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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

NUMBER 3.

MARCH, 1833.

VOLUME 2.

### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### THE CLAIMS AND PROCEEDINGS OF THE PRESBYTERIANS VINDICATED.

SIR,

You place Mr. Morris "Reply" before me, and you request me to give you, *proprio nomine*, my opinion of it, and of the merits of the whole subject, from the agitation of which it has originated, viz. *the rights and wrongs of us Scotsmen adherents to our national Church; and the propriety of the measures which we have adopted, to vindicate the one and redress the other.*

Many circumstances render what you propose a task I would willingly decline. Of these I shall only mention one. I fear that I can scarce hope to treat a subject of so exciting a nature, and which has already led to so much angry discussion, so as not to ruffle the feelings of some, whom I highly esteem, and in whose breasts I am sorry to raise one unkindly thought. But, though this is a consideration that has great weight with me, I cannot allow it, or others which press on me, to interfere with the performance of what comes to me in the shape of a duty; and, therefore, though I could have wished the subject had fallen into other and other hands, I shall proceed with it, without further preface than that it is my desire to treat it, in the

calmest and most temperate manner that its nature will permit.

I have first to speak on our *rights*—both our constitutional and legal rights; and the rights which are derived to us, from the duty of Government to provide for our welfare, as Canadians, and subjects of the British Empire.

1st. *Our Constitutional and legal rights.* We Scotsmen hold our country not to be a Province but an integral part of the Empire. Our ancient dominion did not merge in that of England, but the two were united to form the kingdom of Great Britain. The history of that union, the arguments by which it was supported, the words of the instrument of union itself, prove that it was intended to bestow and secure to both parties "a community of rights privileges and advantages." As in all other things an equality of privileges was secured, so, as from the temper of the times was to be expected, it was carefully provided that neither Englishman nor Scotsman, when he took on him the common name of Briton, should, in religious matters, assume superiority over his brother. To preserve a perfect equality the only plan that in the then existing state of religious feeling it would seem to have been possible to act on was adopted. It was enacted, that, in all that had been

English, the church of England should be the established religion: in all that had been Scotch, the Church of Scotland. This principle of perfect equality was fenced in with provisions that I need not rehearse, incorporating it, in the very body of the monarchy, and clearly showing the jealous care of our ancestors for its permanency. In the regulation adopted the words on the one hand are "the kingdom of England and territories thereunto belonging," and on the other "the kingdom of Scotland." Does any one ask whence this diversity in the wording of the clauses?—the answer is plain, we possessed no other territories than Scotland. Had we done so, the principle of equality of rights, regulating the compact throughout, must have rendered the phraseology in both cases the same.

No precise provision is made for the case of the acquisition of new territories by the two kingdoms, when united. Any legislation on such a mere contingency would have been premature, and, on such a case occurring, might not have suited the actual circumstances of it. It was sufficient to establish the guiding rule, that there be "a communication of all rights privileges or advantages" that do or may belong to either Englishman or Scotsman. Taking this rule for our guide, the conviction is forced on us, that, in this Province, acquired by the united arms of both kingdoms, Scotsman and Englishman meet, as in all other points, so in religious matters, on a footing of perfect equality. Our right to this equality of rank we hold to be one, from the possession of which, springing as it does from the fundamental laws of the monarchy, we cannot, by any circumstances, be permanently excluded, while that monarchy endures.

There is another right which we derived from positive statute, from the act of the 31 George III. by the authority of which certain lands in Canada were set apart for "the support and maintenance of a Protestant clergy." What clergy is to be understood as thus by law designated? We hold, that, as by a "Protestant clergy," in England and its peculiar territories, the law understands the clergy of the church of England, in Scotland, the clergy of the church of Scotland, so, in Canada, a colony acquired by the united arms of both, the clergy of both are equally comprehended. In short, we have held the particular right of sharing in the proceeds of these reserves, to be directly derived to us from the more general right just stated. We maintain, that, in Canada, we are constitutionally to be held, not as dissenters from "the church of the empire," but as one of the churches of the Empire, entitled to the same privileges as

our brethren of England and meeting them on a footing of perfect equality. The soundness of the general principle is involved in the consideration of the particular case—they stand or fall together.

We have not been captious debaters. We have ever urged this view, decisive at once of the question, upon the consideration of all entitled to deliberate or decide on it. The correctness of it has been, by them, fully acknowledged. I need not again martial, in the pages of the Christian Examiner, the host of authorities, which might be brought forward in support of what I advance. I shall rest contented with citing one or two. First, the opinion of the Crown Lawyers in 1819:—"we are of opinion that the provisions made by 31 George III. for the support and maintenance of a Protestant clergy, are not confined solely to the clergy of the church of England, but may be extended also to clergy of the church of Scotland, if there are any such settled in Canada, as appears to have been admitted in the debate upon the passing of the act." Secondly, extract of memorial from the committee of the General Assembly of the church of Scotland on churches in the colonies, addressed to Lord Glenelg, as principal secretary of state for the colonies:—"The memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted viz. That by the treaty of union, the ministers, and other members of the church of Scotland are entitled, in every colony settled or acquired since the year 1706, to be put on a perfect equality in all respects with those of the church of England, in proportion to the number belonging respectively to each denomination." Answer by Sir George Grey, 31st May, 1839. "His Majesty's Government see no reason to dissent from the general principle asserted by the memorialists. They are desirous of giving to it the fullest practical operation, which the means at their disposal, for this purpose, will allow."

Mr. Morris has taken the pains, by a plentiful collection of instances, to show what is the deliberate opinion of all in the Empire, qualified to judge in the case, and under whose consideration it has been brought. I may quote from his "reply" the names of the Marquis of Lansdown, the Earl of Haddington, the Earl of Eldon, Mr. Wilmot Horton, James Stephen Junr. now one of the under secretaries of state, the committee of the House of Commons in 1828. Among all these, and others there quoted, there is no question that the legal and constitutional acceptation of the term Protestant clergy comprehends alike the English and Scotch churches.

The wording of the report of the committee is deserving of particular attention. It was composed of the most distinguished statesmen and lawyers of the country, yet these eminent persons, with a modesty characteristic of superior ability, which it were to be wished had more imitators in Canada, decline expressing any opinion of their own on the precise legal force of the statute, but adhere to that given by those constitutionally called on to determine it—the law officers of the crown.

Another question however was broached which, as it has been thrown into the discussions of the day by the Archdeacon of Toronto, in a way tending to darken what is otherwise sufficiently clear, I may as well allude to here. Doubts had arisen, whether or no the framers of the act understood the real force of that which they enacted—or, if the power of constitutional principles, had not shaped their act into an instrument operating otherwise than they proposed, whether, in fact, they intended its provisions to comprehend only the Protestant clergy recognised by the laws of the land, or that they should extend to all Protestant sects.

On this point too the committee gave their opinion, and came to the conclusion, that the persons who brought forward the measure in Parliament had designed that the proceeds of the reserved lands, should be applicable generally to any Protestant clergy. It is clear that this constitutes no opposition of opinion. The crown lawyers had given their opinion on one point, the constitutional and legal meaning of the term Protestant clergy as applied to Canada. The committee gave theirs in two: 1st, what in Canada is the legal and constitutional meaning of this term, and what consequently the force of the act; 2dly, what were the clergy intended by the framers.

I am therefore surprised that one who has studied the subject so long as Dr. Strachan, should represent these opinions as “conflicting.” On the subject of our rights we have never found any conflicting opinions out of Canada. Whenever fairly brought before the Home Government and authorities they have been fully admitted.

But, besides our constitutional and legal claims, there are others derived to us from the duties imposed on the British Government, as duties are imposed on all Governments, of providing for the welfare of us its Canadian colonists. The simplest principles of Government give us in this way rights, which it were well we had all along fully enjoyed.

I presume it is not necessary for me to set about proving that to the well being of a state nothing

so much contributes as the correctness of the morals of those composing it. Neither I suppose, am I called on to make out, from a collation of facts, that the prevalence of religious principles is the concomitant, and may generally be taken as the criterion, of morality. Speaking politically, experience proves that christianity, preached and practised, is a necessity to the sound social condition of every modern state.

The vast regions of Canada were laid open to Britons. Under the protection of the British Government, they were invited to colonize them. In this enterprise our countrymen were amongst the foremost. Their scattered bands appeared at every point the pioneers of civilization in these then unknown regions. It is much owing to the energies of Scotsmen that Canada is now a fertile and flourishing dependency of the Empire.

This undertaking, this conversion of forest into field, has not been effected by any who entered on it without enduring severe privations. Our countrymen have shared in them all; but, of them all, I believe there is one which they felt more keenly than all the rest—I mean the deprivation of religious ordinances. The returning Sabbath no longer marked by “the sound of the church going bell,” congregating them, as in their native land, to hear the word of life from the lips of one they revered, their stated pastor, whose superintendence restrained from evil, cheered in well doing; whose labors kept glowing in their breasts the holiest desires and most ennobling hopes. The want of this, as it were rallying point, for those sublimer thoughts and aspirations of humanity uniting heaven and earth, which sustain amid wretchedness and misfortune, and elevate above even the terrors of death, has to them been a heart-sinking deprivation. As the sense of it, and of its operation in their families, has come over them, in their seasons of reflection, Canada has indeed seemed to them a foreign land. At these seasons the bordering forest has hung over them more gloomily; the surrounding wilderness has in their apprehensions become more savagely wild.

True, many of our countrymen have allowed listlessness as to these things to creep over them; many have sunk into apathy. But this, alas! only proves the extent of the evil that has been sustained. I feel confident that Scotch Canadians—and happily their respectability as a class enables me thus to speak without offence—I am sure, that they would have been far better and therefore happier men, that their character would have stood higher had it been universally in their power to enjoy even a measure of the religious advantages of their native land—had its church been

transported over the Atlantic along with them. When one who understands the process takes up a plant from the place in which it has sprung to place it elsewhere, not only does he provide it with genial soil and sufficient shelter, but, till its roots have had time to accommodate themselves to their new position, and draw from thence the supplies that heaven showers down, he plentifully waters it—else must he look to see it grow up dwarfish and distorted. Britain, as to us, seems to have known how to plant, but not how to water.

Besides however our claims as Scotsmen, we have claims as Canadian colonists—as a germ, from which is to spring much we hope of what is to be good, and it may be, of what is to be evil, in these central and British regions of this great continent. In considering our claims in this point of view, I am prepared to show that it would have been for the advantage of Canada and Britain to have given every encouragement to our church—and thus on three considerations :

1st. That our church is strongly operative in forming good subjects and citizens.

2nd. That it is adapted to the wants and desires of Canadians, and would naturally and easily, have diffused itself.

3rd. That it is one of the churches of the Empire.

As to the first of these, though it is important, I need do no more than advert to it. It will be granted by any one who knows Scotland and its history, who will glance over the records of the criminal calendar for the three kingdoms, or who will reflect on the character of the Presbyterian population of Ireland, that, if we are to judge of the tree by its fruits, the system of christian order prevailing in Scotland exerts a most salutary influence in training to virtue, a restraining from immorality, crime and sedition.

The facility with which it would have spread over Canada, depends on two circumstances. The number of emigrants attached to this form of worship. The probability of its being adopted by those not originally attached to it, and of its diffusion among the coming generations.

Now, it is well known, that, from the early days of the colony, every season has brought out its supply of Scotsmen. Next appeared the Irish. Last of all came the English. Eight or ten years ago, an English emigrant was a novelty, in Montreal. It is to be observed too, that, of emigrant Irish a great number are Presbyterians, from the north of Ireland, the descendants of Scotch settlers there, and, in fact, considering themselves Scotch. Without running to a detail of particulars, I be-

lieve it will be granted me, by any candid person acquainted with the progress of the colonies, that taking the whole period together from the commencement, those naturally attached to our church have formed a considerable preponderance of the Protestant emigrants, or their immediate descendants, within the colony. It is little to the purpose to talk, as Dr. Strachan does, of the relative population of England, and Scotland, and Ireland, and thence to infer what may be presumed to have been the progress of emigration. The real question is what was it? Now he, and every observant residenter, knows very well, that for a long time Scotch emigrants were in the proportion of ten to one to English, and, that it is only latterly, since in England the parishes have aided it, that the emigration from the southern, has exceeded that from the northern portion of the Island.

Again, in this question it is material to mark a circumstance which has struck impartial observers. The Presbyterian form of Protestantism is more popular than the Episcopal. Adam Smith makes this observation, and the truth of it, as it bears on this question, is readily come at, by considering the relative amount of dissent in England and Scotland, and the progress of Presbyterianism in the United States, and Ireland. In a pamphlet I published eleven years ago (Letter to Lord then Mr. Stanley) I examined these points at some length and conceived I was warranted by an inference from facts, in coming to the conclusion, that were the English and Scotch churches equally supported, the former would preponderate among the higher classes in the towns, the latter would greatly overbalance it among the mass of the people, the agricultural population. The progress of events since that time has fully borne out what I advanced. In Upper Canada for instance at that time we had only 5 or 6 clergymen. Since the equality of rights of the two churches in Canada has been recognised at home, and a small allowance of £57 10s. made to a portion of our clergy, their number has increased to about 10. In that interval, though it is that of the great English emigration, the number of the English clergy has I think increased only about one half. This shows evidently enough what would have been our progress had we been equally supported from the beginning. But, the true way to form a right conclusion on this head, would be to place the whole money drawn by the church of England from Britain, and from the local government, on the one hand, and on the other, that drawn by the church of Scotland, and examine the results. I have not data for an exact estimate; but the Rev. Anthony Hamilton, secretary to the society for the propagation of the gospel in foreign parts, in

his examination before the committee of the House of Commons, states the yearly amount then given to the church of England in the north American colonies to be £31,000, £15,000 Parliamentary grant, £16,000 from the society. This is exclusive of the salary to the Bishop, of Quebec, to the Rectors of Quebec, Montreal and Three Rivers, and of various other items. Say that Canada received £20,000, £200 sterling to each missionary of the church of England and the rest for building churches &c. and say, that this went on for fifteen years—we should have a sum of £300,000. If we add interest to this, we may safely state the whole amount as at least £600,000. The result 60 or 70 clergymen over the whole of Canada. The amount again granted by the local government to the Scotch church in Upper Canada may be stated, including interest, at about

£13,500
Granted from Society in Scotland . . . . . 1500
£15,000

Result, 10 settled ministers.

At this rate of increase, had we depended solely on the aid received from government, as the English church has done, we should have been only able very recently to shew one clergyman and one congregation. I hold therefore that a great mistake was committed, a mistake which perhaps it is too late to remedy, but which nevertheless is much to be regretted, and which treating the subject without reserve, as I do, I may fairly state.

I have said there is a third consideration entitling us to support: we are one of the churches of the empire. Not only, on this account, have we a claim to the fostering care of Government as concerns our interests as a body, but that care should be extended to us from the salutary effect our prosperity would produce on the general good of the empire. It is unquestionably desirable that both the churches of England and Scotland, should spread widely through the empire, not only from their moral worth, but because their extension gives unity of sentiment to the whole body, and with unity, peace and prosperity.

Their extension in Canada would unite it to the empire in two ways. By sending here, and it might be by returning there, many men, from their vocation entitled to all respect, and from it too mingling in all classes, and thus diffusing their sentiments and giving a tone to the general modes of feeling and action through the society in which they moved. I may I think confidently appeal to the observation of all who have had opportunities of remarking the fact, if it do not amply bear out what general principles would lead us to believe—if the settlement of a clergyman, from either church, does not so influence the neighborhood, as to add

an additional tie, and a strong one, to those already binding us to the mother country. Again, a unity of religious feeling, is from the same merely temporal considerations, undoubtedly desirable, as being of itself one of the most powerfully uniting principles in existence. Where, as in our empire, regions extensive enough to encompass the globe are held together by the mere force of opinion, it is surely desirable that opinions having so powerful an influence should assimilate them as much as possible.

These considerations should not lead the mere politician to force, or even obtrude, religious opinions on any class. If they be not such as may be expected to find a place, as it were naturally, the attempt were worse than useless. But where there is a vacant place for those of the nation, where that vacancy is felt as a want—there assuredly he ought to assist them in filling the void. Acting on these principles, had government afforded adequate, and merely adequate, support throughout to both churches, the result of its operations in this instance would, I am persuaded, have been far happier than it has been. The misfortune has been that our politicians seem to have thought that there was but one church of the empire, and that it ought, would they or would they not, and at all expenses, to be made the church of Canadians. Hence English missionaries wherever they could be got, and a dozen people collected to hear them, were planted over Canada, and maintained for a long period at a salary of £200 sterling, without asking, or expecting a sixpence from their hearers \* Now, I hold this plan of proceeding to have been wrong, because no church can, in this continent, be expected to have sway and permanency, that has not the affections of the people; and, if it have their affections, as they are able, so will they be willing, ay, even desirous, to contribute to its support. Then, and then only, it seems to them their church, and the pastor their minister.

