

# The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, JANUARY 13, 1838.

[NO. XXXI.]

## Poetry.

### THE CHURCH OF OUR FATHERS.

Half screened by its trees, in the Sabbath's calm smile,  
The church of our Fathers—how meekly it stands!  
O villagers, gaze on the old hallowed pile!  
It was dear to their hearts;—it was raised by their hands.  
Who loves not the place where they worshipp'd their God,  
Who loves not the ground where their ashes repose?—  
Dear even the daisy that blooms on the sod,  
For dear is the dust out of which it arose.

Then say shall the temple our forefathers built,  
Which the storms of long ages have batter'd in vain,  
Abandoned by us from supineness and guilt,  
O say shall it fall by the rash and profane?  
No, perish the impious hand that would take.  
One shred from its altar, one stone from its towers?  
The pure blood of martyrs hath flow'd for its sake,  
And its fall—if it fall—shall be redden'd with ours.

### RIDLEY.

Read in the progress of this blessed story  
Rome's cursed cruelty, and Ridley's glory:  
Rome's sirens' song; but Ridley's careless ear  
Was deaf: they charm'd, but Ridley would not hear.  
Rome sung preferment, but brave Ridley's tongue  
Condemn'd that false preferment which Rome sung.  
Rome whisper'd wealth; but Ridley (whose great gain  
Was godliness) he wav'd it with disdain.  
Rome threatened durance; but great Ridley's mind  
Was too, too strong for threats or chains to bind.  
Rome thunder'd death; but Ridley's dauntless eye  
Star'd in death's face, and scorn'd death standing by:  
In spite of Rome, for England's faith he stood,  
And in the flames he seal'd it with his blood.

Francis Quarles: b. 1592, d. 1644.

### For the Church.

Toronto, 12th December, 1837.

My Brethren of the Clergy and Laity,

Having been referred to by Lord Glenelg on the subject of the fifty-seven Rectories and delivered a report, many of you have expressed a great desire to know something of its contents,—a desire which I consider reasonable, and now proceed to gratify.

It is quite evident that Lord Glenelg entertained doubts as to the correctness of the course he was pursuing, from the terms of reference which are as follows:

"It is of course possible that the statements on which the Law Officers of the Crown have founded their opinion may be erroneous or defective, although it is certain that the utmost care and labour have been bestowed on the investigation of the facts of the case. It is also possible that Her Majesty's legal advisers may have misapprehended the law, although it is equally clear that they have bestowed their most patient and laborious attention on the questions proposed to them. But adverting to each of these possible sources of error, my first solicitude is to ascertain whether any such mistake has really occurred.

"You will therefore have the goodness to communicate a copy of this Despatch to the Archdeacon of Toronto, who will probably think it right to lay it before the Bishop of Montreal, who is now officiating as Bishop of the diocese of Quebec, and you will invite his Lordship and the Archdeacon to inform you whether they are aware of any material fact omitted in the case laid before the Crown lawyers, or inaccurately stated there, or of any important argument which may be supposed to have escaped the notice of those learned persons. If any such error or oversight shall appear to you to have been committed, you will suspend all further proceedings till you shall have reported on the case to me, and shall have received my further instructions."

After thanking his Lordship for the opportunity thus afforded me of communicating officially the facts necessary to vindicate the course which has been pursued in this part of her Majesty's dominions, for affording in time a secure but a very moderate provision for a very small number of the resident Clergy of the Church of England, I proceed in substance as follows:—

The clear and express enactments of the Statute 31. George 3. chap. 31, providing for the erection of parishes in Upper Canada, could not for many years be acted upon in this Province, because it continued almost a dense forest till after the American war of 1812. Few or no Reserves were leased, and consequently there were no funds at the disposal of the Government. The few clergymen of the Church of England, then resident in the colony, were supported as Missionaries by annual salaries derived from the British Government and from the Venerable Society for the Propagation of the Gospel in Foreign parts. But though the situation of the country rendered it inexpedient, or rather impossible, to erect Parsonages and Rectories, the delay did not arise from any doubt on the part of the Provincial Government that full and sufficient power was given to the Governor, or Lieut. Governor in Council, by the Royal commission and instructions with which it was accompanied. Had there been the slightest hesitation on this point in Upper Canada, it would have been removed by the proceedings in the sister Province. So far back as May 1800 a reference was made by His Excellency Robert Shore Milnes Esquire, Lieutenant Governor of the Province of Lower Canada, to the Executive Council respecting Ecclesiastical affairs. The report of the Council, signed William Osgoode, Chairman, Chief Justice of Lower Canada at that time and well known in this Colony,—a gentleman of great talents and of so distinguished legal ability as to be fre-

quently consulted after his return to England by Mr. Pitt,—states that they had taken the subject into serious consideration and after offering their most dutiful acknowledgements to His Majesty for the distinguished manifestation of his paternal regard for the spiritual welfare of his Protestant subjects in the Province, they express their utmost readiness to enter into such measures as may be essential to the formation of a regular Church Establishment. To attain this desirable object, the Council apprehend that the two preliminary requisites are, first, the formation of such a number of parishes as, from the numbers of Protestant inhabitants dwelling in the vicinity, shall be thought expedient, and, secondly, the establishment of a parsonage, or Ecclesiastical benefice, in each of such parishes. The Council advise that, in regard to four parishes already established, viz Quebec, Montreal, Three Rivers, and William Henry, there shall be no interference, and conclude their report by recommending that the Attorney General be directed to give his opinion on the legal course to be taken for erecting such Protestant parishes as herein mentioned, as well as for establishing a Parsonage or Ecclesiastical benefice in each parish respectively. Soon after, the Attorney General, now Chief Justice of Lower Canada delivered an elaborate opinion; and in consequence of these proceedings, the Government of Lower Canada has, from time to time, established Rectories, besides the four already mentioned, at Dunham, St. John, La Corré, Hatley, St. Andrews, St. Thomas, Caldwell Manor, St. George Christie Manor, Drummondville, Chambly, &c. &c. In this Province, little was done till after the general peace of 1815; but since that time, such proceedings have been had as seemed best calculated to cherish, and gradually to build up the church, as a permanent Ecclesiastical Establishment, for the religious instruction of the people.

On the 9th of March 1815, the Executive Council under the administration of General Sir Gordon Drummond, in reporting on the petition of the Rev. John Strachan for remuneration for monies expended on the Parsonage house of Cornwall, for the residence of the Minister of the Church of England, recommended, "That, whenever a church is erected and a minister appointed to reside, the Wardens may be authorized to erect a Parsonage house by anticipating the produce of the Clergy Reserves in the Township by the sum not exceeding four hundred pounds,—the principal and interest of which loan shall be paid by such person as may be charged with the receipt of the Clergy rents within the Township, as they may become productive. That the charge of insurance and ordinary tenants' repairs shall be defrayed by the Incumbent, and all other repairs by such means as the building."

