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THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

FOR

JANUARY—DECEMBER 1838.

VOL. II.



NIAGARA, U. C. PUBLISHED BY W. D. MILLER, GENERAL AGENT, Queen Street.

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THE CANADIAN
CHRISTIAN EXAMINER,

AND

PRESBYTERIAN REVIEW.

NUMBER 1.

JANUARY, 1838

VOLUME 2.

RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

ADDRESS

Of the Commission of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, to the Members of that Church.

BELoved BRETHREN,

We, the Commission of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, seeking with watchful anxiety the blameless deportment and spiritual safety of those whose eternal interests we are appointed to study and promote, deem it proper, in these times of trouble and danger, to admonish you in a more formal manner, of the necessity of your exemplifying the duties of your Christian profession. It concerns us at all times to know that you adorn the doctrine of your Redeemer, more especially at present, when it is so urgently required that you manifest your love of peace and love of order, your restraint of every violent and unworthy passion, and your confidence in the gracious providence of God. We, therefore, beseech you that ye walk worthy of the vocation wherewith ye are called, and that you cause your light to shine before men, by showing forth your sobriety of judgment, and

peaceableness of disposition,—your regard to the high example and the precepts of your Lord, in your forbearance, your long-suffering, your charity and your mercy.

We trust, dear brethren, that you are sufficiently acquainted with the Word of God to know that none of our religious duties is more distinctly taught, and more strongly enforced, than is the duty of obedience to Rulers. We are commanded to fear God and honor the King, and meddle not with them that are given to change, to give honor to whom honor is due, and tribute to whom tribute is due. Submit yourselves, says the Apostle, to every ordinance of man, for the Lord's sake: Thou shalt not speak evil of the Rulers of the people. Nor will the many and pointed declarations on this matter appear of small value to those who think aught of the blessing of Civil Government to the well being of mankind. Appreciate, then, the blessings which you enjoy; continue to give your support to the Government, and beware of the arts of wicked and designing men, that would lead you to abandon both.

We have reason to know that few, if any, of those attached to our communion have had any part in the

Rebellion which has lately been excited against the Government of the country, and it is not, therefore, because any apprehension is entertained of any number, however small, being seduced from their obedience to the laws, under which we enjoy so many blessings, that we bring to your recollection with what spirit a Christian should meet the trial to which a distracted state of society subjects him.

A threatening tempest has passed over the land and still lingers on its borders; God has given us intimation of his power to punish us, and has chastised us gently according to his mercy: he has told us of his displeasure, though his goodness has triumphed over his just anger. Our great unthankfulness for his bounties—our extreme devotedness to the cares and advantages of the life which now is—our proneness to disunion and our self-sufficiency—our contempt of the privileges we enjoy—our feverish anxiety concerning political affairs—our general unconcern respecting things of Religion—the common dishonor of His name, and disregard of His laws and worship—are these not sins which called for his chastisement?—We that have sowed the wind, have we not provoked him to leave us to reap the whirlwind? Let us acknowledge it; let us bow ourselves before the Throne of His Grace and implore His pardon; let us lament the meanness of our endeavors for the advancement of his glory, the reproach which our indifference has cast upon his early and everlasting mercy; let us seek his face while he may be found, lest, as a people, we should find him terrible in his judgments, and have reason to exclaim, God hath utterly forsaken us. At the same time, we may mingle rejoicing with our trembling;—we have reason to rejoice that while God hath testified his anger by as many of his judgments as have been abroad in the midst of us, he has signally shown forth his willingness to remember mercy.—His providence delivered us when we were unconscious of danger and almost defenceless. He brought destruction to our gates, and then sent it away that we might behold in our deliverance the manifest working of his hand. That the eye of His providence has not been over us—that the arm of His power has not been extended for our protection, they only can say who believe that there is no knowledge in the Most High. That His interposition, hitherto so conspicuous, was not designed for our good, was not the effect of His great loving kindness—be the sin of such a thought far away from a disciple of Jesus. Let us maintain our cheerful confidence in Him “who sitteth between the cherubim, be the earth never so unquiet—

who is the King over all, be the people never so impatient.” Had not the Lord been on our side, well may we say, our feet had been caught in the snare of our enemies; but His Spirit unseen infatuated their counsels, and forestalled their expectations. While His warning voice still resounds in the land, let us remember that there is forgiveness with Him, that He may be feared; let us offer up our praises and our thanksgiving with gratitude and joy.