Had the rule been adopted from the beginning, with regard to both churches, of granting from Britain, or from the British government in Canada, an equal amount to that contributed by Canadian congregations, a reasonable course of action would have been pursued, assurance would have been afforded, that there was really a call for the labors of the clergy thus sent out, and a probability, or rather, a certainty of their attaining a permanent establishment. Had this plan been pursued, there would have been no unhappy contentions or bickerings between the churches, each equally and rightfully supported, would have filled its appro-

\* Evidence of Charles Merrill, Chaplain to the Bishop of Quebec, before Committee of House of Commons.

private place without repining at the progress of its neighbor. Had this been the case I am, and have been long persuaded, and facts bear me out in the belief, that the Scotch church, would have spread largely through the agricultural population of these Provinces, that the English would have been as extensively diffused as it is, and more firmly fixed than at present, for no hostile public feeling would have been excited against it.

So far of our rights—next of our wrongs. The withholding of the one constitutes the other. We had a title to some support from government, for without it it was impossible to overcome the difficulties under which we laboured. Scattered over the wilds of this extensive land it has been impossible for Scotsmen, struggling with the difficulties of new settlers, to erect churches, to build houses for their clergy and to insure them of such incomes as their brethren in Scotland would esteem sufficient, in compliance with established rules, to warrant their being by them ordained to charges in Canada. The assistance which might have been so well extended to us was withheld, and hence have we labored under the deprivations I have endeavored to describe. Had this neglect proceeded from a total disregard to such matters on the part of government, though we might have regretted it as much we would not have felt it so keenly; but while thus left to struggle unaided, we saw the church of the sister kingdom not only protected and cherished but forced on to an unnatural growth, obtruded as it were on us and our brother colonists—its clergy spread over the land seeking, and often in vain, for a people while we were seeking as vainly for a clergy. We have seen this church upheld as the lawfully established and dominant church of the country, the favorite channel of official patronage, while we have been ranked as dissenters—the least favoured of dissenters on whom it has been a pleasure for officials to heap degradation and insult. This we have been told is your proper place, every attempt you make to get out of it is an offence against our lawful supremacy, but, attempt what you will, struggle as you may, here we have you, and here will we hold you. I do not wish, Mr. Editor, to call up anew bitter feelings, by recurring to instances. That I do not speak without just grounds, you, and your readers well know. On one thing however I must dwell for a little. I have said, that the English church has been the channel, through which official favour and patronage has flowed. I refer the truth of the assertion, to the experience of those, who have marked the progress of things in any town in the Canadas, for the last dozen or twenty years. During that period, would they not have esteemed a candidate for

favour to have had a somewhat better chance, if a member of what it has been the fashion to call *the Church*? Or, would they not have thought a young man, seeking to rise, to have a little wandered from the straight road to perferment, if he belonged to any other sect? Now, I am far from thinking, that the observation of this circumstance, has produced all the proselytism in certain quarters, that has there taken place—such a supposition were contrary to my own reasonings, as I know it to be contrary to fact—but, without uncharitableness, I may believe that it has set the tide more strongly that way than it would itself have flowed. I cannot otherwise account, for the party to which I allude, the party that has been most successful in attaining, and most assiduous in seeking office—the high tory party—having so very generally come within the embrace of the *Church*.

I allude to this, otherwise unaccountable circumstance, for a reason I shall now state.

The country has just passed through a trying crisis—one which was seen for years to be approaching by all who, unprejudicedly, were watching the course of events. To them it was evident, that an unprincipled faction, taking advantage of some real abuses and misgovernment, and calculating to hoodwink honest reformers, were seeking to raise themselves to be masters of the colony, at the expense of its separation from the mother country, heedless of all the mischief; their success would entail on Canada and Britain, and of the immediate distress and calamity by which it must be purchased. When the decisive moment—the time of the last general election arrived, the intelligence and loyalty of the country, rallied round the representative, for the time being, of the majesty and unity of the empire. A battle was clearly to be fought, and Canadians determined to send men to fight it, whom they knew would do so unhesitatingly and determinedly—government was to be supported. To be known to be right, as to this essential part of the interests committed to him, secured the return of a candidate, though he might be suspected to be wrong elsewhere. In short—and to speak plainly—in the choice which was offered, men so bound to government by personal interests, that the course they would take was sure, were preferred to others, more estimable otherwise, but who might have wavered, deceived by specious pretences, at a time when, to waver had been fatal. In view of the great stake, all minor interests were postponed.

In this devotion of partial interest to the general good, in energy of action at the eventful moment, Scotsmen were not behind. Their conduct with regard to this very question is a convincing proof

of it. Not without a pang, but yet, without hesitation, we put, in this instance, to peril, interests, very dear to us; because, so only, could the great cause be upheld. We gave our whole influence, in very many cases, in support of men, whose prejudices we knew to be opposed to the claims which our national church was to lay before them. In support of these men, our very clergymen, unusual sight! were to be seen at the hustings. Thus was Mr. Hagerman returned, and thus were others returned, whom I could enumerate. The result was, what was wanted for the occasion, a high tory house.

Why do I dwell on details I had rather not put on paper? Because the religious opinions of the majority of the members of this extraordinary house, made for an extraordinary purpose, have been assumed by Dr. Strachan as a fit criterion of the religious opinions of the Province! We in Canada, know very well, that they show only, what are generally the religious opinions of a high tory. But—his statements cross the Atlantic, and there, some may think it a phenomenon requiring explanation, that 36, of a house of 62, should be of the church of England. For their benefit, Mr. Editor, I have thought your pages should contain that explanation.

For all this withholding of rights, for all this positive wrong, we have sought redress. Our doing so, has, by our opponents, been esteemed, a crime, and they have attempted to hold us up to public odium, as unprincipled and reckless disturbers of public peace. To pass over what was done and said ten years ago—to pass over Mr. Hagerman's celebrated harangue—the Archdeacon of Toronto in his recent letters characterises our proceedings as “blind and selfish violence”—“a pursuing of the church of England with unrelenting fury”—“an attack as senseless as it is wicked, made without shadow of excuse”—“an attempt at public robbery and spoliation” &c.—and contrasts it with the “peaceful loyalty,” as he terms it, of his own church.

Now, before proceeding to enquire what cause we may have given for such terms being applied to us, or to consider what really has been our conduct, I would remark, that, in any examination of the course of action adopted by the two churches, we ought, in fairness, to take into account their different constitutions. Our constitution is essentially popular. The constitution of the church of England is as essentially arbitrary. The form of government of each has its peculiar inconveniences and advantages.

Like all popular bodies we are tardy in our

movements, checked by the clash of opposing opinions, and noisy in our course. But, on the other hand, this very contest of opinions by bringing out the right and the wrong, renders us less liable to error, the publicity of our proceedings opposes our attempting or perpetrating injustice; and, in a just cause, the whole energies of the body being roused, our strength is proportionally great. The mode of action we have taken has of course been determined by this constitution. We have acted as a people. So acting, thoughts and feelings had to be communicated, argued, adopted, urged; funds to be collected; representatives to be chosen and invested with authority: their proceedings to be communicated and advertised on; and the further course of action to be determined. This procedure has been termed “agitation,” a “stirring up of evil passions:”—we cannot help its being so designated. But we urge in defence: 1st. That what is called agitation is natural to all popular governments, and yet popular governments are, on the whole, reckoned most conducive to happiness. 2dly. That we can only in fairness be held accountable for the evil hence arising, if we have been the aggressors, and, that, if it turn out we have been only warding off aggression, the party committing the wrong must, in justice, be held answerable for all the evil resulting from it.

But, again, we may reply, admitting that, like every thing mundane, our form of government, with its advantages, has its evils, before you can hold this a reproach to us, you must prove that your own is preferable. Let us see how far it seems so.

It too is mingled good and ill. As ours is popular, it is arbitrary. Like every such rule, it is prompt and quiet in action; but it is secret uncontrolled, despotic. The advantages given to it by this facility for prompt and vigorous and untimely action, which its power being altogether placed under the command of the heads of the establishment, confers on it, we can have no reason to deny, for it has been very apparent to us. While we were deliberating, or thinking it would be necessary to deliberate and act, the English church was already in energetic action. Hence the difference of our relative standings in the early history of the colony. But, to balance the advantages of this vigour of enterprise and action, there are the usual evils arising from the exercise of arbitrary and secret power.

1st. The want of restraint and publicity attending it may be permitting the commission of wrong, certainly exciting suspicion and jealousy,



from the dread of its commission. This has evidently and inevitably been the result of the exercise of such power by the English church in Canada. How, for instance has it been possible for us Presbyterians or for others, to divest ourselves of jealousy and suspicion as to its procedure. We know that repeated missions have been sent to England. We judge they have been important, for the most eminent of the church have been employed in them, and while we are kept in the dark as to their real objects, and the methods those engaged in them took to effect these, can we be blamed for suspecting that they may have been inimical to our interests? May we not entertain doubts as to the fairness of the means used to promote theirs? Can we avoid exciting rumors, as to these things, spreading among us? And are not these evils, and the excitement of feeling ("evil passions") produced by them, fairly attributable to the mode of action its constitution marks out for the English church, or permits it.

To expect that we should not be moved in such circumstances were to expect an impossibility—to expect that we were greater or less than men. The feelings that have agitated us are natural. They can only be extinguished in one way—show us that they are causeless. Let Dr. Strachan, or let some one else, lay open before us what was the real purpose of these missions. Tell us, for example, was the splendid vision of an Upper Canada Bishopric, glittering from afar, one of those that prompted to these reiterated exertions?—if so, tell us then further, what were the arguments, for the expediency of the measure, urged on the authorities at home? what did the zeal of the Ambassador cause to be laid before them concerning the numbers, and respectability, and attachment to the British government, of the different sects in Upper Canada?—what concerning the wishes, and disposition, of the population of the province? Truly show us, in short, what has been the *whole course* of that "quiet loyalty" you vaunt? *Whither* did it itself set?—*Whither* did it tend to carry Canada?—Did it bear us *off from*, or *on towards*, those rocks from which we have just escaped shipwreck?—Make the whole of your various embassies as plain to us as Mr. Morris's is to you. Then will we bear no undue impressions against you. Till then, we will uphold the publicity of our doings, to have been less dangerous to the peace of the Canadas than the concealment of yours.

The church of England has the advantage of quiet acquiescence in the body to the mandates of

the leaders. To hear with it is to obey. But, as this obedience does not necessarily proceed from conviction, so it secures not hearty support. The dictates of the reason, or the feelings of the heart, cannot be expected warmly to second measures which they may never have cordially approved—to which they may have been directly opposed.

This is I believe the very position of that church in Canada at this moment. The mass of its members have qualms of doubt coming over them, as to the propriety of the measures pursued by it—these doubts restrain some from supporting its proceedings, place others in actual opposition to them. It is not a thing to excite wonder, if many honorable men in that communion transfer the charge "of selfish and blind violence," from our church, to the heads of their own. I think, therefore, that the praise for unanimity and energy, which Dr. Strachan bestows on us—the rebuke which he gives the members of his own church, may be well explained without attributing any extraordinary merit to the one side, or want of due regard to the interests of their sect to the other. His church, as it has felt the advantages, is now exposed to the inconveniencies of its peculiar constitution. While the character which our popular form of government impresses on us—slow to be moved to action, but vigorous when once roused, is manifesting itself on this question both in the Canadas, and in Britain, and will carry us triumphantly, over much greater obstacles, than it is in the power of the Archdeacon of Toronto to raise against us.

But to pass onward—whatever idea may be formed of the character which the different constitution of the churches, may have impressed on our respective proceedings, it is very clear that, we, of the church of Scotland, have had enough of cause to excuse us for more excitement of feeling than we have manifested.

Strongly, and deeply impressed, with a sense of the justice and equity of our claims, these claims have yet been practically denied us. At home, indeed, and with those who might be supposed best qualified to judge, and who could dispassionately judge, the reasonableness and justice of all we have demanded have been readily acceded to, and we have been promised adequate redress. But here in Canada, the case has altered, our demands have been met with neglect, have been sometimes treated with contempt, and we ourselves, because, forsooth, we dared to make them, have been occasionally exposed to a full out

pouring of official insults. We have asked for reasons; and, in opposition to the faith of treaties, and the clearest principles of equity, we have been met, by what I cannot otherwise designate, than a verbal quibble, an argument of a sort that it would seem ridiculous to bring forward in the determination of any point of importance, and which, to urge in the debate of a great national question, can only serve to prove the baseless foundation of the claims that it is intended to support. Though its fallacy has been often exposed, Dr. Strachan brings it forward again, and again gives Mr. Morris the trouble of refuting it. It runs thus.

Because the English colonies were territories belonging to England, therefore British colonies are territories belonging to England, therefore also do they belong to the English church. Or, to state the argument more briefly, because the term colonies is applicable to both English and British colonies, therefore are they both the same. This ratiocination savours somewhat of the school that furnished proofs for *any thing*, that *any one* had a mind for. Thus: "an ox has wings." "How?" "A bird has wings; a bird is an animal; but an ox is an animal, therefore &c."

We refer to authority, supported by the unbiased opinions of those, who in Britain direct the counsels of the monarchy, and of the most eminent jurists and politicians—we are seriously told to bow submissive to the authority of Mr. Hagerman!

Unfortunately, in common with my countrymen, my reason is unconvinced by the argument, I perceive not the overwhelming weight of the authority adduced. We seek for something beyond, and our eyes are met by the mysteries of the colonial government. These I might not be able, and I will not seek, to unveil; but, through the curtain which shadows them, the incessant movements of an Honorable and very Reverend personage, who was for years the main spring of Canadian government, and so conspicuously prominent, that he stands out, as it were, visibly before us, the prime agent in all that has befallen us. Once or twice too—in the House of Commons, and in his celebrated ecclesiastical chart—he was produced to open day as our adversary, and under very peculiar circumstances; and, since those days, he has repeatedly come forward, our avowed opponent. Our attention therefore has naturally fixed on him, and I am unwillingly obliged, Mr. Editor, to call the notice of all who read your pages, to the singular position in which he has stood before us—it is necessary to our full vindication from the charges that have been brought against us.

Looking on Dr. Strachan we recognise a countryman, one educated a Presbyterian, one who when years might have been supposed to have given him maturity of judgment, and afforded him time to make up his opinion, was so convinced of the excellence of our standard of faith and form of worship, that he solicited to be appointed to one of the Scotch churches in the province—to be set apart as an Apostle of Presbyterianism over the Canadas. This application having been unsuccessful, we know that he next professed a desire to be made a minister of the church of England, and was, accordingly, appointed one of her missionaries in Canada. We have also full in view all that has fallen out of this change—high rank—abundance of wealth—great political influence—an influence, that made him, in effect, the Governor of the Province for many years.

Now, far be it from me to call in question the purity of the motives that have led to this course, far from me so grossly to defame his character as a minister of the gospel, as to hold, that when he was a candidate for the ministry in the church of Scotland, his zeal had been animated by other motives than an honest conviction of the excellency of her doctrines and practice, and a fervent desire that his whole energies might be devoted to making the Canadian world as fully a partaker of these, as lay within the compass of his power. Far be it from me too—I should be equally wrong—when next he professed his desire to turn these energies to the service of the church of England, to say that the change had been wrought otherwise than by some new light, breaking in on his understanding, showing the demerits as a church of the one—the superior excellence of the other. I should slander the Canadian government along with him, were I to trace his elevation to the councils directing it, to other motives than a wish, on the one part, that the voice of uprightness and charity uttered through him, its proper organ, should temper their deliberations; on the other, a reluctant compliance to the calls of duty, dragging a faithful, but unwilling servant, from spiritual to temporal concerns.

Let all this be so. Yet must it be acknowledged there is a thing termed consistency of conduct, especially looked for and prized in a public character—still must it be granted, that he, who presents himself to the public, bearing before him the blazon of abandoning one party and embracing another, more especially if he come forward as the opponent of the party deserted, presents himself before a severe judge, apt to regard the fact as, *prima facie*, evidence against him, and—if the abstract rea-

sonings urged in defence of the truthfulness of the change, be not very clear, while the gross material considerations that may have overweighed are apparent—sure to give summary judgment against him. Now it has unfortunately happened for Dr. Strachan, when thus brought before the bar of public opinion, that the advantages he has derived from his change of principles are as apparent to all Canada, as he has made his hostility to the party that was once his own; while the nice theological convictions, doubtless, as we have seen, the real efficient cause of the whole, have never been laid before us.