The report in Council, suggesting this principle for future guidance in building and erecting Parsonages, was transmitted to the Right Hon. Lord Bathurst, Principal Secretary of State, for the approbation of His Royal Highness the Prince Regent. To this an answer was returned by Lord Bathurst, dated 10th October, 1815; "The claim of the Rev. Dr. Strachan, the present minister of York, appears, from the Report of the Council, to be deserving of consideration, and you will therefore consider yourself authorized to make the payment which they have recommended."

As the fund arising from the rents of Clergy reserves under loan accumulated very slowly, application was made to His Majesty's Government by the first Bishop of Quebec, soliciting that the clergy, in a corporate capacity, might be entrusted with the power of leasing; and accordingly, the corporation for managing the Clergy Reserves in Lower Canada was established by an Instrument under the Great Seal of that Province in 1816; which instrument had been originally draughted in that Colony by the Law Officers of the Crown. This draught was sent to the Secretary of State for the colonies, Lord Bathurst, for the approval of the King's Government; and it was returned with its sanction, and an order to Sir John Sherbrooke to cause Letters patent of Incorporation to be issued in the terms of the draught. A similar instrument, at the instance of the Bishop, was recommended by the Executive Council of this Province on the 20th October 1818, and was made patent under the great seal of Upper Canada on the 30th April 1819. Since that time, greater facilities have been afforded to the issue of leases, and their number has, in consequence, rapidly increased.

About the same time, the Bishop of Quebec had earnestly pressed upon the consideration of His Majesty's Government the expediency of dividing the Province into parishes; and it appears that, in consequence of His Lordship's application, an Instruction from the Secretary of State was transmitted to Mr. President Smith, then administering the Government, dated the 2d of April 1818, conveying the authority of His Royal Highness, the Prince Regent, for erecting Parsonages and Rectories in conformity to the Statute 31 George 3. chap. 31, section 38. The Instruction will speak best for itself.

Downing Street, 2d April, 1818.

Sir,

"The Bishop of Quebec has frequently brought under my consideration the advantages which would result to the interests of the Church of England in the Province under your Government from the legal establishment of parishes or rectories, in conformity with the provision contained in the 31 George 3. chap. 31.

"As I entirely concur with His Lordship in the propriety of adopting a measure calculated to give to the Protestant Church in the Canadas the support which it was in the contemplation of the Parliament of this country to afford it, I have not failed to submit His Lordship's representation to the Prince Regent, and I have received his Royal Highness's commands to instruct

"you to take the necessary legal measures for constituting and erecting Rectories and parishes in every Township within the Province under your Government; and you will also take care that it be distinctly understood that the constitution of parishes and rectories can give no claim whatever to any Incumbent to receive tythes of the land within the limits of his parish,—all claim of that nature having been effectually annulled by the provision for the support of a Protestant Clergy made in the 31st of the King, and by the declaratory law passed by the Legislature of the Province in 1816. The endowment of the several Rectories with due portions of the Clergy Reserves will be necessarily a matter of future consideration; and until the more general settlement and cultivation of the Province shall have taken place, I consider it advisable that the management of the several Reserves should, as is the case in the Lower Province, be vested in a corporate body, or continue, as at present, under the control of the Lieutenant Governor and Executive Council.

I have the honor to be, &c.

(Signed) BATHURST.

Mr. President Smith.

The principle already adopted in this Province for building Parsonage houses, appeared so much in accordance with the spirit of this Instruction, that the Colonial Government was encouraged to proceed, as fast as the small means at their disposal allowed, in the hope of at least furnishing, at no distant period, comfortable places of residence to the Missionaries then in the Province. As small parcels of land were attached to each Parsonage on its erection, it was believed that it would be easy to complete the endowment with due portions of the Glebes and Clergy Reserves, when the Bishop should think proper to proceed to Institution. This gradual mode of establishing the church, though necessarily slow from the smallness of the funds, was nevertheless following by degrees the increasing settlement and cultivation of the Province, and meeting, in as far as the Government was able, its growing wants for religious instruction: Upper Canada, even in 1818, was still in comparison a wilderness; and therefore no measure of a general character for constituting and erecting townships (many without any inhabitants) into parishes and rectories would have been found beneficial. Moreover, it could not be foreseen where the population would most rapidly congregate; it was, therefore, thought most useful and advisable to husband the scanty funds, and reserve them for applications from populous townships and places, as they offered, and decide upon the amount of assistance to be given according to their particular merits. In this way Parsonage Houses were built, or partly so, at Cornwall, Brockville, Bath, Cobourg and Ancaster, and promises made to many other places as soon as the growing funds arising from leases would permit.

Had not their limited means prevented the Provincial Government from proceeding to any great extent with the commands of His Royal Highness the Prince Regent, communicated in this instruction, the question of tythes at this time raised, would, till finally set at rest, have dictated the same course of proceeding. It was considered by the Government of this Province that, under the comprehensive words of the 39 section of the Statute, the regularly inducted Rector of any Parish or Rectory, erected in pursuance of His Royal Highness's instructions, might claim to be entitled to tythes, notwithstanding the evident intention of the Statute that the Clergy of the Established Church should receive their support from the produce of the Clergy Reserves.

It was not apprehended that a claim to tythes would in fact be preferred by any Rector so inducted, but it was possible; and to prevent embarrassment and alarm, it was thought prudent not to proceed to the full extent of the Royal Instructions which had been transmitted, until an Act should be passed, by the Colonial Legislature, declaring that no right of tythes should ensue upon the induction into any benefice in this Province.

A short Act was passed by both houses of the Legislature of the colony, declaring, "That no tythes shall be claimed, demanded, or received by any Ecclesiastical Parson, Rector or Vicar of the Protestant church within the Province, any law custom or usage to the contrary notwithstanding."

In this enactment, which the writer of this report had the pleasure of bringing forward, the friends of the church of England fully concurred; for they never desired to retain any thing, more than they were entitled to by the most obvious construction of a solemn Act of the British Parliament. This Act, being necessarily reserved for the assent of his Majesty, failed, even though noticed in the Royal instruction, to receive the requisite attention in England until the limited period of two years had elapsed, and it could not therefore become a law.

In the year 1821, a similar Bill was passed, and having received the Royal assent, was proclaimed on the 20th of February 1823.

It was this effort to renounce, on the part of the National Church, any thing which could reasonably seem invidious in the provision made by law for her support, that gave occasion to the discussion of a question, of which I may truly say that it was started with no hope of the results to which it has been unexpectedly suffered to lead.

Before it can be ultimately disposed of, it will be necessary that the sense of Parliament should be pronounced upon the arguments to be deduced from history—from the principles of the Constitution—from the plain words of the Statute—from numerous other Acts of the British Parliament—and from a series of public acts in England and the Colony, in which the impressions of the Government can be very easily and satisfactorily traced. I shall say no more now on this subject, than that, if

the Church of Scotland has a right to be regarded under the Act of Union as established any where out of Scotland, it was a right of which the people of Scotland, of England, and of the colonies, were all equally ignorant, until it was discovered in Upper Canada one hundred and ten years after the Act of Union; and that, if it was really intended by the British Parliament, when the 31st George 3d. chap. 31, was passed, to comprehend the clergy of the church of Scotland within the provisions of that Statute, it was an intention of which the British Government, the church of Scotland, and her clergy and adherents in and out of the Province, were evidently unconscious for thirty years after the Statute passed. Of this there is, in my opinion, satisfactory proof, both negative and positive.