When we recollect that during the turbulence of a few weeks past, many crimes of the darkest character have been perpetrated in almost every part of the country, when we contemplate our privileges and our sins as a people, and reflect upon the low state of religion and morality, seeing that in plain violation of the laws of God many of the strongest bonds of human society have been broken asunder, when we consider how intemperance and violence, and a contempt for the simplicity of manners and fervent piety for which our fathers were distinguished, are daily gaining ground, how the liberty which we enjoy is in danger of degenerating into mere licentiousness—these things being considered, the necessity of a general reformation in order to the continuance of the favor and protection of Heaven, must be too manifest to every one, must make appear to every good man who would avert the anger of God, the additional obligation that lies upon him, to give his principles as a disciple of Christ their full exemplification, to study to keep himself unspotted from the impurity of the times, to be peaceable in spirit, and at peace to live as far as the discharge of his public and private duties will suffer him, to shew clemency and mercy when the strongest temptations are offered to satisfy the cravings of a revengeful spirit, and humbling himself before God, to make it the matter of his fervent prayer, that the calamities of war may depart from us forever, and the land in which we dwell become, under the gracious providence of God, as a pleasant field which the Lord hath blessed.

None, dear brethren, know better than you that the Ministers of the Church to which you belong, have uniformly eschewed political partizanship. It has ever been their endeavour faithfully to teach those grand truths, which, while they make the soul wise unto salvation, never fail, when clearly understood, to lead men to appreciate the great blessings of order and security, and at the same time faithfully to discharge every duty which they owe to their Rulers. And we are happy in thinking that the demonstrations which thousands of you have given and are still giving of your attach-

ment to Constitutional principles, is a decisive proof of your loyalty, good sense and sound moral feeling.—Notwithstanding our persuasion that you will ever manifest these high qualities of the Christian Citizen, it is well known to you that there are not a few, who, seduced by wicked and designing men, or incited by their own malignant passions, cherish the deepest hostility against the Government of the country and the Constitution under which we live. We, therefore, caution you, dear brethren, to beware of the influence of such persons; beware of abandoning the known and certain good which you now enjoy; beware of resigning certain and substantial good for the visionary theories and fallacious hopes held out by unprincipled men. In the proper sense of the word, every *honest* man will be a reformer of abuses; but be assured of it, these men seek not to reform but to destroy; yea, to destroy all that is valuable in our sacred Institutions. They have never appealed to reason but to the worst passions of our nature, and now, as if the Constitution made no provision for the correction of evils, they have appealed to arms, an act which nothing short of the grossest outrage against the essential principles of the Constitution, and that manifested in acts of open tyranny, can in any sense warrant. But who that is not blinded with ignorance or passion will aver, that such has taken place in Upper Canada?

Let us, as families and congregations, offer up our special supplications to the Most High; let us go to a Throne of Grace, and while we earnestly beseech the God of Justice to interpose his power to save us from the wrath of man, and prevent the effusion of human blood, be sincere in the confession of our own sins, and seek to feel deeply our own unworthiness in His sight; for we may know assuredly that he who has his peace made with God, and can in strong faith call Him Father, is the best prepared for firmly supporting what is right, or calmly bearing such trials as may be laid upon him.

In name and by appointment of the Commission,

ALEX. GALE,

Moderator.

Toronto, January, 1838.

LETTER ON CANADIAN MISSIONS FROM.

J. D. BRYCE ESQ.

Toronto, 13th November, 1837.

TO THE EDITOR,

My Dear Sir,

During my visit to this country I have paid some attention to the state of the Church, and I grieve to think that neither her present condition nor future prospects are what could be wished. I see her ministers for the most part, very inadequately supported, and numerous Townships without any spiritual provision at all. Connected as I am with the Colonial Society I desire to be of use through that body, and as I propose writing to Glasgow, I should wish first to compare my ideas with yours, and to receive the benefit of any information or suggestion it may be in your power to afford.

It has often been urged at home, and I myself used to urge it, that the people here are earnestly solicitous of spiritual instruction, and from the best motives, but in this I fear there has been a mistake. That there is a prevailing desire for religious ordinances there is no doubt; but to suppose that this arises from a due appreciation of gospel blessings is to suppose the people already Christians. It is to regard the different settlements as so many spiritual churches wanting Pastors, whereas the people are in a state of alienation from God and need to be converted. I speak, you will perceive, of the country generally—of course there are many truly pious persons scattered abroad, who thirst after the ordinances of divine worship, but these are comparatively very few; the inhabitants generally, are I fear, as I have described them. Their wish for a ministry therefore, must have its origin in very inferior motives, and it is not difficult to imagine what these are. Conscience must have a religion of some sort, and those who have witnessed the decencies of the christian Sabbath at home, cannot feel at ease without something of the same kind here. That their children should be growing up unbaptized, they feel to be awful, and that they themselves should be without a church and a minister, they cannot help regarding as an open estrangement from God. From this state they seek deliverance, and when ordinances are obtained they are prone to rest in them as a mere form. That this is to a very great extent the case, is proved by many of the settlements which have taken place. A minister comes out at the urgent desire of the people, but what does he find? He meets with a people who speedily become lukewarm—who make feeble efforts to redeem the pledge given for his support, and who in many cases, treat him coldly and resent his fidelity. Persons fit for the Eldership he can rarely obtain, and in the issue, he is discouraged, while the people complain that they are burdened. Let me again say that I speak generally—of course there are exceptions.