On fairly considering the case then, I would ask, if there be any thing surprising, in the feelings of the body of the Scotch church, having been more moved, and in their having been excited to greater occasional warmth of expression, than if they had had another opponent? or, if it be a wonderful thing if individual members of our communion, have occasionally applied terms to the Venerable Archdeacon, which I will not repeat—if he have now and then, for such things will be, furnished subject for a declamation or a ballad, or if there has been a clapping of hands at the ballad and declamation. All this, I submit, is in the usual course of human affairs, and ought not to be put down as especial malignity in members of the church of Scotland; or to have been expected to fall out otherwise than it has done.

But I will even go a step farther, and will ask, if, constituted as society is, we would wish such things to fall out otherwise. I would ask, if there are not indeed men, who make a stalking horse of what they call their principles, ay! even of their religious principles, to lead them directly to this world's goods, and I would demand how are we to keep these in check? how are we to prevent them from making every principle be accounted a mockery—a garment to be put off or on at pleasure—but by the tear hanging over them of public opinion; the world's dread scorn or more dreaded laugh; a harsh, a hasty, but, it must be confessed, a wholesome censor. It can only indeed judge of the outward act, and not of the inward sentiment, and, therefore, there must sometimes be victims; individuals, like the venerable subject of these observations, erring not at all, or only erring from imprudence. These however must be regarded as necessary sacrifices to the public well being.

I willingly pass from a part of my subject the necessity of touching on which was imposed on me by the task I have undertaken. We believe we had endured wrongs—we strove to have them redressed. The best proof of the justice of the con-

dition, and of the propriety of the course of action adopted, is found in the rank we claimed, and the rights founded on it, having been formally admitted by the highest authority in the Empire—by the opinion of the legal advisers of the crown—by the concurrence of the committee of the house of Commons in that opinion—and by the express message of the Sovereign, placing us, in respect to rank and right in Canada, on an equal footing with the Church of England\*. We rested in confidence on this message, knowing well the principle of our monarchy, that the sovereign utters no idle word, none that is not well weighed, and on which implicit reliance may not be placed. The right having been acknowledged, we were contented to wait patiently for the redress of the wrong, in the way least inconvenient to the public interests. Thus were we patiently waiting, when this ill-omened matter of the Rectories, that has stirred up from the bottom the bitter fountains of religious jealousy over Upper Canada, was heedlessly and profligately thrown among us to disturb the peace of the Province. To take up the consideration of this measure from the right point, we must recur to the act of 1791 and the times in which it was enacted.

The period 1791 was the acme of the French revolution. Britain, like the rest of Europe, was agitated by the political convulsions of which France was then the centre, and was looking fearfully forward to the coming storm, that raged so long, and beat so fiercely against her. In seasons such as these, every thing not directly bearing on the great absorbing questions and feelings of the day, is apt to be only cursorily glanced at, and hastily decided on. At such seasons, we may well suppose our legislators did not give the possible exigencies of a future province, the calm deliberation, and careful investigation, they would have bestowed on them in more tranquil times. It is only by considering the natural effect of these circumstances that we shall be able to reconcile with the acknowledged abilities of the statesmen at the helm of affairs, two provisions of the act; the one for the establishment of a body of hereditary nobility and legislators; the other for that of a dominant church—an endowed clergy of the church of England, holding all rights profits and emoluments of their parsonages and rectories, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same

\*The authority I mean is the message of His late most gracious Majesty King William the IV. communicated to the Provincial Parliament, on the 25th Jan. 1822, by His Excellency Sir John Colborne, in which you may remember His Majesty spoke of some changes which may be carried into effect without sacring the just claims of the established churches of England and Scotland. The waste lands which have been set apart as a provision for the clergy of those venerable bodies (the said) shall be so sold as to produce no surplus revenue."

duties, as the incumbents of the parsonages or rectories in England." It may safely be asserted of both these provisions that the things for which they provide are so inconsistent with the circumstances of society and incompatible with its spirit in these regions that they never can exist.

Of the truth of this as concerns the latter the experience of the very days to which I refer might have satisfied those who had time to inquire into it, for it is in the records of history, that the attempt of Great Britain to establish a dominant church—this very church—the church of England, in her then North American colonies was one of the chief predisposing causes to their being severed from her Empire, and to the whole series of momentous events that have thence proceeded. Facts and principles crowd on me in proof of this point, but I should only tire out completely the patience of your readers, were I to set about marshalling them before them, to prove that, which I do not believe any well informed and reflecting man will think of denying.

It is however important to bear in mind, that these provisions were not positive, but only prospective and contingent. They established nothing, they only determined how certain things might be established, at some indefinitely future time, if it were then judged fit so to do. They differed in this from other provisions. Those for instance apportioning a part of the Canadian territory to the support of the protestant clergy. The things for which these provided were immediately and necessarily produced by the operation of the statute, for it positively enacts that a seventh part of all lands granted, be set a part for this purpose. On the contrary, with regard to the establishment of an order of hereditary legislators and dominant English clergy, the statute only empowers the sovereign himself to establish the one, when he may deem it expedient, and, on such a contingency also, to give being to the other, through the intervention and concurrence of the Governor and legislative council. We are therefore warranted in supposing, that though the English statesman who drew up our constitutional act, may have had a strange vision in his mental eye, of the Canada of some future day, so resembling the England of that day, that a lordly nobility, and lordly church, would there find a proper place; yet he regarded it merely as a possibility, and by no means as a certainty. And of a surety, we should be doing Mr. Pitt and his colleagues great injustice, were we to suppose it their intention, that, should there be no natural place for such nobles and clergy, one should forcibly be made

for them. To this purpose, as concerns the latter, the opinion of the then under secretary to the colonies, the Right Honorable R. W. Horton, given before the committee of the house of commons, in answer to an important question there put to him, is very pertinent. The question put was, "From the opportunities you have had of ascertaining the feelings and opinions of the people of Canada on the subject, should you not be disposed to say that the government and legislature of England should be very cautious of doing any thing which could give rise to the *slightest suspicion* that there was any intention of establishing a dominant church in that country?" The Right Honorable Gentleman after stating, that in his opinion certain clauses of the act make a provision for the support alike of the clergy of the church of England and Scotland, out of the income of the reserved lands, thus continues, "It appears to me quite conclusive, that there was no intention of necessarily establishing the church of England as a dominant church, inasmuch as the 41st clause gives a power to the local legislatures, with the consent of the crown, to alter the provisions of the act."\*

Were further proof wanted of that of which the act itself is its own proper evidence it might be found in the silence of the Scotch members. At such a moment when contention and peril were about the Empire and when so much depended on Britons from south to north feeling as a band of brothers, we may excuse them—or I shall say, we ought to commend them—if, rather than distract the procedure of government at such a crisis by entering on disquisitions on national rights, a theme so exciting to national jealousies, they preferred that some clauses in this bill should pass unquestioned though contemplating a possible inferiority of their national church in a remote colony and at a distant period. These they might then in honor and with propriety at such a moment leave for the determination of the men of coming generations. It was sufficient for them to get it admitted, as Mr. Dundas seems to have done, that in the immediate proceeds of the lands the Scotch were to share as well as the English. The case had obviously been quite different had the enactments been positively and immediately productive of inequality.

It is the scheme of a dominant church—the propriety or practicability of which was evidently problematical to the statesmen of the last age who devised it, and which the statesmen of the present age considered improper to be even hinted at, which

\* Report of the committee of the House of Commons p. 311 and 312 and Mr. Morris reply page 23.

has just been carried into actual operation. No wonder that the circumstance astonished the province—no wonder that it astonished the mass of the members of the English church—those not in the secret—no wonder that it not only astonished but grieved the Scotch church. We grieved, because we found ourselves at once embarked in a contest the issue of which, though never for a moment doubtful to us, we yet saw could only be attained through a struggle, likely to disturb the peace and injure the prosperity of both churches.

The measure was wrong on various grounds. First, in wanting that openness of procedure which both from good faith and good policy should ever in free states characterise the measures of the Governor towards the governed. No attempt should ever be made to change the condition of a free people without their knowledge; for, it cannot be done without their will.

We know for example that Britain can legally by the constitutional act at any time impose on us a body of hereditary legislators. Why do we rest secure with this legal possibility hanging over us? We do so not only because we believe she will never make the attempt, but because we believe if she ever thought it right to make it, we should have some previous notice of her intentions and opportunity to express our sentiments with regard to it. Or, were it at any time her intention so to do—setting aside the question of good faith—would it be good policy to give us the first warning of her purpose by the creation of a batch of Dukes or Counts of Toronto, Hamilton, Niagara &c? Surely no, it would only embitter the inevitable contest.

Now, had there been the least whisper about this measure of giving a real establishment to a dominant church, who does not know that nine out of ten of the population of Upper Canada would have been ready to give their voices against it? But not only was there no reason to expect such a measure, but had a suspicion of such a scheme being in agitation, crossed our minds, we must, on reflection, have instantly dismissed it, for the faith of the government was actually pledged against it at various times by publicly expressed opinions of members of the government. On this part of the subject Mr. Morris after quoting the opinion of Mr. Horton given above, continues:

“ Besides this, the speech of Mr. Horton in the House of Commons, on the Clergy Reserve sale bill, wherein he said the matter of appropriation was still left open for future consideration, led the public to believe that there was no intention on the part of Government to carry the provisions of the act into force; and this belief was again materially strengthened by the message to both houses of the Provincial Parli-

ment of the 25th January, 1832, ‘ inviting the Legislature to consider how the powers given to it by the Constitutional Act, to vary or repeal this part of its provisions can be called into exercise most advantageously for the spiritual and temporal interests of His Majesty’s faithful subjects in this Province.’—And not only the message but the bill which was submitted to the Assembly by the Attorney General immediately after, had the effect of convincing all who read it that no intention could exist of forming and endowing Rectories. One of the clauses is as follows, ‘ That all the lands heretofore appropriated within this Province for the support and maintenance of a Protestant clergy, now remaining unsold, shall be and they are hereby declared to be vested in His Majesty, His Heirs and Successors, as of his and their estate, absolutely discharged from all trusts for the benefit of a Protestant Clergy, and of and from all and every the claims and demands of such clergy, upon or in respect of the same.’ By Lord Goderich’s despatch of the 8th Nov. 1833 the same understanding is kept up, for his Lordship remarks that ‘ His Majesty has studiously abstained from the exercise of his undoubted prerogative, of founding and endowing Literary or Religious Corporations, until he should obtain the advice of the Representatives of the people for his guidance in that respect.’

The proceedings of the Legislative Council during the session of 1835, which terminated in an Address to the King, tended likewise to a confident understanding on the part of the public, that the Executive Government would not interfere with the Reserves, for in that address, which it is more than probable you approved of, is the following language:—‘ and we think it is for many reasons much to be desired, that a speedy and final decision should take place of the questions which have arisen upon the effect of the statute referred to, and that it should be plainly, certainly, and firmly established, to what specific objects the Clergy Reserves shall be permanently applied. Confiding freely in the wisdom and justice of Your Majesty and of Parliament, we earnestly hope, that without little delay as the subject may admit of such an enactment may be passed as shall not leave any room for doubt or question in regard to the objects to which the proceeds of the clergy Reserves are to be applied.’

Well may he in continuation subjoin:

“ Now, after all these proceedings, ought it to be cause of offence to you, or any other person, that the public should feel not only disappointed but indignant that the settlements of the question respecting the Reserves should have been interfered with by the Executive Council before the Imperial or Colonial Legislatures had disposed of it, and without recent positive instructions to that effect?”

The Scotch church surely had double reason to feel indignant. We had claimed redress from wrongs put on us through the instrumentality of the Episcopal church. Redress had been promised us. To make the assurance of it complete the Sovereign’s voice had been uttered in attestation as it were of its certainty. Could we believe that while we rested in loyal confidence on his words, while recalling these to our minds we were striving to forget our wrongs in the certainty of coming redress, these very words were in effect lulling us into a false security, until measures secretly proceeding were perfected that would place us in effectua-

subjugation to the church from whose preceding usurpations over us we were looking for escape.

No wonder that we felt that foul wrong had some how been put on us. No wonder that we rose in one body—we had been unworthy of enjoying the rights of men had we now sat still. We did rise—and we rose to bestir ourselves. I need not dwell on details with you, Mr. Editor, and your readers.—First the blustering and then the quailing—of the English church, I was going to say but I were doing it wrong so to speak of a party, a small party in it. Mr. Hagerman's insolence and our magnanimity—our deputation of Mr. Morris and the authority to abolish the rectories, the Archdeacon's letters and Mr. Morris's reply of right claim some attention.

The Archdeacon's letters may I think be characterised as irritating but powerless. They are the former for they are made up of irritating ingredients. Bad names, bad motives applied to his adversaries, in support of his own cause,—facts, that turn out to be no facts, reasonings that recur to those who have attended throughout to the controversy, as the ghosts of arguments, long since *done to death*.

Of the bad names, I have given some, and will not repeat them—of bad motives, the worst of motives, his page is full. I take up a number of the church at random; page 111, comes to my eye, "no assistance avails any thing unless it be at our expense," "the robbery and spoilation of our church," "to trample it in the dust." I have gone over half a column and stop in charity,—worse would meet me if I went on. For facts disproved the reader must deliberately compare his assertions and Mr. Morris's proofs—then—if he has not done so before, he will hold up his hands in astonishment. As for arguments—I would ask any one, who has attended to the subject, if a single clearer view of the controversy, or one new principle to guide him through it, has rewarded his perusal of those singular epistles.

I need not tell the readers of the Christian Examiner how well the task that devolved on Mr. Morris has been discharged. They have read the "Reply" with the attention it deserves. They have marked with what clearness the arguments of the Archdeacon are refuted, with what force his assertions are met and borne down by the weight of fact: How thoroughly, throughout, a plain tale distinctly told has served to put him down. Nor I think can it have escaped them, how well a peculiar difficulty that met Mr. Morris has been overcome. The uncontrollable zeal of the venerable dignitary, and honorable colleague, with whom

it fell to the lot of our delegate to contend, had carried him, as we have seen, through all bounds, even through the decencies, that the laws of controversial writing itself have imposed, which, however straitened an adversary may be for weapons, forbid the wanton use of a large portion of the epithets that on this occasion crowd the columns of "THE CHURCH." Whoever has tried it will acknowledge the difficulty of picking out from an untangible envelope of this sort the amount of seeming argumentation that lies within, without being fevered by the act. This is what Mr. Morris has succeeded in doing. Without the least of irritability evinced he proceeds on steadily, turning aside every thing of the sort as extraneous to the main points at issue, and not easy rightly to be handled in the relative situation of the parties, and brings back the question to the test of undeniable facts, and plain deduction. The publication of the letters has at least had one happy effect. We can without hesitation refer any one who would judge of the merits of the controversy, even the most prejudiced church of England man, to them and to the Reply without any fear of the conclusion to which he will come.

And in what a situation is his opponent thus placed. How can Dr. Strachan lie down in peace under the consciousness of having wrongfully attempted to fasten on our delegate terms the most disgraceful—under the consciousness that he has been proved to have solemnly given as weighty truths what are the reverse, and with the conviction that these proceedings are under the deliberate scrutiny of honorable men on both sides the Atlantic.

I should abuse your pages were I to fill them with matter which has already engaged the attention of your readers. I will therefore only venture to bring before them one or two of the points treated of in Mr. Morris's reply, that have not immediate connection with the course of my argument. I have said that every man in Canada, unless those in the immediate secret, was astounded at the establishment of the Rectories. So it appears was the Home Government. With regard to the measure Lord Glenelg thus addresses Sir F. B. Head:

"You are aware that your despatch of the 17th December, 1836, contained the first official intimation which ever reached me of the Rectories having been either established or endowed. The fact had been asserted in Parliament, but I was not only officially un-informed, but really ignorant that it had occurred." "I say he might well express his surprise at the report which reached the government, aware as he was, that no authority to his knowledge had been forwarded to Canada for that purpose; and little dreaming that a

matter of so much importance could engage the attention of the Colonial Council without his direct and special sanction."

Whence then proceeded the authority? On this head Mr. Morris puts the following searching queries.

1st. If the instructions sent out in 1818 are in force still, and you have said so, how did it happen that fresh ones were necessary in the reign of George the 4th, i. e. in the year 1825, for the act does not speak of a 'doublet'?"

2d. If I am right in my conjecture, that the instructions received in 1818, during the reign of His Majesty Geo. 3d, lost their power and authority at his death, and made it necessary to send a fresh 'set' in the next reign, in 1825, would not they also become powerless in 1820, when George the Fourth died?"