In 1821 and 1825, His Majesty's Government had entered into a contract with a joint stock company for selling to them a large portion of the waste lands of the Crown at a cheap rate, and upon terms of payment very advantageous to the Company. About two millions of acres of the Clergy Reserves were to be included in this contract. But the clergy of the church of England in this Province very earnestly appealed to His Majesty's Government against this improvident alienation; and happily their appeal was not made in vain.

The Reserves were excluded from the sale; and, by agreement with the Canada Company, a block of the other waste lands of the Crown was transferred in their stead.

And further, His Majesty was graciously pleased to manifest his desire to place the Established Church in this Province upon a footing which could alone secure it against the recurrence of similar danger by transmitting through His Secretary of State for the Colonies, the late Earl Bathurst, a formal instrument, plain and unequivocal in its terms, and which expressly conveys, in the words of the Statute, the requisite authority for establishing Rectories and Parsonages in Upper Canada and endowing them with lands at the discretion of the Governor and Council.

Downing Street, 22d July, 1825.

Sir,

"I have received His Majesty's commands to direct, that you do from time to time, with the advice of the Executive Council for the affairs of the Province of Upper Canada, constitute and erect, within every Township or Parish, which now is, or hereafter may be, formed and constituted or erected within the said Province, one or more Parsonage or Rectory or Parsonages or Rectories, according to the Establishment of the Church of England; and that you do from time to time, by an Instrument under the Great Seal of the said Province, endow every such Parsonage or Rectory with so much or such parts of the land so allotted and appropriated as aforesaid, in respect of any lands within such Township or Parish, which shall have been granted subsequently to the commencement of a certain Act of the Parliament of Great Britain passed in the 31st year of the reign of His late Majesty King George the 3d, entitled, 'An Act to repeal certain parts of an Act passed in the 14th year of His Majesty's reign, entitled An Act for making more effectual provision for the Government of the Province of Quebec in North America, and to make further provision for the Government of the said Province, or of such lands as may be allotted and appropriated for the same purpose, by or in virtue of any Instruction which may have been given by his said late Majesty before the commencement of the said Act, as you shall, with the advice of the said Executive Council, judge to be expedient under the existing circumstances of such Township or Parish.

"You shall also present to every such Parsonage or Rectory an Incumbent or Minister of the church of England who shall have been duly ordained according to the rites of said church, and supply from time to time such vacancies as may happen therein.

I have the honor to be &c.

(Signed)

BATHURST."

Major General

Sir Peregrine Maitland, K.C.B.

&c. &c. &c.

This instruction is perfectly full and complete, and has no limitations like the one transmitted to Pres. Smith. It was officially laid before the Executive Council of the time soon after its receipt; and in November 1825, the Council prepared and submitted a proposition for erecting and endowing Rectories and Parsonages. This plan was for some time under consideration, because a difference of opinion was entertained on its details.—There was a doubt as to the proper extent of the Parishes, and the portion of land which it would be expedient to annex to each. It was found that the funds, though increasing, were still inadequate to build any number of Parsonage Houses at the same time, and there was some reluctance to constitute and erect a great number of Parishes and annexing portions of wild lands yielding no profit, without at the same time bringing them partly into cultivation and building residences for the clergy. There was also a reluctance to adopt any temporary or partial arrangement, while hesitation was felt to act decisively and make a general appropriation of the Clergy Reserves by dividing the whole Province into Parishes and endowing each with a sufficient portion, while the question had been brought under the consideration of Parliament and the Government in England. These various points were made still more perplexing by the passing of 7 and 8 Geo. 4, chap. 63, authorising the sale of part of the Clergy Reserves, as it directed the monies arising from the sales to be placed in the British Funds, and so removed them from the more immediate control of the Colonial Government. Moreover, these sales frequently included Reserves under lease, by which means the proceeds arising from rents were in some degree diminished. These difficulties may well account for the delay during the short remainder of Sir Peregrine Maitland's administration. They likewise furnished sufficient motives for inducing Sir John Colborne to take time for consideration. In the mean while aid continued to be given, as before, towards the erection of Parsonage Houses at Toronto, Port Hope, Woodstock, London, Long Point, &c., as the funds allowed. The clergy were not urgent, and did not press any general plan. Relying in the

faith of Government, which they saw was doing all in its power, they waited in tranquillity,—fully assured that the interests of the Church would not be lost sight of, and that, when the proper time arrived, a general measure for constituting and erecting Parsonages and Rectories would be adopted, or as soon as means were at the disposal of the proper authorities to make it efficient.

Thus matters continued for some length of time; but during the latter part of Sir John Colborne's administration the propriety of turning the lands to some account for the support of the clergy engaged the consideration of the Secretary of State, as appears from the copies of despatches which accompany my Lord Glenelg's correspondence with His Excellency the Lieutenant Governor. Indeed some such course now became absolutely necessary; for His Majesty's Government had, by its late arrangements, in some degree withdrawn from a most meritorious class of the ministers of the Church that scanty support which they had enjoyed, and which they had little reason to expect would have ever been denied them. It was, therefore, but a natural sentiment of justice which impelled Lord Goderich to enjoin upon Sir John Colborne the reparation of the loss, by securing in a permanent manner a small fraction of that provision which an Act of the British Parliament had assured to them for their support.

Moreover, the result of the negotiations since entered into by the Secretary of State for the Colonies with the Society for the propagation of the Gospel in foreign parts being only of a temporary nature, and implying the discontinuance of any salaries to the successors of the present Incumbents, the Colonial Government was obliged without delay to take such measures as might enable it, in some degree, to meet this alarming contingency.—They were also pressed to take active steps in this behalf by the Clergy Corporation, as appears from the minutes of their proceedings on the 9th February 1835;—on which occasion the late Lord Bishop presided.

There was no necessity for considering Lord Goderich's letter an authority or instruction in accordance with the requirements of the 38th section of 31st George 3d chap. 31;—it is rather to be deemed an injunction or friendly admonition no longer to postpone, under any circumstances, doing something towards the permanent establishment of the Church. To have sent additional authority would have been superfluous, as the Royal Instructions already mentioned were, and still are, more than sufficient to enable His Excellency the Lieutenant Governor in Council to constitute and erect Parsonages and Rectories with competent endowments throughout the whole Province, instead of the very small number to which they have been unfortunately limited.

I would not presume to offer any further explanations of the delay which occurred in carrying the injunction, into effect, because Sir John Colborne is in the country and may be easily referred to.

I know, however, that the measure of constituting the Rectories was no sudden resolution, but, on the contrary, it was a long time in progress; that it was retarded by various opinions upon some points of detail, as well as by the difficulties already noticed; but that, nevertheless, much progress was made in it, and all was in fact substantially executed before Sir John Colborne had the slightest intimation of an intention to supersede him in his Government.