How then, it may be asked, are churches to be formed? And what is to be done to meet the wants of the country? In answer to the first question, as a church must consist of spiritual persons, and people, by nature, are not spiritual, a minister must come abroad, not to a church already formed, but to form one. In every new quarter, whatever may be the ability of the people to support a minister, his work should be that of a Missionary, and he should come to Canada with much the same feelings that he would visit the South Seas. I cannot help thinking that there has been a great mistake in our procedure in this respect. In planting a church we have looked more to the temporal circumstances of the people, than to their religious characters, and hence our want of success. But on a foundation so sandy what could be expected? Henceforth let us send out missionaries, and let us wait a manifest blessing on their labour, before we plant churches.

The next enquiry is with regard to laborers. How are they to be obtained? And from whence are we to derive funds for their support? Without a College in the Province, our missionaries must necessarily be had at home. But in Scotland young men are backward to declare in favour of missionary enterprise abroad. They are deterred by the idea that he who enters upon it, devotes himself to perpetual exile from his native land and all its dear associations. And another reason may be mentioned as operating to a great extent with many. They know not whether the sphere abroad is one for which they are suited, and whilst they would willingly try the field, they shrink from the stigma which a return from it would fix on them, should they, on a trial, find themselves better fitted for labour at home. These reasons I am persuaded weigh powerfully with many, and could they be obviated, the difficulty of finding missionaries would be greatly diminished. And why should things remain on this footing? Is there any good reason why the church of Scotland should require of her sons who go abroad, that they should expatriate themselves for ever? On the contrary would it not be better to point them to her Colonies as a field of training for Pastoral usefulness at home? The utility of home missions in training for the ministry is admitted, and why should not missionary work abroad serve the same purpose? Four or five years passed by a young man as a foreign missionary, would be of important benefit afterwards, both to the church and to himself; and were the church to characterise it as an honorable commencement of the ministerial career, I have no doubt that many would begin their course as foreign missionaries. Let the young Licentiates then, come out on the perfect understanding that their work here is preparatory to parish usefulness at home. Let them neither look for a settlement here, nor accept of one when offered; at least, not until they have made out their missionary term in the country. Then, let them accept if they see fit, and that many of them would see fit to remain. I have no doubt. The settlements then

made would, we might hope, be of the right kind. Then the missionary would indeed have a call from a church in the true sense, and one of peculiar interest to him, he having been, under God, the instrument of forming it. He would have office bearers of the right kind, and he would know what the people could afford for his support. Disappointment would thus be prevented. And of those missionaries who should return to Scotland we might expect that every one would feel a lively interest in the scene of his early labours. He would often speak of Canada, and with an intimate knowledge of its condition, he would stimulate the young men around him to do as he himself had done. With a number of such Ministers at home, the wants of the Colony would be made familiar to our parishes—to our Licentiates—and to our General Assembly. At present, Canada is little better than a terra incognita to the people in Scotland. Every minister who comes out, is absorbed by the Province, and none returns to tell the tale of her destitution; and yet how clamant is her case! With a population already of 400,000 souls, and which will probably be trebled in twenty years, her call for religious instruction is most urgent. The circumstances of her population too, increase the urgency of her claim. Her people, are, for the most part, a poor people. Thinly scattered over an immense geographical surface, they live amidst the solitude of the forest and the distances which separate them from each other, are aggravated by roads, of the worst description. Their case is truly a sad, I had almost said, a hopeless one. Yet they are not only of one common kind as men, but they are our fellow countrymen, and have therefore a peculiar claim upon our sympathies and our exertions. And as for our church at home, would she not be rewarded by devoting her sons to such a field? Would she not be greatly benefited by the ministers she might receive back from it? With such men in her councils, missionary enterprise would no longer be an ideal speculation: on the contrary it would be an affair of practice and experience. These men, speaking of what they know, and testifying of what they had seen, would speak, not uncertainly, but with practical wisdom, and while enabled to instruct her in her duty to her children abroad, they would at the same time afford her the benefit of an enlarged experience in promoting her plans of usefulness at home.