3d. If either or both were in force, as you triumphantly declare, tell me why it was that the Executive Council established and endowed the 57 Rectories without the aid of these old documents.

4th. If the Rectories were not established without the authority of the instructions sent out in the years 1818 and 1825, how is it that the Order in Council of the 15th January, 1836, makes no mention of them, but rests solely on the paper from Lord Ripon, which you call an admonition, for justification of the proceeding?"

5th. And lastly, if that 'admonition' was ample authority for what the council did, please inform me why it is now necessary to revert to the old instructions?"

We have looked in vain and so shall look for any thing like a satisfactory answer to these interrogatories. The whole burden of the absurd attempt clearly lies in the majority of the Executive Council.

In conclusion, I am fully convinced that the Rectories must go down. Why should they stand?—Are they to be upheld as a part of a dominant church?—a forerunner of an actual division of Canada into parishes?—a raising up unto rule over it, Rectors, Archdeacons and Bishops? and a portioning out among them of a seventh part of its territory?—Surely no one is so utterly bereft of judgment as to maintain this! What remains? If not in right of belonging to a dominant church by what right can they be held? Assuredly not as a portion of the lands allotted to the simple support of Protestantism. The apportionment of the lands in the manner that might be conceived most expedient for that purpose was, at the very time these were erected given over to the provincial legislature and could not therefore be interfered with by others. To make the matter plain, suppose that the hypothetical but otherwise exactly parallel case of an actual attempt to establish a house of Lords among us had taken place. Those making it would of course soon have found out that they had been guilty of a folly, and would have drawn back as fast as possible. But suppose that in the

first fervour of their zeal they had endowed the presumed hereditary wisdom of Canada with a portion of the Crown Reserves. The question would arise if such an endowment would be valid. On the simple grounds of right it is plain it would not; for if the office of hereditary legislator be void, then must the perquisites of the office be void too. But, to draw the parallel closer, suppose that, at the time we speak of, the disposal of the lands thus deeded away to an infant nobility, had been placed in the hands of commissioners for the purpose of apportioning them among other claimants—among some, we shall say claiming them for purposes of internal improvement, others for those of education, and, farther, that those pretending to give them to the titled personages they attempted to create, had received no valid authority so to bestow them. Must not the grant and the title in this case be done away with? would it, in such a case, avail any thing to urge in favor of the Lordships, Why seek to annul them, they do no harm? We don't want to make a Canadian like an English Lord, a real ruler. It is we assure you a name, and nothing but a name." We should answer—"If it be so—if he is to have none of the duties and responsibilities—why bestow on him the territorial rights." That is not a *vox et preterea nihil*, that has force to carry off thousands of our choicest acres. Practise not on us a sort of leger-demain which we will not tolerate."

In like manner we ask, are the Rectors real Rectors, real rulers of parishes—do they really hold all rights profits and emoluments, thereunto belonging, as fully and amply, and on the same terms and conditions, and liable to the performance of the same duties, as the incumbent of a parsonage or Rectory in England!—If you contend for this we shall know how to meet you. But it is said. "Oh no! We claim no rights of the sort, we say not that other duties fall to our share than those discharged by other christian ministers around." How then, we further ask, if you are not real Rectors, do you conceive yourselves entitled to hold the emoluments of Rectors? Some one, echoing perchance what the Archdeacon says, pretends to hold it a pithy question, "What signify 27,000 acres in Canada?" Not much we reply as to the loss sustained, but very much as to the mode in which it is sustained. It is not the actual amount of wrong inflicted, but the infliction of wrong, that should stir a freeman. When Britons forget this truth, they forget the principles for which their sires contending ennoble themselves and their posterity.

There is no reason why the Rectories should

stand; and how can they stand? They are in opposition to national rights and treaties and to the good faith of the British Government. Every one sees that they are unjust, the highest legal authorities in the empire declare them to be illegal. They have neither the support of the British government, of the Canadian community, nor I verily believe of any but a small fractional party of the church of England in Canada. They must go down.

But while I thus speak I may also declare what are the real sentiments of my heart. Widely may the church of England spread herself and long may she flourish in Canada. I have not space to tell, nor were it fit for me here to tell, all I truly think and feel on this matter. But thus I may say, as one of the great lights of the christian world she will ever claim the reverence of all true Protestants, and it is a heavy grievance to such to be obliged by the reckless ambition of any party to range themselves, in defence of their own just rights, among her opponents.

May the church of Scotland flourish too. Let no preposterous jealousies injurious to Scotland, disgraceful to England, curtail her just proportions. The days have changed from what once they were. There were days when we Scotchmen sought nothing of Englishmen. Proud of our individual nationality and of the triumphs that had purchased it we courted not the mingling of nations that has had place—we were courted to it. You of England made the advance. When you did so did you not come forward as to equals? did you not hold out the hand as if to receive a brother? Rich neither in wealth or numbers, we paused at the proffer. We pondered on the dangers of banding ourselves with so powerful a confederate. At length we grasped the extended hand. How true we have been to the pledge, the world that saw it given and accepted is our witness in its remotest bounds. Has it not seen us with you in the hour of danger? Rolls ocean in any limits where he has not heard our shout of triumph mingling with yours borne over his waves? Is there a quarter of the globe that has not seen us pressing on with you to victory over many a bloody field? Have we not marched with you over the world, with equal step to triumphs of a holier kind making barbarism and ignorance retire diffusing science and art? Have we not worthily aided you in acquiring the sway that English literature holds over the realm of mind? Surely you cannot, now after we have held such a glorious career along with you, stand forth and declare that the apprehensions, pressing on us when first you proposed the union, were indeed not

groundless. That having the power of the stronger you will abuse it. That you will not allow us to be brothers but degrade us to the rank of dependants. That if there be a region in the vast possessions of the Empire where it may be we flourish more vigorously than you, you must regard our advance with jealousy. That there not only shall the support you give your own sons be withheld from us, but we shall be harassed with disabilities, a badge of inferiority publicly fixed on us, the paid advocates of government, encouraged to heap abuse and insult on us in the Legislative Assemblies, and held by so doing to render the government good service. Least of all will you make our religion, a thing hallowed to all men—especially so to Scotsmen—the medium though which you so sorely try us. Say not that because it is the religion of Scotsmen it is not a British religion.

Never will I believe Mr. Editor that we can be permanently thus degraded. As soon would I believe that the firm earth on which we tread is a deception as that we may not securely rest on English honor and justice.

I am sir,

Your very obedient humble servant,  
JOHN RAE.

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LETTER I. ON DR. STRACHAN'S DOCTRINE OF "THE AUTHORITATIVE INTERPRETATION OF THE SCRIPTURES"

MR. EDITOR,

You have in your January number ably vindicated the Presbyterian church of Canada and her ministers from the calumnies of the Honorable and Venerable Archdeacon Strachan; and, you have rebuked that dignitary sharply, but, as most of your readers will think not undeservedly. Had you explicitly noticed the heresies contained in the address to the clergy of the Archdeaconry of York, to which you make a general allusion, even though you had not commented on them, your correspondent might have deemed the present protest in behalf of the truth uncalled for. But, he sees advanced in that address, at least one erroneous doctrine, and that of a nature so malignant, that he feels himself called on to expose it. And he will at the same time animadvert on a wrong inflicted in the same address on the memory of one of the illustrious dead.

It is believed indeed, that the mischief which might result from errors and calumnies promulgated by Dr. Strachan, will be greatly qualified by the estimate of his ecclesiastical character which is generally form-



ed in our provincial community. Yet, when he comes forth as the representative of his diocesan, and in an address to his clergy first spoken from the pulpit, and afterwards printed by him in newspapers and pamphlets, vilifies other ministers and sets forth erroneous doctrine—a protest in behalf of injured truth and charity seems to be called for, and the rather when the silence of those to whom the address was made might be construed into an approbation of all that it contained.

The Archdeacon states, in a few paragraphs, the importance "to the true interests of religion of having a well educated clergy;" and had he shewn the necessity even of high scholarship in the clergy in order to their interpreting and expounding the records of revelation, and to their understanding and illustrating the evidences of christianity and the history of the church, we might have had no controversy with him. But, when he intimates as he has explicitly done, that, learning is necessary, to the understanding of *the authoritative interpretation of the Scriptures, provided by Our Lord and his disciples*, we must tell him that he is misrepresenting the legitimate end of learning, and setting forth an error which has at least been a cover for the introduction, if it has not been the proper parent, of the grossest corruptions that have deformed christianity.

We quote the paragraph of the address in which this error is contained.—

"Had the scriptures been left entirely to themselves, without any authoritative interpretation, we may see, from the conduct of the various sects around us, who all claim even for the most wild and opposite opinions the support of Scripture, that the true doctrine never could have been discovered.

Now this dangerous confusion was most carefully guarded against by our Lord and his disciples. Our Saviour selected the Apostles to be always with him, and afterwards the Seventy.—To these men he gave authority to preach, and he provided the means of their perpetuation as a separate class. The first of this class heard the doctrine of the gospel from the mouth of the Apostles, and were carefully instructed how to teach the same to others. They were supplied with the forms of sound words in the most ample manner, and the writings composed by the Apostles and their immediate disciples are still extant.

Polycarp was instructed by the Apostles and was in the society of many who had seen the Lord.—he taught the form of sound words handed down by St. John, and which our church, at this day, teaches in all their purity, and he sealed them with his blood, as an illustrious and glorious Martyr. From the earliest period, including the Apostolic age, Creeds, Articles, and Canons were adopted in the teaching of the Church, in order to secure her members against particular errors, and render them familiar with the true Faith. And, in the present age, how are clergymen, unless competently learned, to become acquainted with the knowledge of the state and succession of the doctrine of the church, and to contend for the faith once delivered to the Saints?"

These words seem plainly to teach that there is still a class of ministers in the church of the same authority with the Apostles, being like them commissioned

depositories of the truth. Such, according to the Archdeacon are prelatial Bishops: and of course, the prelates of our day stand to the Apostles James or Peter or Paul as Zechariah or Malachi do to Samael or Moses. We do wish that the address had been somewhat more explicit touching "the authoritative interpretation" of the Scriptures—as to the signs by which the possession of this gift is demonstrated to others; for it is not surely expecting too much, that he who claims the authority of an Apostle, should perform also "the signs of an Apostle."—as to the harmony found to exist amongst all those to whom this gift is assigned; for neither can it be imagined, that the authoritative interpreters of the Scriptures should conflict with each other in their interpretations—as to the extent, to which their commission reaches; whether it is given to them to clear up all the obscurities that are found in the Bible, to limit any of its statements or supplement any of its supposed deficiencies. On all these points, the Archdeacon's charge to his clergy is silent.—His doctrine is wholly unprotestant. It may have been a tenet of the old Scottish non-jurors, from whom we believe the Archdeacon claims a descent through one of his parents, and to whom he certainly bears other affinities, but it is repudiated by the best expounders of the articles of the church of England. Indeed, when we read his remark concerning the evils resulting from the private interpretation of the Scriptures, we cannot help thinking that it must be from accidental circumstances mainly that he has not passed over to the reputedly infallible church, as her traditions and apostolical constitutions, are about as well warranted as the authoritative interpretation of the Scriptures which he claims for the prelatial order.

No one ever sought to add to revelation, who had not some sinister end in view. And, all interpreters of the divine oracles who make them plainer, or more full and explicit than they really are, do virtually add to revelation; and, whether they know it or not, are under some depraved bias. What, we feel disposed to ask Dr. Strachan, is gained to christianity, by the authoritative interpretation of the Scriptures, which he assigns to a certain class of ministers?—Have the comments of fathers, or of prelates ancient or modern, given any greater clearness or certainty to those fundamental doctrines of the Scriptures, the fall and corruption of man, the divinity of Christ, the justification of the sinner through faith in the righteousness of Christ, and sanctification through his Spirit?—This we presume will not be maintained: for it is well known, that the whole scheme of revealed truth is sadly distorted by the fathers who lived only a few centuries after the Apostles. The cardinal doctrine of justification by faith, is taught with unspeakably greater plainness and copiousness, not to say authority, in the letters of Paul contained in the New Testament, than in all the writings of St. Polycarp, or St. Barnabas, or St. Chrysostom. Alas, alas, for the church of God, if ministers had to form their judgments respecting the mind of the Holy Spirit speak

ing through Paul, or James, or John, by such writers as these. But, "an authoritative interpretation" is sought for, to uphold, not the doctrines of the Trinity or atonement—of each of these. and every kindred truth, we may say,

Non tall auxillo eget—

but, the doctrine of diocesan Episcopacy. This we believe is the amount of the obligation which the church owes to the authoritative interpretation of the Scriptures. And concede to the Archdeacon his moderate postulate, that such a gift is vested in a certain order of christian ministers, and, it will be in vain to deny that prelacy is not the only proper and apostolical regimen of the church of God. Grant him his postulate, and, we believe, that he would soon accomplish that which Archbishop Laud in his day attempted to effect, and, which some Episcopal writers in our own day seem to be aiming at,—a reconciliation of the church of England to the church of Rome. \* But we deny him the clumsy substitute for tradition, with which he would invest the prelates of his own church, as being alike contrary to the judgment of the best of her ministers, and the letter and spirit of the word of God. If he will plead for an ecclesiastical hierarchy such as that which exists in England; let him, like many candid and good men of that communion, fetch his arguments for it, from expediency, or tradition if he will; but let him not, in order to make the Bible speak in its favour, introduce a principle of interpretation, which has already in many instances, authenticated as divine, the wildest inventions of superstition and imposture, and spread darkness and uncertainty over the whole of revelation.

We confess that we have access to a few only of the writings of the English Reformers; but from such of their writings as are before us we offer a few quotations which speak on the subject of these remarks in a very different strain from that of the Honorable and Venerable Archdeacon Strachan.

The Homilies thus speak of the Scriptures:—"let us diligently search for the well of life in the books of

\* It may be necessary to inform some of your readers that there are in England at this day not a few writers of the High Church party, who are laboring vigorously not to advance the reformation of the church, which Cranmer and his colleagues had desired to do even beyond the standard to which they brought it, but to bring the reformation back many degrees: the acknowledged effect of which would be to assimilate the church of England to a great extent to "her Latin sister," as these gentlemen call the church of Rome, both in Doctrine and in ritual. "Tradition" say they "is to fix the interpretation of Scripture and even to correct and limit its declarations." How fraught with instruction is the account which James II when Duke of York gave to Bishop Burnet, of his conversion to Popery. He said that the reason of his becoming a Papist was, that he heard so much from the English divines, "of the authority of the church, and of the tradition from the Apostles, in support of Episcopacy," that he considered other traditions might be taken on the word of the Catholic church as well as Episcopacy on the word of the English, and he therefore thought it reasonable to go over to the church of Rome. Having adverted to those who may be regarded as Dr. Strachan's fellow-laborers in the church of England, it is due to truth to add that, those who are most active in expressing the unscripturalness and the popish tendency of their writings, are ministers of that church.

the Old and New Testament, and not in the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation, for in Holy Scripture is fully contained what we ought to do, and what to eschew."

Bishop Jewell, in his Treatise of the Holy Scriptures thus writes:—"But what say we of the fathers, Augustine, Ambrose, Jerome, Chrysostom, &c. What shall we think of them, or what account may we make of them? They are interpreters of the word of God; they were learned men, and learned fathers; the instruments of the mercy of God and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the church of God. Yet, may they not be compared with the word of God. We may not build upon them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord."—Here let it be remarked, nothing is said of *infallible witnesses* or *authoritative interpreters*, for the Bishop presently adds:—"Cyprian was a doctor of the church, yet he was deceived. Jerome was a doctor of the church, yet he was deceived. Augustine, he wrote a book of retractations; he acknowledged that he was deceived. God did therefore give to his church many doctors, and many learned men, who all should search the truth, and one reform another wherein they thought him deceived."

Bishop Hooper would doubtless be ranked amongst "authoritative interpreters" by our Archdeacon; but, we cannot doubt, that the soul of the good man would have recoiled at the dishonour done to the Holy Scriptures and the Spirit by whom they were inspired, in the honor intended for his order. We close these remarks with a quotation from a Treatise of his "on the authority of the word of God:—

"Seeing the church is bound unto this infallible truth, the only word of God, it is a false and usurped authority that men attribute unto the clergy, and bind the word of God, and Christ's church to the succession of Bishops, or any college of cardinals, schools, ministries or cathedral churches.