When this intimation did arrive, His Excellency certainly manifested an unequivocal anxiety to lose no time in completing what had been much more than begun, and did hasten it as much as was in his power.

His motives for this were probably, in the first place, not to leave to the power of chance what he felt it to be his duty to secure; and, in the next place, to avoid the appearance of leaving to his successor the performance of an act which he might imagine would, with some, injure his popularity.

However this may be, I have no doubt that the measure in question is precisely that act of Lieutenant General Colborne's administration of which the remembrance will ever be the most satisfactory to him as a man and as a Christian.

With respect to what I find has been said by the friends of the church of Scotland in regard to the ecclesiastical jurisdiction over other sects, which the endowments of these Rectories has conferred upon the church of England, it is not easy to understand how any number of persons residing in this country could prevail upon themselves to express any serious apprehensions on that score.

Parishes have, for many years, been erected within the Province of Lower Canada under the same Act of Parliament, and in the other colonies of British North America, in the West India Islands, and in New South Wales. These Rectories which are now complained of, have been established nearly two years; and the experience of the past and the observation of the present must have equally shewn that no person of any other religious community has the slightest reason to suppose that his civil or religious liberty, his person or his property, will be in any manner interfered with in consequence of these Rectories or endowments. It is, in fine, notorious that the rights of marriage, baptism and sepulture are, by the laws of the Province, common to the teachers of all other denominations with the clergy of the church of England.

Whatever, therefore, may have been stated, it is very certain that no such apprehension is, or can have been felt.

With respect to the land annexed as an endowment, it is in almost every instance an insignificant fraction of those Reserves to which the church of England in this Province has a claim which ought to be regarded as sacred.

In value it is so small as, in many places, to be chiefly acceptable to supply firewood, and in most cases, being wild and totally uncultivated, it will yield nothing without incurring a considerable expense. Even the very best of the endowments yield a very trifling emolument, and will not for a long time make up for the fifteen per cent recently deducted from the narrow salary of the Incumbents. Indeed these endowments, looking to futurity when the country will be populous and well cultivated, can scarcely be anticipated in any instance to supply an adequate provision for the sustenance of an educated Minister of the Gospel, and ought not therefore to have raised the jealousy of any

body of Christians. It must be further borne in mind that the greater number of these endowments consists of lands which have been in possession of the several Incumbents by license of occupation from their first settlement in the mission without notice or complaint, and that the only difference now is a greater security of title.

I do not know that the establishment of the Rectories has called forth the language of complaint from any religious community except from the Church of Scotland, of whose Members it is remarkable, that their illiberal and intemperate hostility to the Church of England in this Province appears to have certainly increased in proportion to the unjust aggressions which they have made upon her rights, and the countenance which these aggressions have unexpectedly received.

Even the House of Assembly after much discussion, occasioned chiefly by the five or six members belonging to the Church of Scotland who have seats, passed the following resolution by a majority of thirteen.

"That this House regards as inviolable the rights acquired under the patents by which Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established."

It is true other resolutions were passed disapproving of their establishment, but to call in question the patents by which they were constituted would have been, as many of the speakers wisely averred, to disturb and unsettle the titles to property throughout the whole Province.

In recapitulation I beg to state:—

1. That however sensible I am of the consideration of His Majesty's Government in making the reference which occasions this report, I cannot but regret that, before submitting to the Crown Officers of England a statement of a case which had led to their expressing an opinion against the legal validity of the Act which has been called in question, the same inquiry was not made, which it has been thought just and prudent to institute, before their opinion should be acted upon.

2. That the case stated for the opinion of the Crown Officers must have conveyed to them clearly the impression that, from the year 1791 to the time of creating these Rectories, no authority had been conveyed from His Majesty through his Secretary of State, such as the 38th clause of the Statute Geo. 3. chap. 31 requires; that their opinion is founded upon this impression, and rests therefore upon the supposed non-existence of an instrument, two of which of different dates are now before me, and are recorded in the proceedings of the Executive Council of this Province.

3. That this provision made for the resident Clergy of the Established Church, partial and insufficient as it unfortunately is, stands upon the express provisions of an Act of Parliament and the execution of a power given by the King in exact conformity to its enactments: it cannot therefore be destroyed to gratify the uncharitable feeling of any person or party; and nothing can deprive the clergy of the Church of England in this Province of the rights thus secured to them but the overruling power of the same Legislature which conferred them. I need not say that an Act of Parliament which should have that for its object would be such an Act as never yet has dishonoured the supreme Council of the Empire.

I observe that the letter of Lord Glenelg suggests the possibility, though it by no means expresses an expectation or desire, that I may be found willing to surrender, or to concur in surrendering, voluntarily, the endowments which the King has annexed to the Rectories. Happily, the provident caution of Parliament has not placed it in the power of any individual to be the instrument of so much injustice. It is not in my discretion to make any surrender of the kind. If it were, I believe it would not be necessary to assure any one who is personally acquainted with me, that I would as readily surrender my life.

I have laboured earnestly for nearly forty years, through good report and bad report, in promoting the peace and happiness of this Province, and its attachment to the Parent State. During more than thirty four years of that period I have been zealously, and I trust successfully, employed in promoting the cause of true religion, and in the discharge of the sacred duties of a Clergyman, and have uniformly acted towards all other Christian denominations with a Christian spirit, which the respectable portion of them will readily acknowledge. I am now approaching the evening of my life, and assuredly I shall never incur the reproach of having sacrificed any portion of the interests of the Church to which I have the happiness to belong, in the wild hope of conciliating her enemies, or from the culpable desire of avoiding the unpopularity which, it seems to be feared, must attach to those who fairly maintain the religion of our Sovereign and of the British Empire.

I have not failed to notice that, from the tenor of Lord Glenelg's despatch, it is to be inferred that the petitioners in the name of the Church of Scotland, have claimed for their Church the right to be treated in this part of the Queen's dominions, upon a footing of perfect equality with the United Church of England and Ireland.

It is incredible to suppose that any number of the enlightened members of the Church of Scotland can have imposed so far on their own judgment as to believe, that it was reserved for two or three laymen in the Legislature of a remote Colony, to discover rights and relations resulting from the Act of Union, which had escaped consideration and notice in all parts of the British dominions during more than a century, and which were never in the contemplation of those who were parties to that treaty. They cannot but be aware that the Act of Union did but protect the rights and privileges of the Church of Scotland within the Kingdom of Scotland, in express words; while, in language as express, it guarded all the rights and privileges of the National Church of the Empire; in every other part of the British dominions.

They must, beyond all question, know and feel, that the claim which they have originated in Upper Canada, to constitute of right a second Church Establishment in a British Colony, is a novel pretension, at variance with the principles of the Constitution, and not to be reconciled to the frequently de-

clared sense of Parliament, from the time of the Union to the present moment,—to the acts of the Government, both in the Mother Country and in the Colonies, or to the understanding which has universally prevailed on this point in all parts of the Empire.