With respect to funds, I may remark that a moderate sum of money, applied with a wise economy, would not only go a great way, in the first instance, but would serve as seed to produce more. Sojourning as the missionary would do, with those among whom it was his lot to labor, his maintenance would cost him little and a hundred pounds might suffice for all his expenditure. The missionary life, it is to be remembered, is one of self denial, and having food and raiment, a true servant of his master will be content. The status of a minister is a different affair, and I do not speak of it at present. He, besides, is at charge for house rent, servants and table, of all which the missionary is free.

To make the labors of the missionary efficient, his sphere of operation ought to be of very moderate dimensions. Two, or at most three, adjoining townships would be quite enough, and I would have him entirely independent of pecuniary support from the people of his charge. By this means he would feel perfectly at liberty in his intercourse with them, and he could all the more readily urge it upon them to contribute of their substance for the cause of Christ, seeing that he himself was not to benefit thereby in any degree. Such collections would go into a common fund, and be employed to furnish the gospel to other desolate settlers. From every such missionary sphere it is surely not unreasonable to hope that £100 pounds might be contributed annually, and thus £1000 from Scotland would reproduce a similar sum here, and the first sum of one thousand pounds, now become two, would again double itself, and might so go on enlarging. But might we not expect that Scotland would furnish an annual "augmentation of stipend?" Beginning with a £1000, we may hope that as the work extended the interest would increase, and when at length some of our missionaries should return to parishes at home, we might reasonably look for a much larger supply of both men and money as a consequence of their personal statements. At first sight, it may be thought injurious to the interests of Canada, thus to sanction the return of her missionaries; but I am persuaded it would operate in a manner quite the reverse, and I am satisfied that the Province would receive a much larger number of permanent ministers by thus inviting missionaries over on trial. This plan, while it hinders none who would come at present, opens a door to many who will not come otherwise—and the probability is that for every one who should return to Scotland, you would receive two in consequence of his representations. Have the kindness to write to me early and tell me what you think of all this, and pray state your views fully.

Believe me yours very truly,

J. D. BRYCE.

P. S. As the above observations have been confined to the *introduction* of religious knowledge into the destitute settlements of Canada, permit me here to remark the importance of having the ministry when settled, properly supported. A minister, in order to his full influence in society, ought to have a respectable income, and in this country speaking generally, not less than £200 a year. In some cases he should have more, while in a few, less might suffice.

ADDRESS

Delivered by the Reverend Henry Esson, at Montreal, on occasion of the Funeral of the late Lieutenant Weir, on Friday, the 8th December, 1837.

MY CHRISTIAN BROTHERN,

In the contemplation of the melancholy and afflicting event which has this dayspread a general and deep gloom over the whole community, it is impossible not to feel how utterly inadequate are any feeble words of mine to express the emotions which penetrate and oppress our souls.

A brave, generous and amiable young soldier has fallen a martyr to his country—has fallen by an untimely and tragical death. But yesterday, as it were, we beheld our now lamented brother in all the fulness of life, of health, of hope, looking forward, in the natural buoyancy of youthful spirit, to a length-

► The particulars of the death of this lamented young officer are thus related by Lieut. F. J. Griffin, of the 32d—the same regiment in which Lieut. Weir had served:—

"Lieut. Weir was sent by land, from Montreal to Sorel, at day-light on the morning of 22d Nov., with despatches for the officer commanding at that post, directing him to have the two companies of the 68th Regiment, under his command, in readiness to meet a force which was to be sent from Montreal by steamboat, at two, p.m. on the 22d, under the command of Colonel Gore, to arrest some individuals at St. Charles. The roads were so bad, that Lieut. Weir, who travelled in a caleche, did not arrive at Sorel until half an hour after Colonel Gore had arrived from Montreal, and marched off with his whole force to St. Charles, via St. Denis. Finding this to be the case, Lieut. Weir hired a fresh caleche at Sorel, with a driver named La Valec, (whose deposition has since been received), and started to join the troops. There are two parallel roads to St. Denis, which converge four miles from St. Ours. By mistake, Lieut. Weir took the lower road, (the troops having marched by the upper), thus he passed beyond the troops on their line of march, without seeing them, and arrived at St. Denis, about seven, a.m. His expression of surprise at not seeing any soldiers on his arrival at the village was, I was told, the first intimation Dr. Nelson had, that any were on their march in that direction. Preparations were then made to oppose their entrance into the village of St. Denis, (where, in fact, no opposition had been expected),—the result is known. Lieut. Weir was made a prisoner, and closely pinioned. When the attack was commenced, he was ordered under a guard, consisting of Captain Jalbert, two men named Migneault, one named Lecour, and a driver, a lad, named Gustin, in Dr. Nelson's waggon, to be taken to St. Charles.—On arriving opposite Madame Nyott's house, in the outskirts of the village, the bonds with which Lieut. Weir was fastened became so painful, and his hands so much swollen therefrom, that he insisted, as much as lay in his power, on their being loosened. This irritated his brutal guardians, and he jumped out of the waggon and sought refuge under it; he was then shot twice with pistols, which took effect in his back and groin, and stabbed with a sabre through the wheels of the waggon in various parts of the body; he was then dragged from beneath the waggon, by the straps which confined his arms, and finally butchered."