"Paul would have no man to give faith to any person or minister in the church of God, but when he preaches the word of God truly. Men may have the gift of God to understand and interpret the Scripture unto others, but, they never have authority to interpret it, otherwise than it interprets itself; which the godly mind of man by study, meditation, and comparing one place with the other may find, howbeit some more, some less, as God gives his grace. For the punishment of our sins God leaves in all men great imperfection, and such as were endowed with excellent wit and learning saw not always the truth. As it is to be seen in Basilus, Ambrose, Epiphanius, Augustine, Bernard, and others, though they stayed themselves in the knowledge of Christ, and erred not in any principal article of the faith. Yet, they did

inordinately and more than enough extol the doctrine and tradition of men, and after the death of the Apostles every doctor's time was subject unto such ceremony and man's decrees, as were neither profitable nor necessary."†

The excellency and pertinency of these quotations will, it is hoped, be an excuse with your readers for their length.

I intend in another letter to add a few remarks on another topic touched on, in the Archdeacon of York's address to his clergy.

Meanwhile

I remain,

Yours &c.

T. T.

PRESBYTER.

March, 14th 1838.

## LETTER II. ON DR. STRACHAN'S INVECTIVES AGAINST CALVIN.

MR. EDITOR,

The strictures which have been made in your Journal on the Address of the Archdeacon of York to his clergy, may teach that dignitary to be more cautious in future about meddling with the church of Scotland and her ministers. We hope too that he will study to be more guarded in his theological statements, at least when he sends forth his sermons or charges to the world, as in a former letter we have shown that on the all important subject, the interpretation of the records of revelation, his views are much more popish than protestant.

It may be supposed that, the Archdeacon penned his invectives against the ministers of the church of Scotland under the influence of passion; but, this plea, even if it could afford an apology for him, cannot be urged in mitigation of his virulence against the name and character of the illustrious Calvin: for, we find in a publication of Dr. Strachan's now six years old, the same malignant sentiment which we would now expose. In the Address to the clergy, we have the following sentence:

"This church is Episcopally constituted; a form of government which prevailed without interruption, for more than fifteen centuries. From this form of church Government, which is of divine origin, Calvin in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the christian world."

This is but the cant of a party, who we had fondly

hoped, until we heard of the Oxford divines referred to in our last letter, were almost extinct. The same sentiment in Dr. Strachan's letter "ON THE LIFE AND CHARACTER OF THE RIGHT REVEREND DR. HOBART BISHOP OF NEW YORK, NORTH AMERICA" runs thus—

"This obligation (to have a distinct order of Bishops, Priests, and Deacons,) was universally acknowledged and acted upon by the church, from the days of St. Paul, till the pride of Calvin, raising him in his own conceit above the Apostles, tempted him to question, and then overturn it."\*

We have no wish to enter into a controversy with Dr. Strachan about the external constitution of the church, since, we are not at one with him on a subject, even more important than this,—"The rule of faith." Dr. Strachan makes this to be the Bible interpreted by the church, we hold it to be the Bible itself. We may just say, however, that while we have no sympathy with the views of Dr. Strachan, but rather regard them as denunciatory of our own church, and of the principal churches of the reformation; we can respect the sentiments of those, who appeal to the same ultimate standard with ourselves—the word of God, and think they find there something more than a parochial or congregational Episcopacy as the proper polity of the church.

The learning and genius of Calvin of which so many precious memorials endure have drawn the admiration even of infidels: and who that candidly estimates the instrumentality of men in advancing the cause of divine truth in the world, will hesitate to rank Calvin in the very highest class of uninspired men? But, Calvin advocated a parochial not a diocesan Episcopacy, both from the Scriptures and the usage of the earliest and purest antiquity, and, on this account, ambitious and secular minded churchmen have been more ready to forgive any other heresy than that which they connect with his name. Not indeed that the offence which has been taken at Calvin has been always founded on the views of church government which he taught; it has in many instances originated in hostility to his views of the peculiar doctrines of the gospel. And, that in this case

\* See page 21 of the letter. In it Dr. Strachan eulogises the intolerant views of Bishop Hobart which go to unchurch all churches that do not take the same view of the offices of Bishop, Presbyter and Deacon, with the church of England. Bishop Hobart too, had been quite according to Dr. Strachan's own heart in his uncompromising opposition to Bible Societies, and other religious societies similarly constituted. Yet Dr. Strachan had the modesty to inscribe this letter to Dr. Chalmers!—a man with whom we are persuaded the Archdeacon has but few sympathies, and who, according to the theory of exclusive prelatical ordination is a mere intruder into the christian ministry! To the credit of Principal Harris of Upper Canada College be it said that in a reply to the Archdeacon's letter he repudiated in behalf of the Seekers and Wakes of the church of England, the intolerant views of Bishop Hobart and his eulogist, respecting other churches, and vindicated himself and other Episcopal Ministers for uniting with other christians in circulating the Holy Scriptures and Tracts

† It is found in Strype's Life of Whitgift, Appendix page 186 though I quote it at second hand from Toplady's Life of Zanchy, see Toplady's works vol iv page 131.

it was the truth itself, and not the interpreter that caused the offence, has been pretty clearly demonstrated by the fact, that, a certain class of Anti-Calvinist writers have attempted to set the gospels and epistles in opposition to each other; and to depreciate the authority of Paul as an inspired teacher. Bishop Horsely we believe it was, who advised his clergy to read Calvin's writings before they spoke against him, and to take care that their zeal against Calvinism was not in reality directed against christianity itself.

Since the days of Bishop Horsely we believe it has not been so common with writers of the church of England to indulge in invectives against Calvin: and it seems to us nothing short of infatuation in Dr. Strachan to come forth before his clergy and the world with taunts about the "pride of Calvin's heart,"—"a pride raising him in his own conceit above the Apostle Paul,"—and Calvin's "wicked error." Dr. Strachan has been a very bustling, and we believe a laborious man; but, we doubt whether he has read as many leaves of Calvin's works as there are volumes of them. Certainly had he bethought himself of the part which Calvin and his associates had in bringing about the reformation in England, he would not have added to the slanders which he has dealt out against the living, these slanders against the dead. We wonder what the Archdeacon thinks of Mr. Faber confessedly one of the ablest expounders of prophecy, that the church of England has produced—who, considers Calvin and his associates to be figured out, under the second of the Angels which John "saw flying through the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth."\*

The adage which bids nothing he said of the dead but what is *good* must be received with many qualifications; nothing surely but what is *true* should be said of them. And, it is because Dr. Strachan has in the publications of his referred to, done an injury to the memory of a great man, and indirectly also an injury to the cause of truth and of the Saviour, which Calvin was so honored in promoting, that we have ventured to make these strictures. We are sure, that a wiser estimate of the services which Calvin has rendered to christianity would dispose Dr. Strachan to blot the lines on which we have been commenting. And if this should happily be the case it will not be the first instance of the retraction of slanders vented from a pulpit against John Calvin, as, the readers of the Examiner may learn from the following narrative. :—

"Mr. William Barrett Fellow of Grenville and Caius College ventured to preach an Arminian sermon before the university of St. Mary's—I say ventured, for it was a bold and dangerous attempt at that time when the church of England was in her purity for any man to propagate Arminianism, and indeed Barrett him-

self paid dearly for his temerity. The university was so highly offended both at his presumption, in daring to avow his novel heterodox opinions, and for mentioning some great divines in terms of the highest rancour and disrespect; that, he was enjoined to make a public recantation in the very pulpit, from whence he had so lately vented his errors. This he did on the 5th of May following, part of his recantation runs thus :

"Lastly. I rashly uttered these words against John Calvin (a person than whom none has deserved better of the church) namely that, *he had presumed to to exalt himself against the Son of God*—in saying which, I acknowledge that I greatly injured that most learned, and truly pious man, and I do most humbly entreat that ye will all forgive this my rashness. I also threw out in a most rancorous manner some reflections against Peter Martyr, Theodore Beza, Jerome Zauehy, Francis Junius, and others of the same religion *who were the lights and ornaments of our church*, calling them by the malicious name of Calvinists and branding them with other reproachful terms.

I did wrong in assailing the reputation of these persons and in endeavoring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works, *seeing our church holds these divines in such deserved reverence.*"

The Archdeacon's reproaches against Calvin and those of Mr. Barrett have probably been drawn from some common source. For the Archdeacon's own sake we sincerely wish that he may yet see his error, whether or not he publicly confess it.

I remain yours &c.

T. T.

PRESBYTER.

March, 21st 1838.

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ADDRESS OF A COMMITTEE OF THE SYNOD OF CANADA, TO THE PRESBYTERIES OF THE CHURCH OF SCOTLAND ON THE SPIRITUAL DESTITUTION OF PRESBYTERIAN SETTLERS IN CANADA.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, deeply and painfully impressed with a sense of the destitution under which the Presbyterian population, as well as others, in that colony labor, in regard to religious instruction and ordinances, and conceiving that notwithstanding the various representations which have been transmitted to the church at home upon this subject, and the urgent appeals made for aid both to the church and the home government, the distressing case of the population under her charge in this colony is not duly apprehended and sympathised with, resolved at its last meeting to memorialize the Presbyteries of the church of Scotland, setting forth our pressing necessities, our pe-

\* Rev. xiv. 6—9.

cular claims upon her fostering care and assistance, and humbly praying that an immediate, a general and a vigorous effort be made for our relief.

We therefore in conformity with this resolution address ourselves to your Reverend body, in the anxious hope that the case of your expatriated countrymen will receive from you the attention it deserves, and in the firm belief that if it does so, it will not merely excite sympathy in your bosoms, not merely call forth the expression of that sympathy in words, but its power in vigorous efforts to procure for them those religious privileges which you yourselves so amply enjoy and know so well to value. While we witness so much zeal displayed, and such abundant resources brought into operation, in sending the gospel and the blessings of education to heathen lands, while equal zeal and equally adequate resources are displayed in establishing and maintaining home missions among the *no less* benighted multitudes to be found in the crowded and demoralized districts of our native country, we cannot believe that either the heart or the means will be found wanting, to send forth the needful, ample and continuous, supplies of the bread and water of life, after which thousands of your countrymen here, who have formerly enjoyed and valued the blessing, are hungering and thirsting, and from the want of which many souls are in danger of perishing, living in the absence of the outward means of grace, seduced to spend their money for that which is not bread, and their labor for that which profiteth not. Surely it ought to be a most powerful motive and encouragement to missionary zeal and philanthropic exertion that the people among whom he is to go forth are prepared heartily to welcome the missionary, to value his labors, to bless the hand stretched out to aid them, and, to a certain extent, to contribute to, perhaps ultimately to repay, the funds which christian liberality may furnish to assist them at the commencement of their operations.

In endeavoring to lay before you the destitution in regard to religious ordinances among us, the Synod of Canada felt that as ample a collection of facts as possible should be submitted to you, and empowered us to issue queries to the Clergy of our connection with this view. The answers to these, from the shortness of the time intervening before your period of meeting, and from the late unfortunate disturbances in this colony, are neither so numerous nor so detailed by any means as we could have wished: but still they afford materials for a picture of the spiritual state of the country as true as it is lamentable. Without farther introduction we shall allow these facts to speak for themselves.

MR. CHEYNE, of Amherstburgh, reports of the Western District, the finest perhaps in regard to climate and soil of the whole Province: That it contains no less than 4000 square miles with a population not exceeding 12000; That the number of Pro-

testant Clergy regularly officiating is 9, viz. 5 Methodist Circuit Preachers, 3 Episcopalians, and himself—the only Presbyterian minister in this vast district setting aside the Roman Catholics, about one fourth of the population he estimates to be Presbyterians—vast numbers being of no religious profession Mr. C. writes of this district that “the moral wilderness is even greater than the natural. It is lamentable to think to what an extent irreligion prevails. All respect for the Sabbath is forgotten; it is more regarded as a day of amusement than of sacred rest, to be devoted to the Lord, and spent in devotion and in attending to the things that belong to salvation. Religion is disregarded, and all religious ordinances are forgotten.” Two missionaries, he thinks, could be supported with little expense to the Mission Fund; and several congregations able to support a minister might eventually be formed—there being various Scotch settlements, each embracing a considerable population.

MR. ROSS. The extensive district allotted to Mr. Ross, to report on, consists of the townships of Dunwich, Oxford, Howard, and Aldborough, particularly under his own charge—and of Delaware, Carradoc, Adelaide, Eckfrid, Mono, Zone and Dawn. He reports of the first four townships that they consist of 350 square miles, with a population of about 2,500, of which there may be about 900 Scotch Presbyterians, and between 600 and 700 of no profession. In the townships of Delaware, Carradoc and Adelaide, there are few belonging to the church of Scotland, but in Eckfrid, Mono, Zone, and Dawn, containing perhaps 700 square miles, and with a Presbyterian population of from 2000 to 2,500, there is no minister of our church. The remark he makes upon their general religious character is, that religious ordinances are greatly needed, not greatly desired. Alas the less they are desired, the more they are needed, and surely if stirred up by the labors of faithful missionaries among them they might be brought to value, and if to value—poor as they are—to support the ministry of the word.

MR. ALLAN, Missionary, reports upon 12 townships in the London district, containing upwards of 1400 square miles, with a population of about 18,000. He states the number of religious teachers of all denominations for this vast district to be 28, but that not more than nine of these have any pretension to education, and that many of them, having themselves little knowledge on the subject of religion beyond a few of the peculiarities of their particular sect, are only instrumental in fostering wild, visionary and fanatical views among their ignorant followers. The number of those attached to the church of Scotland, he considers as scarcely exceeding 300, exclusive of Southwold, and Yarmouth. A great part of the population, being of Canadian or American origin, unite with the Methodists or belong to no religious denomination, and there are about 7000 individuals unbaptised. Melancholy as the state of religious ignorance and destitute

tion which Mr. Allan describes, is, yet he gives hopes from the experience that he has had and from the opinion of many intelligent persons, that congregations in connection with our church might eventually be formed and supported; but that in the mean time the aid of missionaries, partly at least supported by missionary funds, would for a period be required; and of these not less than nine would be necessary, adequately to occupy the stations in the Presbytery of Hamilton. What a mournful picture of a vast population, mostly abandoned to total ignorance of the things needful to salvation, or to the influence of wild and visionary delusions! What a field for missionary zeal! What an opening for our church to make herself honorably useful in the Lord's cause!

MR. GARDINER, of Fergus, in the township of Nichol, states that he is the only minister of our church in the district on which he reports, consisting of about 560 square miles. The Presbyterians he reckons to be about 1300, exclusive of American Presbyterians who may number about 180. He mentions the exertions made by the people of Woolwich, to build a church, and that perhaps, £60 or upwards might be raised towards the support of a minister. He states likewise that there is a considerable Presbyterian population in the township of Erin, poor and scattered, much requiring a missionary who could preach both in English and Gaelic, but not able to contribute more than perhaps £25.

THE GORE AND NIAGARA DISTRICTS. At Puslinch there is a large Scotch population, somewhat divided in their sentiments, but who would nevertheless welcome a minister of our church among them, and contribute a small sum to his support. From this towards the head of the lake, and extending back as far as the Grand River, and to St. Catharines, in the Niagara district, there are only Mr. Stark at Dundas and Ancaster, and Mr. Gale at Hamilton, in connection with our Synod. Here is a wide field for the labor of several missionaries, and stations where several ministers might eventually, and even speedily, be settled—as upon the Grand River, where considerable desire for the establishment of a minister of our church has been manifested, and where perhaps half of an adequate stipend might be subscribed—and likewise in Saltfleet where they have built a church—and in Binbrook, taken in connection with it, a clergyman might ere long be supported entirely, and where at present they have only occasional and very rare visits from ministers of our church.

Mr. McGill has the pastoral charge of the church at Niagara, and Mr. McIntosh has a very extensive missionary range in the district; but there are several stations in the Niagara district where much indifference and much irreligion prevails, which call loudly for the labors of missionaries, and where congregations might in the course of time be formed.

Mr. FERGUSON, reports of the district back from Esqueping, that there is a large Presbyterian population, scattered however, and that many have exerted themselves with much zeal to procure the administration of the ordinances of religion among them, but that there are many who are sunk in a sad state of spiritual darkness, and gross neglect of religious duties; that many who make profession of Christ, shew by their neglect of secret and private religious duties that they have only a name to live while they are dead—profess to know God but in works deny him. At Nassagawaga, and at the village of Norval, churches are built and the people, though able to subscribe but little for the support of a minister, might make up from £40 to £50. Even these places, however, are not supplied; and the destitution is otherwise so great that Mr. Ferguson estimates that at least nine or ten missionaries might be regularly and usefully employed in the Presbytery of Toronto. How many souls are here perishing for lack of knowledge and of the means of grace, how many of the rising generation are growing up in ignorance, infidelity, and vice! Surely the sympathy of our christian fellow countrymen will bestir them to lend their aid in removing their evils!