And there can be as little question that they must have been exceedingly surprised at the facility with which they have been allowed to advance, step by step, in pretensions unsupported by the Constitution, by history, by law, or by reason; but which, when they are carried to their full extent, must tend to produce confusion, and to unsettle the ecclesiastical condition of the Empire.

The error will be perceived when it is perhaps too late to remedy it, and it will be found that the well established principles of the Constitution have been deserted for the purpose of pursuing what will turn out to be any thing but a wise or popular course.

I remain, my Brethren of the Clergy and Laity,  
Your affectionate Brother, and devoted Servant,  
JOHN STRACHAN.

THE CHURCH.

COBourg, SATURDAY, JANUARY 13, 1838.

Amongst the items of parliamentary intelligence recently received, is the proposed second reading of a Bill, on the 15th instant, for the reinvestment of the Clergy Reserves in the Crown. This proposition was moved by J. S. Cartwright, Esq. the respected member for the counties of Lenox and Addington. The motion for the second reading of this Bill was met by another designed to quash; *in limine*; its further progress; but this attempt was defeated by a very large majority. Monday next will probably, therefore, decide whether Mr. Cartwright's proposition is to be adopted, and the vexatious question settled, we should trust, for ever; or whether it is still to be held in abeyance, the source of interminable controversy, and, what is worse, of increasing irritation and disquiet to the public mind.

Mr. Cartwright's is manifestly a healing measure, and begotten by the peculiar and divided state of public feeling upon this question. The opinions upon it, as evinced by the temper of the present Assembly during its last session, appear divisible into four. One party,—and they, as well for numerical strength as for intelligence, moral weight and stake in the country, are, in comparison with other parties individually, immeasurably the most powerful,—this party contends that the Clergy Reserves belong solely and exclusively to the Church of England;—that this Church, from the very terms of the Constitutional Act, from the debates which took place in the Imperial Legislature at the framing of that Act, from the spirit of the British Constitution itself, and from manifold acts, direct and indirect, which imply the same fact, is alone entitled to this property. The very meaning of the term "Protestant Clergy," in its legal acceptation—the special reference to the endowment of parishes and the appointment of Rectors under its provisions—the absence of all allusion, in the Act itself, to any other claimant—the Instructions to Governors and persons administering the government in both Provinces,—all conspire to prove that the Clergy Reserves were designed for the Church of England, and for no other religious body whatsoever. This proposition has its thousands of advocates in the Province; and in the Legislative Assembly, it is not without a large number of firm and unflinching supporters.

A second party contends for a parity of right between the Churches of England and Scotland, grounded chiefly upon a supposed communication of equal religious rights and privileges throughout all the colonies of Great Britain, by the Act of Union:—a pretension already so ably met in this Journal, that we need not waste words upon it. We shall only add that its supporters are, in numbers, decidedly the weakest party in the House of Assembly.

A third party contends for the division of this property amongst all religious denominations, in the ratio of their numerical strength or by some data not yet specifically defined;—but of the number or influence of this party in the House we have no means of judging, because, alarmed at the difficulties which started up at every step of their progress, they have not had the courage to make an experiment of their strength.

A fourth party is composed of those who desire the alienation, *in toto*, of this property from the purposes of religion. Not being very particular as to the manner of appropriation in case of success in wresting it from its primary intention, they propose,—as a measure of present convenience,—that the proceeds be assigned to the maintenance of general education. This party in the present Parliament is, however, but small; and it ought to be recorded that, failing their own favourite proposition, they would generally prefer that the Reserves should remain with the Church of England alone, than that, by a division, they should become the source hereafter of endless jealousy and dispute.

We adduce these conflicting sentiments to show how very unlikely it is that the Provincial Parliament—in which no single party seems strong enough to carry through their own favourite measure—will agree upon any plan likely to settle the question here. When we say, however, that no party in the House is strong enough to carry through its favourite measure, we ought to add that, if every member of the Church of England in that House could be persuaded to perform a solemn and filial duty towards the National Church of his country, we believe the question could be carried as the obvious rights of that Church demand. But, failing this, the only practicable method of settling the question is that which Mr. Cartwright proposes, viz. a reinvestment of the Reserves in the Crown for the purpose of religious instruction in this Province, and leaving it to the Crown to determine and declare to whom or to how many that provision shall be appropriated.

In assenting to such a proposition, the Church of England in this Province may prove to be great sufferers; but for the public peace and for the prosperity of religion, they are willing to endure any sacrifice which the adoption of this measure may, by possibility, involve.

We feel ourselves quite competent to shew to the conviction of the impartial world,—because the question is not to our mind either complex or shrouded by any legal subtleties,—that to the Church of England alone do the Clergy Reserves properly belong, and we are well aware that Mr. Cartwright is perfectly able to do so too; yet as the specific question now before the Legislature does not render necessary the present proof of that unequivocal right, we shall, now at least, waive its discussion, and content ourselves with expressing an anxious hope that a large majority of the House of Assembly will be found to concur in the only practicable measure, which is now before them, for the final settlement of this long and needlessly agitated question.

We have much satisfaction in calling attention to the Circular which is subjoined, as none can hesitate in manifesting their most hearty concurrence in the great Christian duty which is thus recommended. Our readers are perhaps generally aware that a day of public fasting and humiliation, for the same cause as that expressed in the following Circular, was observed throughout the congregations of the Church of England in Lower Canada during the past month; and certainly the present aspect of our affairs renders most needful an appeal from every Christian community to the "Father of Mercies and the God of all consolation."

It was the first intention to have fixed upon Friday the 19th inst. as the day thus to be observed by the members of the Church of England in this town and neighbourhood; but having been reminded that the Wesleyan Methodist Society had decided upon the 26th inst. for the same object, it has struck us that there would be a propriety and convenience in adapting our day to theirs, that as general an observance as possible of so manifest a duty might be ensured. We beg, accordingly, to announce that on Friday the 26th January, instant, there will be Divine Service in St. Peter's Church in this town, at 11 A. M. and at 7 P. M. and at the usual place of worship in Grafton at 3 P. M.

The morning service in Cobourg will be concluded by the administration of the Holy Sacrament,—a solemn duty which is particularly applicable to all occasions of public Humiliation or Thanksgiving.

We are authorized to say that the same day will be observed by the congregation of St. John's church, Port Hope; and that the religious services in that church will be held at 11 A. M. and at 7 P. M.

Copies of appropriate Forms of Prayer will be ready for delivery at the office of the *Cobourg Star* on Wednesday the 24th inst.

CIRCULAR.

Kingston, January 5th, 1838.

Rev. Sir,—The Lord Bishop of Montreal has by letter addressed to me, enjoined a voluntary Fast to be observed in the Archdeaconry of Kingston.

In obedience, therefore, to the Bishop's injunction I recommend a Fast to be observed by yourself and your congregation on a day which you shall judge convenient for yourself and the people under your charge, and which day is subject to your appointment.