ened career of future honor and felicity. The warm pulse of life beat full and strong in every vein—the swell of ambition, the elastic spring of hope, the glowing ardour, the joyous sensibility, the quickening energy of life, which animated his heart and nerved his sinews, gave no omen, no presage of coming fate. Our lamented brother was cut off in the prime and vigour of his life, while he rejoiced in his youth, and his heart cherished, and well it might, as much as any living heart may now cherish, the fond, the flattering hope of enjoying as large a measure of life and happiness as falls to the lot of mortality. But a mysterious Providence, “whose thoughts are not our thoughts, whose ways are not our ways—that God “whose path is in the great waters, and his footsteps are not known”—had otherwise determined in the decrees of his inscrutable wisdom. We now, alas! mourn over his early grave, and behold with agonised hearts another example, another signally impressive example, of the vanity of earthly hopes, and the instability of all sublunary enjoyments. But let us not indulge dark and desponding views, inconsistent with those pious sentiments which it becomes us to cherish towards the great disposer of events, whose footsteps we cannot, in our present state, clearly trace, for “we now see but in part—we know but in part—we see darkly, and as through a glass.” We have many consolations, brethren, to calm the violence and to mitigate the bitterness of our sorrow. This brave and generous young officer fell in the discharge of his duty—employed in an important mission, he died in the execution of his trust—he died, as a brave man would wish to die, in his country’s cause. His grave is the bed of honor—his dust is sacred—his memory is embalmed in our hearts—his name is enrolled in the list of the brave—the devoted sons of Britain, whose humblest graves are like shrines or altars where their country will never cease to offer the tribute of grateful tears. This land, this city more especially owes a deep debt of gratitude to the deceased, and to the other brave men, who have turned the battle from our gates, redeeming us at the price of their own blood—at the peril of their own lives—from the most threatening dangers; to whose promptly exerted energies we are indebted for the vigorous and, as I trust, mortal blow which has already been struck against one of the foulest, most wanton and unnatural rebellions which the annals of the world record.

I trust in God that we shall not have to pay in future another sacrifice so costly as that which we are now deploring. I trust that our hearts are not doomed again to be so severely wounded; and as it has been the will of God, in his inscrutable wisdom, that this cruel stroke should not be spared to us, we would at least humbly pray, that such precious blood as has in this instance been vilely and barbarously shed by ruffian hands, may not again be drained. “Cursed be their anger, for it was fierce, and their wrath, for it was cruel.”

If it can avail to soothe the anguish of his surviving friends and relatives, that the universal sympathy—the universal esteem, affection and gratitude of the

whole community are this day pouring forth their warmest effusions in honor of the lamented dead—if a whole city, a whole land, mourning over his bier, and sympathising with their bereavement—can afford any solace or relief to the bitterness of their woe, this consolation, I need not say, is most fully accorded them, in that unexampled flood of mourners which, like a spring tide, has this day overflowed our streets, and poured its living billows after his hearse to this common mansion of the dead. He never dies prematurely who has lived well, who has won in life the good report of all who knew him. And when those who have been “lovely and pleasant in their lives” are divided from us by death—if they have gone down to an honored grave, like him whom we all mourn this day—whose death has been glorious, as his life was unblemished—it would ill become us to mourn as those who have no consolation. There is much in the contemplation of such a death that calms and subdues our sorrow, while it purifies and elevates the soul, so that, to adopt the beautiful language of inspiration, “by the sadness of the countenance the heart is made better.”

Life in itself is not a blessing, apart from the duties to which it calls us, and the high end for which it has been given by its Divine Author, the Father of our spirits. It becomes us, both as men and as Christians, to be ready at all times cheerfully to offer up our lives when duty demands the sacrifice, for this is to resign them at the call of the God who gave them.