Mr. McKILICAN includes in his report, 18 townships surrounding Lake Suncoe, containing a population of upwards of 12000, of which the majority are Scotch. Mr. McKillican is the only minister of our church who labors in this extensive and populous district. There are Episcopal churches in three of the townships, and three Episcopal clergymen in all, one priest, several Methodist Preachers, one independent, and one Scotch seceder. In Thorah, Eldon, Orillia and Innisfail, there are Presbyterian churches, and in West Gwilliambury, there are two. Thorah, Eldon, Brock and Oro, could each furnish sufficient labor for a minister; and Medonte, Sunnidale, and Nottawasaga, could contribute considerably in conjunction with neighboring settlements to support a minister. Difficulties no doubt must be incurred at first in forming congregations even under advantageous circumstances; and foreign aid might be for some time necessary, but, with so destitute, yet so hopeful a field as that described in Mr. McKillican's report, the exertion ought surely to be made to supply it, and the temporary assistance readily afforded. Mr. McKillican says, "our appeal to our father land when our spiritual apathy and destitution are properly represented cannot, and will not, be in vain; but we have a part to perform—let not the fault be ours; the time is come when by a combined effort both here and at home, the difficulties may be overcome."

Mr. KETCHAN, in his return, embraces the district of Hastings besides the two townships of Murray and Seymour, in the Newcastle district, containing a population of upwards of 13,000. The actual Presbyterian population is not more than 900, but many, the descendants of Presbyterian parents, are included

among the large number of those who make no religious profession. The state of religion is in general, low, and indifference rapidly increasing from want of sacred ordinances. The Presbyterian population is pretty much scattered, except in Seynour, where they amount to about 340, and where perhaps £100 per annum might be subscribed. Mr. Ketchan thinks that three missionaries would suffice for the Presbytery of Kingston.

Mr. McDOWAL, states that in Fredericksburgh, Richmond, Ernesttown, and the townships in the rear of them, there is a very considerable number of Presbyterians well affected to our church, and anxious for ordinances; that there is ample scope for 8 settled ministers. At present there is only one minister of our church, and one Scotch independent, besides ministers of the Episcopalian and Methodist persuasions.

Mr. MACHAR, of Kingston, reports, in regard to the district of Frontenac, containing five townships and a population of 12,000 and upwards, that there are about 2,500 Presbyterians, with the exception of Kingston, much scattered; that a minister would be required for the townships of Portland, and Loughborough, and another for those of Pittsburgh, and Wolf Island, whose labours would be however missionary for some time, and that perhaps £50 per annum might be raised for each.

Mr. ROMANES writes, in regard to the townships of Elmsley, Kitley, Montague, and Wolfred that, besides his own stations, "there is no considerable settlement of Presbyterians which would require a settled Pastor, but one or more ministers might beneficially divide their labors among the several smaller settlements, that some support might be expected from them, but not to any adequate extent. There is, he says, "much spiritual destitution, and at the same time considerable desire for ordinances."

Mr. McISAAC, of Lochiel, states, that a great part of the population of the surrounding district have little access to religious instruction, and fears, that those who have been long deprived of the means of grace have become indifferent to them; but believes if the word were once brought to them they would afterwards seek it more earnestly than many. He thinks that the district in his own neighborhood would require three missionaries, though one, he says, would be a great blessing. Education and religious knowledge generally low.

Mr. MARR, of Chatham, Lower Canada, states, that there is around him a field for two or three missionaries. One station at Buckingham might raise £50, and another at the Augmentation of Grenville, where a Gaelic missionary is much wanted, could contribute a little.

Such are a few facts which these reports rendered have enabled us to place before you. It must at the same time be manifest how inadequately they exhibit either the general destitution of the Presbyterian and other

population of the colony, in regard to religious instruction and ordinances, or the spiritual wants of those particular districts to which they refer. The peculiar circumstances of a large proportion of the people of this colony will however, along with the utter insufficiency of the means of grace, enable you to form an idea of the condition of ignorance, and apathy, in which the rising generation especially is necessarily sunk. Having come to the country with the sole view of bettering their worldly condition, the inhabitants have too generally bestowed all their care on this one object. Many are debarred, at first of necessity, by their situation from the outward and public means of grace, and through constant toil, are tempted to put off till a more convenient season concern for their souls, and the use of the private means of instruction and of grace, and consequently, for the souls and spiritual welfare of their children; while they are removed in a great degree from the restraints of a religious society, and from observation in the solitariness of their forest abodes, sink by degrees into a state of practical infidelity, a total forgetfulness of God, and of the truth that they have immortal souls whose salvation ought to be the great end and object of their thoughts and endeavors. How grievous to think, that multitudes who have once tasted the good word of God, who have in solemn covenant dedicated themselves to him at his table, should thus fall away from the faith and sink again into the slavery of sin and Satan. Surely we do not overrate the christian benevolence of our kindred and friends whom we have left in the homes of our fathers, when we confide that they will exert themselves adequately to our necessities in affording us relief. And surely we may with no less confidence trust that among the number of the unemployed preachers of our church at home, the talents, the piety, and the zeal exist which will fit them for the work and incline them to engage in it. It is true we have only laborious exertion and small temporal remuneration, with many sacrifices to hold out to them; but if the Lord calls for laborers for his vineyard, what shall be thought of the profession of those who from fear of sacrifice draw back from the cause and turn a deaf ear to his call? We cannot estimate so low the christian principle of our young brethren in the church as to believe that even the destitution of their expatriated countrymen and their urgent calls for aid, properly represented to them, there would not be many who would press forward with ardor in the cause of christian benevolence, and count it even a privilege to be permitted to leave father and mother and sisters and brothers and houses and lands for the Lord's sake—for the salvation of perishing souls, and for ministering the motives, the hopes, the graces, and consolations of the gospel to those who in a weary and parched land are hungering and thirsting for the bread and water of life. Yet let them not overrate the hardships and difficulties. The liberality of a christian public at home, and the exertions of the religiously disposed here, will not permit them to go

forth on their labors without a measure of support; and going forth in divine strength to fight the battles of the Lord, he will provide.—“Bread shall be given unto them and their water shall be sure.” And if the excitement, I might almost say, the adventure of the mission, is not so great as in going among the heathen and the savage, yet proportionably great are the attractions, of being surrounded by countrymen and amid the wilds of nature, meeting with familiar faces and being greeted by a familiar tongue.

We would earnestly entreat that every member of the General Assembly would come forward with his public and his private influence, to make a strenuous effort for aiding our cause, by providing the needful funds and inciting preachers to the work. It would be honorable to themselves, and not ungratefully acknowledge by their destitute countrymen; and they would find an anxious and zealous endeavor on the part of our Presbyteries here, to second and render as beneficial as possible their exertions. While to preachers would every where be extended the hand of brotherly kindness, cordiality, encouragement, and assistance. The means for fully carrying this object into effect, necessarily considerable at first, would be rapidly diminished by combining the people of this country in missionary efforts, and in the formation of congregations, for the resources are not so much wanting as the means of calling them forth, and putting them in operation, and each of our Presbyteries might, were they in the field, speedily be enabled to bear the whole charge of supporting two or three missionaries within each of their boundaries.

Mr. Bryce, of Glasgow, gives some admirable hints in a letter published by him in regard to sending missionaries to this country, which you will readily estimate and avail yourselves of. He would obviate the disinclination which preachers have to the idea of leaving their kindred and country for ever, by limiting the period of their missionary labor to three years, during or after which period they might if they found a suitable field and encouragement, and were inclined to adopt this colony as the scene of their labors and their country, they might remain to cultivate and foster the growth of the word in that field, which they had prepared and sown; or having faithfully fulfilled their entrusted and responsible office during the time for which they were engaged, they might return home with honor, and meet with that encouragement and assistance in their future views from the members of the parent church there, which they who have gone forth to work the work of the Lord in distant and rude countries so well deserve. Such ought to be distinguished by testimonies of peculiar regard rather than looked down upon as they often are, as unsuccessful candidates for a field of labor at home. We feel convinced that such a plan would be productive of the happiest consequences both to the interests of religion here, and to the church at home. Remaining here, they would labor in a wide field of

usefulness, and such only would remain as were engaged heart and soul in the work; returning home, they would serve to disseminate just views of our condition and necessities, and be our warmest advocates and best friends; and trained up in the laborious exercise of the practical duties of their office, amid all variety of professions, characters and dispositions, they would be peculiarly well fitted for advancing the spiritual interests of those parishes which might be committed to their charge.—While upon this subject it will be proper to state that the preachers selected for missionary labor should not only possess piety but talents, cultivation of mind, and an engaging propriety of deportment. It is a great mistake to suppose that any sort of person who has zeal and piety, will answer in this new country. It must be remembered that emigrants however much their mode of life may in many or most instances be changed, bring hither along with them, their previous information and previous tastes; and that under the plain garb of the farmer, or within the humble walls of the rude forest log-house, may often be found the vigorous capacity, the enlightened mind, and the cultivated taste; and the minister here perhaps peculiarly requires every suitable qualification to win his way and to insure respect where artificial distinctions of rank and wealth are not often found, and not much valued.

In drawing this report to a close, one thing must especially be mentioned, that although missionaries and missionary funds are what is wanted in the mean time, yet to render permanent the fruits of these, the church at home must give us the vigorous aid of its influence to induce Government to do justice to our cause, by making some permanent and adequate provision for the support of religion in this country. We do not desire that ministers should be altogether freed from a dependance upon the free will offerings of their people; but we do maintain that to keep them respectable and make them useful, free from the temptation to flatter the vanity, and to feed the prejudices of their people—from seeking for filthy lucre and the approbation of men rather than the praise of God—they must to a certain extent be made independent of voluntary contribution for their support; and it belongs to the respectability of the parent church that she should see that those in her own communion and attached to her by every tie, should be protected from the risk of any taint or impurity of merchandise being made of the word and ordinances of God.

One other remark and we conclude. The interests, of general education depend most materially upon the existence of a regular and stated ministry. Education, at present upon a miserably defective system, and consequently at a miserably low ebb in this country, would be greatly benefited especially among the population of our own connection, by the superintendance of a well educated and influential ministry. While our native country is pouring annually such vast numbers of her people into this colony, can she be in-



different to all these objects, or will she refuse her most strenuous exertions to extend to us the same blessings and privileges by which she herself has long been so nobly distinguished? The possession of these would ourt us still faster to the happy island that gave us birth, and to which—her scenes, her people, and her hallowed institutions—we still look back across the wide Atlantic with an inextinguishable regard. We trust that this appeal to the reverend Presbyteries of our parent church will not be in vain;—that it will be loudly and affectionately responded to by every member of their several flocks.

M. Y. STARK, Convener of Committee.

Hamilton, 8th March, 1838.

*N. B. The Committee having received only one return from Lower Canada—and a considerable majority of the ministers in Upper Canada, having also failed to communicate any information respecting the districts assigned them—the foregoing report embraces but a small portion of the bounds of the Synod—and presents only a faint and imperfect sketch of the religious destitution which prevails over the length and breadth of the land.*

#### NOTE BY THE EDITOR OF THE EXAMINER.

It is on several accounts matter of profound regret that so many ministers and sessions have failed to return answers to the queries circulated by the Moderator of Synod in November last. In this negligence there is a very palpable dereliction of duty. Can ministers and elders forget that submission and obedience which are due to ecclesiastical authority? Did they not, at their ordination deliberately and conscientiously assent and subscribe to the 8th question of the formula. "Do you promise that you will subject yourself to the several judicatories of this church?" This question every minister and elder must have solemnly answered in the affirmative, and they are therefore bound to render due obedience. But from forgetfulness of this obligation, more than one half of the ministers have disregarded the injunction of the Synod, and have failed year after year to send in their annual returns, and have even neglected to answer that special inquiry which the Moderator of last Synod was ordered to make. We are firmly persuaded that the temporal interests of our church in Canada have suffered irretrievable detriment from this continued neglect. In consequence of it the Synod, or its commission, have never been able to furnish to the Government, or the General Assembly, any thing beyond a most meagre statement of the number and spiritual destitution of the adherents of the Presbyterian church. We have reason to know that the Blue Book made up by the Colonial Government and

sent home for the information of the ministers of the Crown, contained ample statistical accounts of the Episcopal church in this country, while of the Presbyterian church it contained scarcely any information at all. We are surely much to blame for this. The erroneous and partial statements of ecclesiastical affairs in this country set forth in a late number of Blackwood's magazine, and the misrepresentation made by Mr. Pakington in the House of Commons in a late debate on Canadian affairs, should arouse us from our supineness and negligence. This latter gentleman affirmed "that in Upper Canada the number of the Episcopalians is more than one third of the population—that in Lower Canada it is above one half of the British residents—that there are above 200,000 members of the English church scattered over that great country." It is not necessary to say to the Canadian public that these statements must be dreadfully exaggerated. It is probable, however, they are believed in England. Indeed we cannot free ourselves from the suspicion that the information sent from this country by interested parties, may have been the basis of these statements. We have heard of a Rector in Upper Canada whose congregation seldom exceeds twenty persons, who in his own fancy claims a parish of several townships, and is in the habit of estimating his parishioners at several thousands! And if Mr. Pakington procured his statements from a few such persons as fond of hyperbole, he might perhaps venture on the assertion, that "more than one third of the population in Upper Canada are Episcopalians." Waiving, however, all remark on this matter for the present, we can sincerely declare, that we have no wish to diminish their actual numbers, even by one individual; although we wish to stand on our guard against every exaggeration of them which the political churchman may make for his secular ends. We have merely alluded to these things in passing to stir up those ministers who have not reported to the Moderator, to do so without delay. They owe this to themselves, to the church of which they are members, to the unborn generations. If many of those ministers who have not sent in their answers to the Moderator's queries have such statements to make as are contained in the following letter received too late to be adverted to in the preceding address, it would be rendered more evident that the presbyterian population in Canada is not so insignificant a portion of the community as some of our enemies endeavour to represent it. The Rev. Duncan McMillan of Caledon, thus writes to the Moderator:—

CALEDON, APRIL 12th, 1838.

DEAR SIR,

I regret that my answer to the queries contained in your circular of November last, has been so long withheld. Among other causes that led to this delay, I would only mention the inconvenient extent of the district assigned me which contains seven or eight townships, and extends over a surface of upwards of 100 miles, in length, and my great distance from the Post Office, the nearest being 20 miles from my place of residence.

The result of my enquiries is as follows:

Caledon contains a population of 1500 souls of whom 750 belong to our church, 250 may belong to other Presbyterian bodies, the remainder divide among the Baptists, Methodists, and the Roman Catholics.

I do not know what the whole population of Erin is, but I have reason to believe the Presbyterians number at least 450 they all belong to our church.

There are in the upper part of Chinguacousy say 350 Presbyterians.

The population of Mono is 800 of whom about 500 are Presbyterians, of these 150 are in connection with our church the rest are Episcopalians and Roman Catholics.

The Presbyterians of Mulmer number about 150, Nottawasaga and Sunnidale contain 311 Scotch Presbyterians.

I am informed that there are 100 or upwards of Presbyterians in St Vincent.

The only part of the district above described that enjoys in any measure religious ordinances or have any access to them, is that which comprises the townships of Caledon, and Mono. A minister in connection with the United Synod has been lately settled in Mono, and besides myself three others labor more or less in Caledon viz. a Baptist who stately preaches to a few of that communion, and a methodist and Roman Catholic who occasionally visit the township. All the rest of the section of the country, together with several adjoining townships, is utterly destitute of the means of religious instruction.

In regard to the character of the people as to religious knowledge, ordinances, and duties, various shades of difference may be expected; but such of them as have access to the public ordinances of the gospel are easily distinguished from the generality of the others for freedom from flagrant vices as well as for orderly and blameless conduct. Among these drunkenness, Sabbath-breaking, and similar vices, are more rare, and I have reason to believe that they are more exemplary in their families.

According to the above statement it appears that the aggregate Presbyterian population of the district to which my attention has been directed is, 2861, in the different townships above named, the Presbyterians are generally settled in close neighborhoods; but they are nevertheless, too few that can join in any one place, as well as too poor, to be able for a long time to come without help from some other source to support a gospel ministry; so much so that though many of them have expressed the strongest desire to enjoy gospel ordinances their knowledge of their own weakness in these respects has hindered them from making any effort to get ministers settled among them. In respect to the number of missionaries that would be required to labor, within the bounds of this Presbytery, I have no doubt that others of the brethren more able than I am to form a correct judgment in the case, have given you their opinions. I would state as my opinion that three at least would be required to do any justice to our missionary field.

I am

Dear sir,

Yours Truly,

DUNCAN McMILLAN.

The Rev. A. Gale, Hamilton.

We subjoin a copy of the moderator's circular card.

estly requesting immediate attention to it on the part of those concerned.