I enclose a copy of the form of prayer to be used on the occasion and would recommend that you have a supply printed for the use of your congregation, at the nearest printing office.

I am, Sir,  
Your faithful and obedient servant,  
GEORGE OKILL STUART,  
Archdeacon of Kingston.

The Rev. A. N. Bethune,  
Cobourg.

At a time when reports concerning our Civil Affairs, most atrociously false and incredible, are in free circulation in the newspapers throughout the United States, it is refreshing to adduce the following remarks from an able contemporary in the best of causes,—the "Christian Witness" of Boston. The slight inaccuracies in regard to the salaries attached to Common Schools and the duties paid on English goods at Quebec, affect not the principle or general truth of the observations which our contemporary, in so laudable a spirit, offers. The salary annexed to Common Schools varies according to the number of schools in the District, the amount of annual provision for each being limited; and although 2 or 2½ per cent duty is levied at Quebec upon all goods from England, the amount thus received forms part of the Provincial revenue and is appropriated towards the support of the local Government.

We entirely coincide in the concluding portion of our contemporary's reflections, and believe with him that there is nothing which Christian ministers are more concerned in endeavouring upon Christian principles, to repress than that "levelling, insurgent spirit" which of late years has been so alarmingly exhibited throughout the world.

We are well convinced that the respectable and truly religious portion of the community in the United States—and none more so than our fellow Episcopalians—most anxiously concur with the people of these Provinces in the desire to avert at least a collision between the two countries, such as the mad and "levelling spirit" of some of their own citizens seems so likely to bring about; and we are persuaded that the restoration of good feeling would be very much promoted, were that portion of the press in the U. S., which possesses at least a moral influence with the people, to take up the same line of argument on this exciting subject as our respected brother of the Christian Witness—

THE CANADAS.

The course of the insurgents in the Canadas from the commencement of the difficulties there, has appeared to us to be marked by the extremest folly. Those provinces have been to the British government, since their annexation thereto, a heavy bill of expense. Their roads, their canals, their bridges, indeed all their internal improvements of any value, have been made by government. Government too, has for many years supplied the Upper Province (we know not how it is in Lower Canada) with large sums of money, to be expended in the support of public schools. Fifty dollars a year, if we recollect right, is allowed for every school in the Province of twenty-five scholars, and so in proportion for larger schools. And all this is done without exacting an equivalent in the form of taxes and imposts. Their taxes are a mere trifle, scarcely worth naming, and the duties on English goods which go into the Provinces, nothing. Never were colonies more kindly treated, or more tenderly nursed into being, than they have been. From first to last they have received from the mother country good and not evil. With these facts in view, we can ac-

count for the rebellion in the Canadas in no way, but by supposing it to be the work of infidel and radical misanthropes, who would be restless and seditious under any government, and who seek no object so steadily as the elevation of private will and brute force above the constitution and the laws. We may be mistaken, but our opinion is, that it is in the conflict with this levelling, insurgent spirit,—diffused as it is over the civilized world,—that the power of the Christian principle is doomed to be most severely tested. The events of every day and every hour are preparing the way for the encounter. We care not how soon the opposing elements are pushed into collision. While God surrounds his throne with judgment, He will speed the right.

We are not quite sure that the author of the following letter, which has been obligingly handed to us for perusal, will be altogether pleased at its insertion, as it was by no means designed for publication; but it evinces so noble a spirit in behalf of the Church, and affords to her more wealthy members so excellent a proof of what may be done in advancement of her cause, that we are willing to incur the responsibility of making it known through the medium of our Journal. It will be recollected that Colonel Burwell lately built a church at Port Talbot at his own expence:—

Port Talbot, December 4th, 1837.

My dear Archdeacon,

A number of my friends, and the friends of the Church, at and in the neighborhood of Port Burwell, have signified to me that although anxious in the first instance to have a church at that place, I am careless about using my endeavours to procure the services of a resident Clergyman. I am therefore most respectfully induced to address you in my own vindication. We have a Catechist who teaches the school in the school-house lately erected near the church, and who reads prayers every Sunday; and once in a great while a Clergyman of our Church, resident in some part of the London District, has preached there. I beg leave to inform you, that since you were so obliging as to come up to preach in the church, its condition has been much improved,—the plastering being completed; and that it is now high time we had a resident Clergyman.

I have not yet been able to get the Rectory, or Parsonage House of which I spoke to you last winter finished, but have a comfortable house of my own there unoccupied, in which a Parson with a small family may reside until I can get the other completed. Indeed my intention is, ultimately, not to make use of the house in the centre of the town, that I told you of, but to build a new one for the Rectory, on the five acres of ground attached to the church, and on the South East side of the ravine and mill, which I showed you when there; and until that is done, I shall furnish a house for the Rector, free of rent.

I believe that I mentioned to you more than a year ago, that I intended endowing the Church with a Glebe of four hundred acres of land in its neighborhood; but I have since altered my mind, and will endow it with six hundred acres, for which the title is now in me, and I have already provided for the endowment in my will; so that if any thing should happen to me, there is no risk in regard to the title being secure. The lots are No. 19 in the 1st Concession, and Nos. 16 and 23, in the 4th Concession of the Township of Bayham. I have lately been over each of these lots; they are all valuable, and in the heart of a good settlement. No. 19 is situated on the shore of Lake Erie, and has the same public road passing through it which passes the church-door, and the lot is only a mile and a half distant from the church. No. 16 has a public road, well formed of earth, passing along the whole of its West side, and the Concession road now opened and travelled, along the North end of it. This lot is nearly four miles from the church. And No. 23 has the same Concession road now travelled along its North end. And this lot, is nearly six miles from the church. When I last visited these lots, three persons applied for leave to rent parts of them, but I declined, because I wished to leave that matter entirely to the Rector who may be incumbent of the Church. My intention is, not to leave this freehold property to the Church by will, although it is now so provided to prevent accidents; but to make title to Her Majesty the Queen, for the plot on which the church stands, and on part of which I shall shortly build the Rectory, and also for the six hundred acres before mentioned. I shall get my friend the Attorney General to assist in making out the title, and will also consult yourself. But the title shall be made to Her Majesty, and her successors for ever, to and for the uses of the Established Church in Upper Canada, reserving only to myself, and my heirs, a pew in the church, and a small portion of the burial ground. And in all likelihood the title will be made before it will be conveniently in my power to finish the Rectory I have mentioned.

I have been thus particular that you may fully and closely understand what I mean; and thereby know to what extent it will assist you in procuring a good Clergyman for the Church. I write in the hope it will be in your power to supply a Clergyman shortly. And I most respectfully beg leave further to say, that having incurred a great deal of trouble, and a heavy expence in this matter, I am extremely anxious that a talented young-like person with a wife, and not more than one or two children should become the Rector—a person calculated to be interesting to his hearers, and affable and friendly in his intercourse with the parishioners—Such a person as would be likely, as it were, to grow up the Church, and with the Church, at Port Burwell.

I remain,  
My dear Archdeacon,  
To the Honble. & Venble. Faithfully yours,  
The Archdeacon of York, &c. &c. M. BURWELL.