We should feel that death, in such circumstances, is a privilege, and not an evil; we should feel that ‘tis at once glory and happiness to die in the cause of duty, in the service of our country—for this is the call of heaven; and dying thus at our post is glory, is virtue, in the sight both of God and man. Even the heathens, who had attained no clear views of immortality, and whose faith and virtue wanted the support of those strong motives and animating hopes which have happily been so fully vouchsafed to us through a divine revelation—yet even they deemed it “a sweet, a glorious thing to die for their country.”

“Dulce et decorum est pro patria mori.”

It would ill become us then, Christians, to be behind them in this exalted greatness and generosity of soul. Permit me to add, my fellow-countrymen, my brother Britons, that we should ill deserve our unparalleled national privileges, if we did not duly prize them; and assuredly we do not prize them according to their worth, if we feel not in our inmost soul that life itself is a cheap price for blessings so manifold and precious as those which a favoring Providence has conferred upon our country, and which are the common inheritance of all her children—blessings conferred upon us not for ourselves only, not for our exclusive or selfish good, but for the benefit of the human race. Yes, Brethren, the blessings and privileges which we enjoy ought not to be viewed merely as *our* birthright and patrimony—they are a sacred deposit or trust committed to our custody and guardianship by heaven, for the behoof of all mankind. And shall we not, with

all our heart and soul and strength, guard and vindicate the sacred deposit? Oh shame, oh woe is unto us if we do not quit ourselves like men, when the ark of our country's freedom, glory and happiness is brought into jeopardy. Let us remember, in an hour of peril like the present, that if we shrink from a manly defence of our dearest rights and blessings, we are not only traitors to our country, but to the human race: whose best hope of progressive amelioration—I would speak it not in the spirit of vain glorious boasting, but with profound humility, with devout gratitude to heaven—rests upon the foundation of our country's power and prosperity.

Be strong, then, be invincibly resolute, Brethren, this day, in the persuasion that ye are engaged in the defence of a most holy and righteous cause, in the full assurance that ye are standing forth at this moment against a most wanton and foul conspiracy, the success of which—were that indeed possible while we live and retain our senses and our energies—would strip this happiest of Britain's dominions of all that she boasts, and in exchange, would lay her prostrate at the feet of those who, I grieve to say, neither fear God nor regard man.

Let me not be supposed in this place to appeal to the violent or the vengeful passions of our nature—God forbid! It would ill become my office, as a minister of that gospel whose spirit breathes mercy, breathes peace and goodwill on earth. No brethren; "the wrath of man worketh not the righteousness of God." These are poisoned weapons. They are not of that heavenly temper with which we should come forth to fight the battles of our country, to defend her altars, and to guard the sacred palladium of her unrivalled constitution.

While our hearts, therefore, burn with a generous, a holy indignation against the injured authors and abettors of this wicked and perfidious revolt, more especially while they bleed, as at this moment, over the dear and precious blood which they have ruthlessly shed—a deed so foully done, that it stands forth prominently above the common measure of their guilt and infamy—yet let not the enlightened spirit of humanity, which is the most glorious distinction of our name and of our country, permit us to indulge the unhallowed fires of inordinate wrath and fierce revenge. Far be from us, my Christian brethren, my fellow-countrymen, any taint of these malignant passions, as unmanly as they are unchristian. Let us have no sympathy with those whose only attributes are *the force, the rage of the brute*, forgetful of all that forms the distinguishing glory of our nature, which is therefore emphatically called *humanity*.

Together, with a righteous and a holy indignation against those guilty men who have sown in secret treachery the seeds of this unnatural war, of this unprovoked rebellion, as the enemy of all good came by night and sowed his tares among the good seed, let us blend this day pity and commiseration for the

misguided victims of their villainy—what the former have sown—of that their blind and deluded followers must now reap the bitter fruits—their cup of misery is indeed brimful, and many an innocent heart, free from all participation of the guilt, shall drink deep of this cup of bitterness. And shall not our hearts, on an occasion like the present, find room for compassion even towards them? God forbid that they should not. We should be unworthy of the name of which we make our boast—we should have no part or lot, in the true glory of our country, if we did not, as much as in us lies, strive in the present crisis to moderate and suppress the inordinate risings of the vengeful passions, directing our just indignation against those on whose head lies the original guilt in all its weight and aggravation, and on whom mercy no less than justice, calls for the infliction of the sternest retribution of the violated laws of their country.