REVEREND SIR,

The Presbytery of Hamilton having been appointed by the Synod, to prepare and transmit to the Synods of the church of Scot and, a memorial, representing the wants of this colony—especially of the Presbyterian population thereof—in regard to religious instruction and ordinances—have directed me to call your attention to the following queries, and to request that you will furnish them with full and accurate information on the various subjects of inquiry suggested by them.

These queries proceed on the supposition that you will assign to yourself a defined district (a certain number of townships, for instance) within your Presbytery to which your report will refer; and it is expected that the brethren of each Presbytery will by mutual understanding, so arrange the subdivision, as that no part of their bounds shall be omitted.

With regard to those parts of your district which fall least within the sphere of your personal observation, I am instructed to suggest that satisfactory information may be obtained by application to intelligent persons resident therein.

The Presbytery direct me to request that your Report be forwarded to me (post paid) on or before the first day of January next.

1. What is the extent and population of the district which your report embraces?
2. What is the number of religious Teachers stably laboring within it, and to what denominations do they belong?
3. Are the people in general connected with one or other of the religious denominations, receiving the ordinances and supporting the ministry in that connection, and what proportion of them have no such connection?
4. What is the character of the people, as to religious knowledge, or ordinances and duties?
5. What is the number of Presbyterians in the district you describe, and are they settled in close neighborhood, or otherwise?
6. What access have they to religious instruction and ordinances, and what desires have they manifested in this respect?
7. Is there any settlement of Presbyterians in the district you describe, so numerous as to require a settled Pastor, and what provision might be expected from the people for the support of one?
8. How many missionaries would be required to supply, in a satisfactory manner, the wants of the scattered Presbyterian population in your Presbytery—supposing that a district of moderate bounds were assigned to each Missionary?

N. B.—Besides the statements which these queries may call forth, it is requested that you will include in your report, any other information that may assist the Presbytery in giving a distinct account of the religious condition of the country.

ALEXANDER GALE, P. C.

Hamilton, 31st Oct. 1837.

## TO THE EDITOR.

DEAR SIR,

If consistent with the plan of your miscellany, I would offer a few thoughts on the subject of education which, I have no doubt you will agree with me in thinking, has never yet, in this province, met with that general attention, which its importance merits. While, for a few years past, great exertions have been made, in almost every part of Europe, and in the United States of America, scarcely any thing has been done here, to improve the state of our common schools. The first improvement necessary is a more liberal support. The miserable pittance which the teachers at present receive, presents no inducement, but to the lame and the lazy; and, though we have many respectable men in the province, filling the humble but useful situation of teachers, they are encouraged more by the hope of better times, than any present remuneration they receive for their labors.

I have lately read Mr. Cousin's report on the Prussian system of education, Duncombe's reports, Simpson's Philosophy of education, Chambers's educational course, Stow's Training system, and Taylor's District School, all of which I would recommend to the consideration of such as have these works within their reach. They throw much light upon the subject, and show that vast improvements are yet to be made, in this important science. Simpson, indeed, wishes to exclude religion as the basis of all useful education, which is entirely wrong. The experience of the last half century clearly proves, that education without religion is a curse to mankind, rather than a blessing. The happy effects of the wise and judicious conduct of the church of Scotland, in making religion an essential part of the parochial system of education, were long, and still are visible, in the intelligence, industry, morality and religion of a large proportion of her sons. It is only since this system was relaxed, and religion began to be neglected, in the schools of our native land, that the enemy has been more particularly successful in sowing tares among the wheat. But though I differ from Simpson on this subject, yet, in other respects, his work deserves attention, and may be read with advantage.

The monitorial system of Bell and Lancaster, the infant system commenced by Owen, at the Lanark cotton mills, and improved by Wilderspin and others—and the Intellectual system of Sheriff Wood of Edinburgh, have all contributed something to the better understanding of this interesting science. But of all the improvements lately introduced into the system of education, none, I think, is so important, or so likely to benefit the rising generation, as the Training system, lately introduced into Scotland, by the Glasgow Educational Society. The Normal school, lately established by this Society, under the superintendance of Mr. McCrie, their rector, is now in full operation. Many teachers trained and instructed, according to

this system, have already been sent out from the seminary. Indeed the call for qualified teachers after the advantages of the system had become apparent, was so great that the society, in less than a year, is not able to supply half the demand. Much higher salaries are consequently offered for teachers, from the Normal Seminary, by those who are anxious to obtain them. The death of the late rector, Mr. McCrie, who had been at much pains and expense, to qualify himself for the difficult task he had to perform, is a serious loss to the institution. He had been employed, for about two years, before he took charge of the institution travelling on the continent of Europe, at the expense of the Society, I believe, and making himself intimately acquainted with the Prussian system, as well as with the various improvements lately introduced into France and Germany. After his return, and while arrangements were making for the establishment of the Seminary, he delivered a number of lectures in Glasgow, tending much to disseminate correct and useful information, on the subject of education. Though his death, so soon after the institution had been brought into full and successful operation, was felt as a serious loss, yet it is a comfort to know, that he has left behind him several of his pupils, fully qualified to take his place; so that there will be no interruption to the progress of the good work.

When the Rev. Dr. Lang left Scotland, last summer, for New South Wales and Van Dieman's Land, he not only took out with him a number of ministers, but about as many teachers, properly instructed in the training system, at the Glasgow Normal Seminary. They are probably already arrived at their destination; so that, in these distant colonies, the training system will be in operation, before one half of our population knew, that there is such a thing in existence. The deep interest taken in this excellent mode of education, in our native land, may be learned from the following extract from a Scotch paper:—

"THE GLASGOW EDUCATIONAL SOCIETY are receiving orders, to a greater extent than they can at present supply, for TRAINED TEACHERS, of different grades and qualifications, from various parts of the United Kingdom; but more especially young gentlemen of good talent, extensive acquirements, and decided piety. The emoluments offered, for these latter, vary from £80 to £150 a year. Appointments are generally made after the parties spend a certain portion of time in the seminary, and prove themselves capable of adopting the complete TRAINING SYSTEM, physical, intellectual, and moral. A period of at least six months is necessary to acquire the system, and the several professional branches of instruction."

The training system is simply an advance upon the plan adopted in infant schools; and when Mr. Owen stumbled upon this system, at first merely by accident, he little suspected what important consequences would arise from his discovery. The proper education of the mind, is the object to be gained. This has hitherto been far too much neglected. To tell youth what

the summit of human happiness, and to teach them those things which lead to the possession of that blessing, are the proper duties of teachers. But are even half our teachers qualified to do this? I fear not. Many of them know not that education means anything more than a capacity to read, write and cipher. The object of education is the increase of human happiness, and these are only *some* of the means, by which this is to be acquired.

I have long waited, session after session, in the hope that the Legislature of this Province would do something decisive, extensive, and worthy of the subject; but hitherto in vain. Every candidate for Legislative honors promises freely, *upon the hustings*, if he be elected, to support education and the improvement of the roads. But how are these promises kept? No sooner do they reach the capital than other—and *to them*, far more interesting subjects—engage their attention. To remedy the evil, at a small expense, I would propose the following plan. Let all who take an interest in the improvement of education talk to one another, and especially to their representatives in the provincial parliament, and try to persuade them, at their next session, not only to make a more liberal provision for the support of common schools, but also for sending home an active young man, a teacher of one of our district schools, to Glasgow, to learn the training system. On his return, let all the other district teachers find substitutes for six months, till they learn the system from him; afterwards let all the district schools be considered Normal schools, at which all the teachers of common schools should be required to attend, at least three months, before their appointment by the Board of Education.

But all this would not have the desired effect, unless some interest in favor of education, were excited among the people generally. In order to this, I would recommend that ten or more copies of Taylor's District School, and of Stow's training system, for each inhabited township in the province, should be purchased at the public expense, and placed in charge of suitable persons, to be lent out for a limited time, to all who are inclined to read them. This would tend to arouse our population from mental apathy, show them what education really is, and the importance of having it so conducted, as to lead our youth to form moral and religious *habits*. The time in which we live abounds with religious *instruction*, but moral and religious *training* has been sadly neglected. Hence it is, that thousands among us *know* what is right, yet *do* what is wrong. The training system is admirably fitted to remedy this evil; and were it generally adopted, we might reasonably expect soon after an immense accession to human happiness. It is founded upon the scripture precept, "Train up a child in the way he should go, and when he is old, he will not depart from it." In proportion to the neglect of this, human misery will be found to prevail; in proportion to its observance, will the happiness of the human family be increased.

Another means of extending the blessings of education, especially in the higher branches, and at a very trifling expense, would be the establishing of a circulating school in every district, upon the plan of the Gaelic schools in Scotland. The teacher might remain at each station, a month at a time, teaching the outlines of Grammar, Composition, Geography, Natural History, Astronomy, Natural Philosophy &c. branches not taught in common schools. In the afternoon, or evening, he might deliver a plain, and popular lecture on one or other of these sciences, accompanied with a few simple experiments. This would be attended by many who had been otherwise employed during the day. Teachers of common schools, in particular, should be enjoined to attend, and thus become better qualified for the discharge of their duty. By these means, the inhabitants of the most remote townships would have education brought home to their doors; and no doubt, all who have any taste or desire for improvement, would avail themselves of the opportunity thus afforded them.

Let not the expense of this plan be an obstacle in the way. The cost would be a mere trifle compared with the benefits that would follow. Give the people sound instruction in religion, morals, science, and politics; and you may rest assured that industry, contentment, and general happiness will be the result. Governments, as well as individuals, are sometimes penny wise and pound foolish. Had from one to two thousand pounds a year, for the last ten years, been expended in the way I have proposed, the leaders, in the late unnatural rebellion, could not have found a hundred followers in the whole province. What a trifle would even a liberal provision for education be, compared with the military expenses of the last four months. By the simple means I have recommended, the King of Prussia has enlightened and elevated his subjects—made them industrious and happy—and, though his rule is still in some degree despotic, there is not a people in Europe so united and attached to their government as the Prussians are—and all through a wise and liberal system of education.

I remain,

Yours Truly,

WILLIAM BELL.

Perth, 24th March, 1838.

#### REMARKS ON THE SYNOD LIBRARY.

MR. EDITOR,

When the commission of the Synod met in January last, it was amidst the alarms of war: and this circumstance occasioned the deferring of the consideration of many subjects. Amongst other business which was not then entered on, was that which relates to the Synod Library. The Commission, it is conceived, would, had they at all taken up this subject, have passed a vote of thanks to

the Rev. Dr. Burns of Paisley, for the liberal donation of Books which he himself has sent, and for the promptness, with which, he acted on some hints thrown out I believe, Mr. Editor, in your journal, in originating contributions for a Library for the church here.—If his eye see these lines, he may perhaps be satisfied with the explanation here given for the want of any formal acknowledgment hitherto from the church for his benefaction. And, it is fondly hoped that the use which may be made of the Books already received, and especially the exertions that may be called forth to obtain a large addition to these Books will prove to him that his liberality has been well bestowed.

The commission would probably also have instructed the brethren now in Great Britain, to use their best exertions towards procuring donations of Books for the Library. And, of these lines meet the eye of any such, they may be reminded of the duty of pleading our cause with Booksellers, and Book collectors clerical and laical; and of visiting the dusky *regions* of Edinburgh, and Glasgow, so rich in Literary treasures, to adventure some purchases on our behalf.

We all admit, that a theological college for the training of ministers is indispensable towards the efficiency of our church in these Provinces. and, we are pretty well agreed too, I believe in thinking, that, such an institution ought to be commenced without delay. Now a Library is an indispensable appendage to such an institution: and, while the collecting of it, may be immediately begun, immediate advantages result from it. There are many Books not ordinarily found in a minister's Library to which he yet occasionally desires to have access. He is sometimes led to explore the doctrine and external form and condition of the church in different periods and he wishes to discover these not in the narrations of historians only, but also in the writings of the men of those times; and so, to acquaint himself with the external relations of the church, he covets access to the writings of the annalists and memoir writers of the period which he is studying. as in the interpretation of scripture, he may often sigh for access to the fountains of criticism from which Lexicographers and Translators themselves have drawn. Now, it is really an object for a minister to know where an apparatus for enabling him to solve controverted matters of history, or of interpretation is to be found; and, it is a still higher object for him to have access to such an apparatus. So that, in the present destitution of public Libraries in these provinces, it would be a boon to the ministers even in the remotest extremes of the colony—such as Quebec, and Amherstburg, to have a well furnished theological Library established in some central place, such a Library should contain chiefly those works which from their scarcity or great price are found in the Libraries of few ministers. To this class, belong such Books as the following:

The early Greek and Latin Fathers. The works of the Reformers. Histories, Memoirs, and Biographies, that illustrate the Reformation. The Acts of the General Assembly from the Reformation into the present time. The Edinburgh Christian Instructor from its commencement. And the principal commentaries and bodies of divinity of the Dutch and German theological schools. But it is unnecessary to swell this index of *Books desired*. Donations of any kind at present are not likely to be slighted: and, while private individuals amongst ourselves are invited to exercise liberality in this way, Presbyteries are respectfully recommended to take the subject into consideration, to devise such measures as they may deem most conducive for furthering through the establishment of one or more Libraries the literature of the church. From the minutes of the Library committee printed on the cover of the Examiner, it will be seen, that the Rev. W. T. LEACH of TORONTO is INTERIM LIBRARIAN, and that he is empowered to receive donations for the Library and to announce the same through the Examiner.

Allow me, Mr. Editor, to make one other suggestion on this subject. Dr. Burns, it is well known, has been honorably distinguished amongst the ministers of the church of Scotland, for his zeal in planting the church in these cis-atlantic regions, and we may say of him in truth, that he has been the earliest, most laborious, and most constant friend of our church. His services in the Saviour's cause, will we trust have an enduring memorial, apart from any efforts of ours to commemorate them. Yet, it is respectfully suggested to the brethren, whether it might not be a proper mark of our esteem for his services, to give his name to the Library which we are about to found, or rather, which he has already founded for us. The name of Archbishop Leighton, dear to all the lovers of Evangelical Truth, is yet more especially remembered in the Presbytery of Dunblane in Scotland, from the Library they possess—it having been bequeathed by him, to the clergy of what had once been his diocese: and, methinks, the Presbyterian church of Canada has very powerful reasons for remembering with gratitude the name of Robert Burns of Paisley, apart from the consideration of the hundred volumes of Books which he has sent to the Synod as the nucleus of a Library—so that, it would be no improper, nor perhaps to him, unwelcome expression of our gratitude, if we should call our Synod, or College Library, as it may be, THE BURNS LIBRARY.

I remain,

Yours &c.

A MEMBER OF THE COMMISSION,

S.

March, 28th 1838.

## MISCELLANIES.

**FOLLY MORE EXPENSIVE THAN VIRTUE.**—"The duties paid on tobacco in Great Britain and Ireland for 1829, were stated to be *two millions eight hundred and fifty nine thousand pounds*. Add to this the cost of production, the expenses of freight, the profits of the manufacture, wholesale merchant, and retailer, and the whole will amount to an annual sum, which, in the course of fourscore years, would almost pay off the national debt. And all this is of course paid by the consumer. The proportion of duty for Scotland in 1629 was £273,000. Suppose £400,000 paid for the article by the consumers, which is probably too low a calculation, and that there are a thousand parishes being a few more than the actual number; this gives £400 as the average for each parish. Such is the annual sum paid for an article of luxury, the using of which arises from a mere idle habit, and which cannot be shewn to be beneficial in any shape whatever"—*Chamber's Edinburgh Journal*.

This sum expended on the gratification of a filthy and disgusting habit is perhaps greater than the whole amount that is expended—both from public and private benefactions—in promoting education and religion in a country distinguished for both. It sounds somewhat strange that Scotland should expend more annually on tobacco and snuff—than in maintaining her churches and schools! Could this sum, by an improvement in the practical wisdom and piety of the people, be set free from its present abominable misapplication, and be devoted to the support of those benevolent objects in which our parent church is engaged—parochial education, and church extension, and foreign missions would advance at a rate to which history furnishes no parallel. But judging from experience, we tremble lest the appetite which feeds on the noxious weed shall continue to triumph over those higher principles which should lead the christian to promote the intelligence and conversion of the world! "Oh—what a riddle of absurdity is man."—Ed. Ex.

