was afterwards Archbishop of York.—*Memoirs of Granville Sharpe.*

I had rather be a good man's child, covered by his prayers, than the son of the first emperor in the world, undevoted and unblest.—*Serle.*