And while, on this afflicting occasion, we cannot suppress the bursting anguish and indignation, which are excited by the untimely and cruel fate of our lamented brother, let us not forget how much we owe to that gracious overruling Providence, which has hitherto made us strangers to the guilt and the horrors of civil war, which has hitherto preserved the happy soil of our land innocent of such pollution, let us feel how inestimably precious are the blessings of peace, and how sacred, therefore, is the obligation to cultivate good-will and mutual good feeling. "Behold how good and how pleasant it is," above all other temporal felicity, "to dwell together in unity, as brethren." Let us do all that in us lies, individually and collectively, to quench the flames of civil discord—to suppress those furious passions of our nature, which, when they are enkindled, burst forth like the eruptions of a volcano, sweeping over a land in a deluge of fire and blood.

Let us with humble fervent prayers, supplicate this day a merciful Providence to spare the further effusion of human blood, and to save us from the spread and continuance of the unspeakable miseries which follow in the train of these unnatural convulsions.—Let us pray for the peace of our country, that all who love her and her peace, may prosper. "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say peace be within thee. Because of the house of the Lord our God, I will seek thy good."

GALEN, THE ANATOMIST.—The celebrated physician, Galen, had been disposed to atheism. But when he examined the human body, when he perceived the wonderful adaptation of its members, and the utility of every muscle, of every bone, of every fibre, and of every vein, he rose from his employment in a rapture of devotion, and composed a hymn in the honor of his Creator and preserver.

AN ANALOGICAL ARGUMENT IN SUPPORT OF THE SOUL'S DISTINCT AND IMMORTAL NATURE.

In reflecting on the nature of the soul, as a being distinct from the body, and destined to a separate, and continued existence, after the latter has returned to its original elements, it is proper to inquire whether the doctrine stands alone and isolated or whether any analogies are discoverable in the system of animated beings. If it stand quite alone—if there be nothing analogous throughout animated nature to the supposed fact that the spirit of man may continue to exist after the dissolution of his body—then our belief of that fact must be surrounded with greater uncertainty. On the other hand, if numerous analogous instances exist in other classes of animals, in which death is not the extinction of their living powers—then the doctrine that such may be the case with man becomes more credible. Let us then proceed to consider the force and application of this argument.

We observe then that there are many well known facts in animated nature analogous to the supposed fact that the spirit of man may continue to exist after the change which we call death.

Even in regard to man himself we observe and know that he can exist entire in the very different states, and after passing through the most remarkable changes. At the early commencement of his embryo existence, he is little more than an imperceptible speck—having within it the salient point of life, and the developing germ of all that shall distinguish the future man both in his intellectual and physical character. This living germ, the essence and model of the future being, continues to increase in size, and to be prepared for entering on a more enlarged sphere of existence. While this accumulation of material substance, around the original living speck, and the gradual development of the perfect human form is going on there is as yet, we are warranted to affirm, a total quiescence of all the intellectual and moral powers. The powers are there, but they have not awakened from their torpor. The mind is there—in possession of all its native capacities—but ere these can expand into active operation, the living being must be separated from its present relations and dependencies, must come forth from its prison house, and enter upon the relations and scenes of what is to it, as a new world. As we look upon the newly arrived stranger, and contemplate the change that has passed upon it, we discover evidence of that great law of animated existence, that the same living being may subsist in very dif-

ferent modes, and may pass through changes nearly as remarkable, as that of death, and yet not only survive, but be perfected by them.

Let us consider the infant thus entered upon a new mode and sphere of life, and trace his progress to maturity—and we will discover him undergoing a series of changes so great as almost to constitute, in their extremes, distinct modes of existence. We behold the infant for several weeks, after its birth, nearly in a state of torpor and unconsciousness; it feels hunger, and pain, perhaps pleasure in a low degree, and these are the only signs which indicate its consciousness of life. It continues, however to grow in size. Its mental powers awaken from their sleep. It begins to perceive, to distinguish, to remember, to compare. The body is nourished by food and enlarges; that is, it assimilates, or makes its own, the nutritious parts of food, so that what belonged before to inanimate matter, now becomes part of the living frame.