THE MINISTER OF CHRIST.

How great, how glorious, is the province of a true minister of Christ—a faithful steward of the mysteries of God! He is appointed to stand between Heaven and Hell, pointing to the glories of one and to the terrors of the other! He is appointed to justify the ways of God to men; and to reconcile the ways of men to God! He is appointed to be a link of that sacred chain which connects the Apostles' age with ours, and ours with the last days of man! He is appointed to speak without respect of persons; teaching, without compromise, hopes that make the harmless peasant rejoice in his cabin; fears that make the guilty monarch tremble upon his throne. He is appointed for the thoughtless votary of the world, to be a monitor of death, and a herald of eternity. He is appointed for the afflicted, to pour balm, like the good Samaritan, into their wounds, and to make men exclaim, as did the prophet of old, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" He is appointed for the wicked—to cry aloud and spare not; to lift up his voice like a trumpet; to dart his rebuke like a thunderbolt, and show his people their transgressions, and the house of Jacob their sins.—The late Rev. A. C. L. D'Arby.

Letters received to Friday, 12th January:—  
Rev. S. Armour, remitt.;—Rev. W. Brethour, rem.;—Rev. S. Givins; Rev. J. Short;—Rev. J. G. Geddes, with enclosure.  
Rev. J. Cochrane, (with whose wishes we have complied.)

## Youth's Department.

## SCRIPTURE QUESTIONS.

## XV. MISCELLANEOUS QUESTIONS IN I.—CONTINUED.

155. In what country was the city of Askelon situated.—(1 Sam.)

156. In what passage of Scripture does David so beautifully and pathetically allude to this hostile city?—(2 Sam.)

157. In what manner does St. Paul describe the Athenians' method of spending their time?—(Acts.)

158. What was the character of the religious notions and feelings of the Athenians? and what proof does the apostle give of this characteristic?—(Acts.)

159. Athaliah was mother of one of the kings of Judah, and daughter (or rather granddaughter) of one of the kings of Israel—can you mention these?—(2 Kings.)

160. Athaliah is spoken of in Scripture as "that wicked woman,"—of what particular crime was she guilty?—(2 Chron.)

161. What were the circumstances connected with her death?—(2 Chron.)

## CHURCH CALENDAR.

Jan. 14.—Second Sunday after Epiphany.  
21.—Third do. do.  
25.—Conversion of St. Paul.  
28.—Fourth Sunday after Epiphany.

## SCENES IN OTHER LANDS.

No. XV.

JOURNEY TO SCOTLAND; PRESTON, LANCASTER, CARLISLE; ARRIVAL IN EDINBURGH.

It was at an early hour and on a chilly morning that I left Liverpool on my journey northwards. The sky was overcast, and the wind blew freshly from the east,—at all seasons, in England, the most uncomfortable wind that blows; for although generally dry, it is keen and searching in the extreme. From one of these chilling easterly winds I have experienced more discomfort, even in the month of June, in England, than it was almost ever my lot to share in the frostiest morning in the winter of America.

From being a few minutes later at the coach-office than some of my fellow-passengers, I lost the seat I had intended to secure,—for in England the deposit of an umbrella or cloak upon the spot you design to occupy in the vehicle, secures it most sacredly from intrusion,—and therefore I was compelled to stow myself away in the hinder part of the coach. My companions there were,—a prisoner, between two constables, on his way to Lancaster gaol, and a poor disabled sailor! But let it not be fancied that because these my present travelling companions were of the humbler sort, they were on that account uninteresting. One of the King's officers who was, on this occasion, in the execution of a public duty, was a highly intelligent person, and intimately acquainted with the localities of the country through which we were travelling, and extremely obliging,—as I uniformly found every body in Great Britain and Ireland to be—in his communication of all that he knew. And as for the poor wounded tar,—wounded, however, in this instance not from the accidents of war,—can he be an uninteresting companion any where? he, who belongs to that gallant class to whom England owes so much of her greatness and glory,—the heroes who man her impregnable wooden walls? No, we can never look without interest upon the British sailor; whether it be, when his eye is lighted up in proud defiance of his country's enemies, or when shattered by the storms of ocean and of war he lies inactive on shore, like one of the dismantled hulks in the harbours of Portsmouth or Chatham,—apparently powerless now, but which, at the blast of the war-summons, can soon exhibit the pride of their adornings and pour forth the terrors of their thunder!

On approaching Preston, which is about four hours' drive from Liverpool, my companion of the police told us much of the Derby family, and of the indignation felt by that noble house at the preference recently shown by the electors of Preston for Mr. Henry Hunt over the heir of all their honours. By that individual, so degraded in political standing, was superseded the noble Edward Geoffrey Stanley;—noble always for commanding talents and for those virtuous principles which attach so generally to the old nobility of England, but of late years far more ennobled by abandoning the councils of those who aimed at the subversion of her time-hallowed institutions, and by his placing himself in the front rank of the battle for the altar and the throne. Thank God! that battle may be considered as won; and Church and King are as riveted now in the warm affections of the millions of old England, as they were in the palmiest days of her loyalty and religion.

At Preston, which is a handsomely situated and well-built town, we only stopped half an hour, and then proceeded towards Lancaster. This latter place commands extensive and pleasing views, having the Irish sea visible on the left; but one of its most interesting objects of attraction is the castle, once the residence of the puissant John of Gæunt, but now transmuted from the scene of baronial revelry to the receptacle of the debtor and the felon.

Soon after leaving Lancaster we enter the county of Westmoreland, and the change in the aspect of the country and in the dialect of the people soon becomes very striking. Both in this county and in Cumberland we observed much moorland, with a scanty amount of pasture, but whose chief production is peat; although there are many fertile spots interspersed, and the scenery is in general bold and interesting. We dined at the pretty town of Kendal, and drove through Penrith,—remarkable for its castle of the same name, but now desolate and in ruins.—Towards the close of the day we passed Brougham Hall on our right,—a neat edifice and of considerable extent; but more remarkable for the fame of its proprietor than for any exterior attraction. Lord Brougham, at the moment we were driving past his commanding residence, was in the zenith of his reputation,—filling the highest office to which his profession could raise him, and necessarily possessed of a political influence enough to

crown the hopes of the ambitious, if such are ever to be satisfied. Yet in at least one bosom of the few who witnessed, on this day, the rays of the setting sun lighting up the beauties of Brougham domain, the fame of its noble and talented proprietor met with no responsive gratulation; and never since Brougham had a name, could he—the traveller who now perhaps wearies the public with his descriptions of passing scenery and the subjects of his passing thoughts,—never could he raise his response to the acclamations which Brougham's genius has elicited. Talent is attractive, and must every where command some share of our homage; but talent without principle, the precepts of his Bible forbids the Christian to unite in lauding. With the same melancholy regret that we contemplate youth and beauty consigned to a moral ruin,—lovely and winning still, but pollution in its charms,—with such sensations must we regard the learning and genius of a man whose faculties pay no homage to the honour of a heavenly Master, and whose acquirements tend to and centre all in one too obvious aim,—the elevation and aggrandizement of self. To such as these the infirmity of the heart, blinded perchance by outward glare, may yield its momentary homage; but the mass of a Christian nation will, after the brief cycle of a few parliamentary eras, forget the political luminary which, like the comet, proved a day's wonder to the marvel-loving, but whose eccentricities will be overlooked and forgotten in the contemplation of the steadier lights with which the political sky is spangled.