**PUNISHMENT FOR DRUNKARDS.**—The extent to which the debasing sin of drunkenness has obtained in this city (Glasgow), especially for the last six months, has been a subject of serious reflection with our authorities, and with every well disposed citizen. It is absolutely shocking to witness the mass of people who are carried to the Police Office, in the last stage of intoxication, on a Saturday night, and during the Sunday morning and forenoon. Indeed, to such a disgraceful extent has it gone, that it has been seriously proposed by the visiting Commissioners of Police (the officers not being able to overtake the job), that a caravan, something like one of Wombwell's we suppose, should be got to scour the streets, and pop in, and carry to the office, all those who should be deemed properly qualified by the *Conducteur*. It must be confessed this would create a sensation at the Cross about 12 o'clock on a Saturday night. We think we hear the machine coming heavily along High-Street, drawn

by eight horses at least, and see the half-seas-over fellows scampering in all directions, and darting down closes like rabbits into their burrows. George Cruickshank could make a capital caricature of the thing, but we daresay that is all that could be made of it.—We beg, however, to suggest a revival of the good old system, which we advocated some years ago, and which was carried into operation with the most marked benefit to the morality of the city. Let the heads of all and sundry who are taken to the office drunk be *shaved!* Well do we remember the effects produced by this *unique* punishment; and how astonished were those who had been "dressed" the preceding night, when they appeared before the Magistrate in the morning. Their hand wandered over their smooth pates—in some instances they could not be convinced of their own identity—they imagined the bar officer had brought forward the wrong man; and upon the whole, so well did the system work, that it was a perfect rarity to see a shaved man brought back to the office a second time. Indeed, so alarmed did the habitual tipplers become from the new method, that one incorrigible of the squad always carried a wig in his pocket, in anticipation of finding himself *docked* some morning. Nothing but shaving can now effectually check the evil.—*Herald*.

**MORTALITY IN FRANCE.**—From 1827 to 1835 inclusive, it is estimated that 46,283 accidental deaths have occurred, 17,524 suicides, and 413 executions for capital offences. The yearly average number of suicides is shown to be 1947. In 1827 the number was 1542, and in 1835 it was 2235. In Paris alone, from 1831 to 1836, there were 1333 suicides, of which 649 were men, and 484 women; and the most usual means resorted to for self-destruction, it appears, has been suffocation by the vapour of charcoal, with both sexes; and the number of persons who thus deprived themselves of life in the period mentioned is 524. The deaths among the French galley-slaves during the 20 years from 1816 to 1837, amounted to 9320, of which 9157 were natural in the hospitals; and in that period only six suicides took place; 25 were put to death while in a state of revolt; 88 in pursuance of their sentence; 30 died suddenly in their apartments; 63 at work, and 2 were murdered. The number of deaths in proportion to the population, appears to vary extremely among them. The minimum was 24 in a thousand in 1816, 63 in a thousand in 1833, and 58 in a thousand in 1835. The proportion of deaths is much greater in the central prisons of France, varying, from 1827 to 1835, from 9 to 6 in a hundred. The greatest mortality appears to prevail at Rochefort, the average number of deaths being for some time 148 in a thousand. In 1835 the proportion had decreased to 74 in a thousand. Amongst the galley-slaves of L'Orient the number was only 32 in a thousand.

**THE RELIGIOUS NEWSPAPERS IN LONDON.**—The following statement, founded on the Stamp returns, shows that the *Watchman*, the Wesleyan Journal, in point of circulation, maintains its position at the head of the religious press of the metropolis:—

	No. of Stamps charged.	Average of each Publication.
<i>Watchman</i> , Weekly,	£2,000.....	3,153
<i>Christian Advocate</i> , do.	24,525.....	943
<i>Record</i> , Twice a-Week,	152,600.....	2,924
<i>Patriot</i> , Ditto,	124,500.....	2,394

Average excess of the *Watchman* over the *Record* (Church,) 219,—over the *Patriot* (Dissent, and Voluntary,) 759,—and over the *Christian Advocate* (do. do.) 2,210, each publication.

Of the whole body of scientific and literary men in England, Scotland and Ireland, the names of only twenty-six are to be found on the pension list. In science, there are no more than six, viz., Sir David Brewster, £297; Dr. Dalton, £300; Ivory, £300; Faraday, £300; Sir James South, £300; and Mrs. Somerville, £300. In literature, ten, viz., the poet Campbell, £184; Dr. Jamieson, £100; Millingen, £100; Southey, £455; James Montgomery, £150; Sharon Turner, £200; Tom Moore, £300; Banim, £150; Sir William Ouseley, £100; Miss Mitford, £100, and the widow and descendants of Paley (eight persons) £200, or £25 each. The total sum bestowed upon the literature and science of Great Britain and Ireland is therefore about £4,000, in a pension list of £132,554, or less than one-thirtieth of the whole!!

## CABINET OF SCIENCE.

**GEOLOGY.**—The superficies of our planet is calculated to contain about one hundred and ninety millions of square miles; but could we be raised to a sufficient height above the earth, so as to have its whole enlightened hemisphere for our horizon, we might perceive as it revolved under our feet, how small a portion is fitted for the habitation of man. More than three fifths of the earth's surface are covered by the ocean; and if from the remaining part we deduct the space occupied by polar ice and eternal snow, by sandy deserts, sterile mountains, marshes, rivers and lakes, the habitable portion will scarcely exceed one fifth of the whole of the globe. Nor have we reason to believe that at any former period, the dominion of man over the earth was more extensive than at present. The remaining four fifths of our globe, though untenanted by mankind, are for the most part abundantly stocked with animated beings, that exult in the pleasure of existence, independent of human control, and no way subservient to our necessities or caprice. Such is and has been for several thousand years the actual condition of our planet; hence we may feel less reluctance in admitting the prolonged ages or days of creation, when numerous tribes of the lower orders of aquatic animals lived and flourished, and left their remains imbedded in the strata that compose the outer crust of our planet.

The ocean has been an important agent in effecting vast changes on the surface of our globe. The average depth of the sea has been differently estimated, according to Laplace this depth cannot be less than ten miles, to account for the height of the tides by the laws of gravitation. No admeasurement by soundings has exceeded the depth of one mile and a quarter.—*Bakewell.*

**ORIGIN OF BOGS.**—The origin of many bogs, from the decay of ancient forests, is strikingly illustrated by the fact that the roots of successive generations of trees have been found rooting upon each other. A beautiful instance of a succession of forests upon the same spot occurs near Portmore, in the county of Antrim. The superficial stratum of bog timber in this district consists of oak, often of very great dimensions; beneath them we find another stratum of timber, consisting almost entirely of the trunks of fir trees. In the parliamentary reports concerning the bogs of Ireland, there is an account of a bog in which there is a succession of three layers of roots of firs,

proving that three forests have flourished in succession on the same spot. In Westmeath, according to Archdeacon Vignolles, three layers of trees are to be found, alternating with as many beds of peat, from three to five feet in thickness. The trees in each layer appear to have arrived at maturity, and could not have been co-existent. These trees are of enormous size, and many of them bear the marks of fire. It may appear strange to some how fir-trees should be able to support themselves on the unstable surface of a bog, but at present there are many thriving plantations of fir-trees in such situations in several parts of the country.—*Dublin University Magazine.*

**SOLIDITY OF SNOW—SUFFERING FROM THIRST.**—It must appear strange to readers ignorant of the Polar regions, to hear that the people suffer more from thirst, when travelling, than from all the other inconveniences united. By us, at home, where the snow can never be very cold, where it can therefore be easily melted by the ordinary heat of the body, and where it can even be eaten as a substitute for water, the very different temperature of the same substance in that country is easily overlooked, as many persons are even ignorant of this fact. No great inconvenience can occur as to this matter, where its heat is rarely much below the freezing point, and scarcely ever falls as low as twenty degrees. It is a very different thing, when perhaps the highest temperature of the snow, during the winter months, is at Zero, and when it often falls to minus fifty or more, or to eighty degrees below the point at which we should attempt to thaw or eat it in England. Were it not so had a conductor as it is, we could, in this country, no more take it into the mouth, or hold it in the hands, than if it was so much red hot iron: but from that cause this consequence at least does not follow. The effect, nevertheless, which it does produce is that of increasing, instead of removing, the thirst which it is endeavoured to quench; so that the natives prefer enduring the utmost extremity of feeling, rather than attempt to remove it by the eating of snow.

**CHARCOAL, DIAMOND, AND LOAF SUGAR.**—The charcoal of commerce contains salts and other impurities; the purest is that sold under the denomination of lamp-black.—Chemically considered the diamond is pure carbon. The identity of these substances, so apparently dissimilar, is proved by a variety of experiments. By combustion in oxygen gas, it forms the same gas (carbonic acid) as carbon. The oxygen may be separated from this by igniting potassium in and the carbon is liberated. Whether the diamond or common charcoal have been employed in the formation of carbonic acid, the residual carbon, after the decomposition of the gas by potassium, is black and opaque. Mr. Hemming (in a late lecture) said that the incredulity of those who consider it impossible that the diamond was only a purer kind of charcoal might, perhaps, be shaken, if he could prove by an experiment that a substance almost as dissimilar in appearance to charcoal, namely, loaf sugar, was really little besides charcoal. A piece of fine white loaf sugar was then dissolved in water, and on adding sulphuric acid to it, the whole mass became instantaneously an opaque black solid substance, which was charcoal.

## CABINET OF THEOLOGY.

THE EVIDENCE FROM MIRACLES AND PROPHECY.  
ITS NECESSITY AND NATURE.

We must admit also that the great laws of the material universe are so uniform in their operations as that if any marked suspension takes place—if in the midst of their even and regular career they are suddenly stopped, and a power greater than their own interposes to control them, that power is God's—and if the man in whose favour such interpositions are granted, claims to be commissioned to reveal the will of God to man, and such interpositions is brought upon the laws of nature in such connection with his revelation as to evince that claim, it is the testimony of God—it is the great seal of Heaven stamped upon his commission—it discloses the omnipotence of God, sanctioning his claim to inspiration.

A voice from heaven would not answer the purpose. If a man were to inform the world that he had heard a voice from heaven, how few would believe him! How much room would there be for skepticism and ridicule! You heard a voice, did you? You heard a voice, saying, "I am God, and such is my will," &c.? But how do you know it was the voice of God? Other invisible spirits may speak, possibly, and claim to be God. How do you know but it may have been they who spoke? A bright angelic visitant, with sparkling eyes, and glittering wings, and glowing tongue, would not suffice, without the proper signature of God to his own mission. For who can tell whether he was truly an angel of light, or Satan transformed? Our faith would not rest on God, but on the angel; and whether he came from heaven or not, would rest on his own testimony, not on the testimony of God. Suppose a man should present himself to me and say, "Sir I perceive you are in great darkness, and I am sent to teach you the way to God." I would reply, "Sir, I am much obliged to you, but what evidence have you to show that heaven has sent you? I am much in the dark, and need teaching, but I want to know who my teacher is, and whence he derives his commission to teach." He says, "I can perform a thousand wonderful feats, whose manner of operation you cannot explain." "True, but they contain no evidence of superhuman power—I know that you know how you do them, though I cannot tell the manner, and I see no reason to think them above the cunning, craftiness and dexterity of man. They are all sleight of hand. They are none of them works which none but God can do. They are lying wonders, and give me no confidence in your authority." "Well, I can perform things superhuman, and show you wonders which no mortals can perform." It may be so; and yet these wonders may not surpass the power of created agents; for heaven and hell are full of mighty spirits; and how am I to know that your aid is not from the father of lies to deceive me? Can you govern the laws of nature at your bidding—can you command or stop the showers of heaven—can you send pestilence and drive away diseases—can you raise the dead—can you stop the sun? These are the seal of Heaven. Show me this seal on your commission, and I will believe you are sent of God, and are authorised to teach his will.

I know that if he can do all this, he must come from God. If he can stop the sun in his course—if he can produce rain for ten days at a given hour—if his

power be to shake the pillars of heaven, I ask no more. I am certain this is God. No man, nor devil, nor angel, can do that. I know that God is with him, and have confidence that his mission is authentic.

But such are the evidences upon which we rely to substantiate the Bible as the word of God's revelation for our guidance, for time and eternity. And this evidence is contained in the miracles and prophecies connected with that book.

A miracle is such a control of the laws of nature, as none but God, who made the world, can accomplish. And in such relations to a revelation as give it the divine attestation.

And prophecy is such a record, in the revelation of future events—such and so many as no finite mind could foresee or conjecture.—*Beecher.*

THE JUDGMENT.—When the first day of judgment happened—that of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbors of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new-born heir, the priest of the family, and the honor of the kindred—all dying or dead, drenched in water and the Divine vengeance; and then they had no place to flee unto—no man cared for their souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same fire, and be involved in the same cloud, in which shall be thunderings and terrors infinite; every man's fear shall be increased by his neighbors' shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances, and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death-dressed up in all the images of sorrow, round about him, is not supported in his spirit by the variety of his sorrow: and at doomsday, when the terrors are universal, besides that it is itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects: and that shriek must needs be terrible, when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes.—*Jeremy Taylor.*



## POETRY.

## GRAVES.

BY GEORGE MENZIES, NIAGARA.

Go to the graves, and ask of them,  
How notelessly have fled  
The days so full of life to thee,  
O'er their forgotten dead!

And when thy chequered earthly years  
Have run their mystic race,  
As hushed will be the foot of time,  
Alove thy dwelling place.

Go—if thy spirit fain would learn  
The blessedness of prayer—  
Go to the graves at even-tide,  
And breathe thy vespers there.

O! tread not idly on the spot  
Where dreamless sleepers be—  
The voiceless dust beneath thy feet,  
Once waked and wept like thee.

Each relic there, howe'er minute,  
And hid from mortal ken,  
Is pregnant with a germ of life,  
That will not die again.

The grave is *sacred*—for the dust  
Within its dark abode,  
Renascent, yet shall walk in all  
The glorious light of God!

The grave is *holy*—know ye not,  
That He who came to save  
The dying from the power of death,  
Once slumbered in the grave?

To Him who owned that earthly grave,  
The victory was given—  
And hopes are clustering round it now,  
That link the soul with heaven.

## SCOTTISH MISSIONARY MELODY.

BY THE SAME.

We are verily guilty concerning our brother.—Gen. xlii 21.  
There is darkness abroad o'er yon beautiful land—  
The darkness of Mind—the free spirit is cramped;  
And lo! on the brow of the *Christian* a brand  
Of rudeness more vile than the red man's is stamped.  
Why is it that Mind in that glorious clime,  
Should spring into life but to sicken and wither?  
Ate we travellers to Zion—then ours is the crime—  
“We are verily guilty concerning our brother.”

We are lighted away to the home of our rest,  
In the bright land of promise by Bethlehem's Star;  
But to those in the deep forest wilds of the West,  
The rays of its glory beam faintly afar.  
There are Scotsmen in exile, and with them they bear  
Home memories that sorrow and time may not  
smother;

But the Sabbaths of Scotland, alas! are not there—  
“We are verily guilty concerning our brother.”

Away, then, away—the sad struggle is past;  
O'er the sleepless Atlantic our vessel is bound;  
And the bread that we now on the deep waters cast,  
Perchance after many long days may be found.  
We have come; but a guerdon more holy than fame,  
Hath lured us through anguish and jeopardsy hither  
And yet there is room—let the loiterers exclaim,  
“We are verily guilty concerning our brother.”

\*Upper Canada.

THOUGH HE SLAY ME, YET WILL I TRUST IN HIM.—JOB.

How easy it is to register a vow!  
How easy too the willing knee to bow,  
And *say* a prayer with soul-deceiving art,  
And mock our Maker with an absent heart.  
O! keep my heart by thine almighty power.  
Great God of grace, in every passing hour;  
And let thy Spirit all my thoughts sustain—  
For surely thou wilt not be sought in vain.  
O! let my trust unshaken stand in thee,  
And in thy strength my every purpose be:  
What time my heart, deceived from thee would stray,  
Then look on Christ, and turn thy wrath away.  
When frantic ire and strife around me rage,  
And deadly war men with their brethren wage;  
When passions fierce disturb the social frame,  
And wicked men profane thy holy name;  
Make plain my path—my heart inclining still,  
To read thy providence, and do thy will:  
Or if perchance death's shafts about me speed,  
A present help be Thou in time of need.  
Let not presumption turn me from the way  
Of truth and grace, O Lord! I humbly pray;  
But if thy holy cause my frailties blot,  
Then in thine anger, Lord, rebuke me not.

Brockville.

FABIAN.

## NOTICE TO CORRESPONDENTS.

The Editor regrets that he has been under the necessity of omitting the “Practical Sermon” for the present month, for want of room. We offer our apology to “A Layman of the Scottish Church,” for delaying so long the publication of his “*Remarks on the Legislative Incorporation of the Church.*” They will appear in our next. We think it proper, however, to state that we entirely dissent from some of his opinions; and our hope is, that the insertion of his paper may lead to a profitable discussion of the subject treated of in reference to Canada. B. R. “*On the Influence of Example,*” and several other Communications not yet noticed, will receive due attention.