It was not long after passing Brougham-Hall that we arrived at Carlisle, the capital of Cumberland; and though late in the day, we availed ourselves of the lengthened twilight to visit some of the curiosities of this ancient place. The old Cathedral, the river Eden and its massive bridge, and the venerable castle which frowns from an eminence upon the passing stream, were features of the scenery of Carlisle which chiefly engaged our attention; while far to the east the hills of Northumberland and to the north the mountains of Scotland, and on the west the Solway Frith combined to add attractions to our hasty view. Of the castle and the cathedral we had to be content with an external observation, for we failed, before darkness closed upon the world, to procure the means of inspecting the interior of the latter at least: suffice it then to say that underneath this venerable pile repose the ashes of William Paley and of Bishop Law. These honoured names came with sombre recollections to the heart at this quiet hour of closing day,—deepened by the shade of the aged trees which throw their shadows over the holy walls and seem to shelter the sainted remains which lay entombed beneath them.

On the following morning at 4 o'clock I was on my journey to Scotland;—a bright and beautiful morning, but still with the cutting east wind. Our coachman was a lively and intelligent young Scotchman, extremely obliging and ready to impart his knowledge of the country through which we were travelling. We soon reached the great toll gate which constitutes on this route the barrier betwixt the sister kingdoms of Great Britain; but I regretted that our way did not lead us through, nor nearer than four miles to, Gretna Green. The legal sanction which seems to be attached to the clandestine marriages so frequently performed at this noted spot, certainly does not speak as highly as it should for the wisdom of the government or the moral firmness of the nation; and although this neutral speck of territory may often have ensured the consummation of a happiness to which caprice or despotism may have interposed an unreasonable barrier, it cannot be right or safe surely to uphold so public a verdict against legitimate authority; and I for one am not unwilling to join in the passing remark of Legh Richmond, that "Gretna Green is a disgrace to both countries."

My first stop in Scotland was at Hawick, a small town in Roxburghshire, where, in company with three plain honest Lowlanders, we breakfasted. It was a cold morning, and the chimney of the room in which we were making our repast was well stocked with wood, but notwithstanding all our entreaties, to the eloquence of which our shivering frames most greatly have added, there was no fire applied to the expecting combustibles!

From Hawick we drove on to Selkirk, situated on the river Eterrick; and soon after we crossed the Tweed with which the Eterrick unites. For many successive miles we drove along the banks of the winding Tweed, with frequently a bold height on our right, and often a pretty and quiet village to enliven the scene. The country as we advanced became more mountainous, and by and by we descried on a towering eminence, not far from our road, a pillar to the honour of the "poet of the seasons." Many of the hills, far and near, which we passed were nearly bare of verdure, and their naked summits were seldom relieved by a solitary tree; but the interjacent valleys were fertile and blooming, and often we discerned in our progress the handsome house and grounds which betokened that, amidst the apparent barrenness of the general scene, wealth and prosperity were here also to be found.

About noon I had a distant view of Abbotsford on the right, but its distinguished proprietor was feeble in health and away. We drove rapidly along, and soon a sight of Salisbury Craig and Arthur's seat, frowning gloomily against the clear blue sky, betokened the vicinity of Edinburgh. In a short time we were driving beneath those rugged eminences; we entered the shady street at the southern extremity of the city,—crossed one of those stupendous bridges which preserve the continuity of the new town,—wound to the left into Prince's Street,—and reposed at the Star Hotel.

(To be Continued.)

## THE CHRISTIAN DEATH-BED.

We look not always for triumph and rapture in the death-bed of the righteous. We hold it to be wrong to expect, necessarily, encouragement for ourselves from good men in the hour of dissolution. But if there be not ecstasy, there is that composure in departing believers, which shews that the "everlasting arms" are under them and around them. It is a beautiful thing to see a Christian die. The confession, while there is strength to articulate, that God is faithful to his promises; the faint pressure of the hand, giving the same testimony when the tongue

can no longer do its office; the motion of the lips, inducing you to bend down, so that you catch broken syllables of expressions such as this,—"Come, Lord Jesus, come quickly;" these make the chamber in which the righteous die one of the most privileged scenes upon earth; and he who can be present, and gather no assurance that death is fettered and manacled, even while grasping the believer, must be either inaccessible to moral evidence, or insensible to the most heart-touching appeal.—*Rev. Henry Melvill.*

## PROVIDENCE.

I remember reading the history of some good man who was persecuted by the Papists, and obliged to fly for his life: he suddenly espied a cave, into which he entered, and soon after observed a spider busily employed in weaving his web across its mouth. His enemies came to the place; and one of them observing, "He cannot be there, for there is a spider's web," they left the spot and continued their search. Is it presumptuous to think that the spider, on this occasion, had been more expeditious than usual? He was engaged in a new work, in shielding a saint of God, in protecting one of the family of heaven.—*Huxley.*

## HOWARD'S INTREPIDITY.

Dining one day at the table of Sir Robert Murray Keith, our ambassador at the Austrian court, the conversation turned upon the torture; when a German gentleman observed, that the glory of abolishing it in his own dominions, belonged to his Imperial Majesty. "Pardon me," said Mr. Howard; "his Imperial Majesty has only abolished one species of torture to establish in its place another more cruel; for the torture which he abolished lasted at the most but a few hours; whereas that which he has appointed lasts many weeks, nay, sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge." "Hush!" said the ambassador; "your words will be reported to his majesty."—"What!" replied he, "shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity." Deep silence ensued; and every one present admired the intrepid boldness of the man of humanity.

## PRAYER.

Dost thou labour under a load of guilt? Come unto Christ, all that travail and are heavy laden, and he will give you rest! Dost thou feel the pressure of affliction or the blast of censure? Instead of loathing thy being, instead of breaking out into sudden bursts of passion against thy foes, or contracting a settled gloom of malice, unbosom thy secrets, and disburthen thy cares to Him who is both able and willing to resettle thy discomposed mind. All that envenomed rancour, which is apt to embitter our spirits against mankind in general, and our enemies in particular, when we suffer, or think we suffer, undeservedly, will abate and die away as we strive to set our affections on things above. Our thoughts, like the waters of the sea, when exhaled toward heaven, will lose their offensive bitterness and saltiness; leave behind them each distasteful quality, and sweeten into an amiable humanity and candour, till they descend in gentle showers of love and kindness upon our fellow-creatures.—*Seed's Sermons.*

To have your enemy in your power, and yet to do him good is the greatest heroism.

## The Church

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## TERMS.

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The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasett, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

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