Let us detain your attention here for a moment. We say that the body assimilates the nutritious parts of food so that what belonged to inanimate matter before becomes, after this process of assimilation, part of the living frame—bone, or flesh, or skin, or any other animal tissue. To simplify this illustration, let us name wheat as the representative of all human nutriment. Well, this wheat, by the operation of the stomach and other organs upon it, becomes flesh, or bone, and by the daily use of this nutriment the infant grows till he reaches maturity. Now observe that this inanimate matter, wheat, has been so changed by some agency, that it now constitutes the bulk or material part of the man. The wheat has therefore undergone a great change. It has entered into new combinations. It has acquired new sensible properties; for bone and flesh are altogether different in their appearances from wheat. We are prepared, in a degree, for this transmutation of the wheat from a substance which possesses only vegetable properties, to a substance possessing animal properties. For we have already traced the seed—acquiring bulk from the soil, the rain, the air, so that we have actually seen it, through these, changed into that substance which we call wheat. It is no greater wonder therefore, that wheat should be changed into flesh and bone than that the soil should be changed into wheat. It is only matter changing its combinations, and form and colors—mere accidents, while all the essential properties continue the same. But observe when wheat becomes flesh or bone, it becomes united with a new principle, which we call life, animal life—a principle that did not exist in the wheat—and which therefore it could not acquire from it;

for it is a truth self-evident, that a substance cannot impart any quality which did not belong to it. This principle of life, therefore, must have been obtained somewhere else. The fact is, that vitality existed before any nutriment from the wheat had been obtained, either indirectly by dependence on the mother, or directly by food taken into the stomach. It was a property inherent in the embryo atom, and was communicated to it by the power of God, through living progenitors, according to the grand law by which living beings are multiplied—we say then that vitality existed previous to nutrition. It was the pre-existent power which rendered nutrition possible, and without which nutriment could never have been incorporated with the living form. When therefore wheat is converted into flesh or bone, it does not strictly speaking acquire any quality which it did not possess as inanimate matter. But it is now united with a living power, that very power which grasped it, and which combines and shapes it into its own instruments; which rejects it when it becomes effete and hurtful, and repairs and sustains its own instruments by fresh supplies—until the vital power is itself destroyed by disease, or exhausted by age, when nutriment can no longer be assimilated: and then the body losing that vital power which held it together becomes mere inanimate matter, and is resolved into its constituent elements. It is then said to die, and to be dead. The conclusion, then, to which we wish to lead you, is, that there is a principle of life in man, pre-existent to nutrition and growth—a principle distinct from these processes, and the cause of them; that the inanimate matter which we receive as nutriment, never changes its essential qualities, but under the influence of this vital power, enters into new combinations and is applied to new uses in the organic animal frame.

Now these facts, which we think are philosophically true, with regard to the origin and growth of the body, will serve to illustrate the origin and development of the mind, and to confirm the doctrine of its distinct nature and immortality.—We have seen that food cannot give vitality, or the principle of life; for no substance can give that which itself has not. Can food then give mind, or the principle of thought? Food, mere inanimate matter, it is agreed, has not the power of thought—how then can it impart this power?—It is changed in the stomach! True—but it has as little of the power of thought there as when waving over the green field. It passes into the circulation; but here also it has no thought. If the finger should be pricked by a pin, no one looks

for an idea coming out in the shape of a globule of blood. Let us follow the blood up to the brain, and see it change its form there into thin vapour in its ventricles. Do its minute and separate particles there become thoughts, or can the whole taken together become a thinking principle!—Here then, we have followed this wheat through various changes, effected by vital influences, until we have caught it in the form of a subtle vapor in the cavities of the brain. We discovered no trace of growing thought or rationality in its progress; how then does it become all at once thought and rationality in the brain? Even, there it is only so many minuter atoms. Is it possible that one of these minute atoms of wheat becomes an idea of the sun—another the idea of a star—another the idea of a bottle—another the idea of a bible—one the reverential idea of a God invisible—another the fond idea of the friend we love? If this were the case, it must be confessed that the wheat has greatly changed its properties; has indeed acquired properties wholly different from those of its original nature, and we cannot tell how or where—whether in the process of manufacture in the mill, or in digestion, or in circulation, or in the brain, which, by the way, is itself only wheat in a different form, as nourished like the other parts of the body by foreign nutriment. This mode, therefore, of producing thought and reason out of wheat which has undergone certain animal changes, may safely be pronounced most unintelligible and absurd.

But let us admit it, for the sake of further illustration, and suppose that these material atoms, originally of wheat, floating in the brain, have really become ideas various as the subjects of human knowledge, by what power can they be collected into the acquirements of one thinking conscious being? This dance of ideas, like the Epicurean dance of atoms, would need some power to arrange and combine them, ere they could assume that order and connection observable in the knowledge of intelligent men. What power can do this if we exclude an independent and controlling mind? Even after we have supposed matter in its minute subdivision in the brain to be capable of thinking, we want a uniting power, a combining power, a retaining power. If we cannot do better, imagination must invest some big atom with sovereignty over the rest—an atom which after all would only be an atom of wheat somewhat changed. Plunged, therefore, in such absurdity, we may be glad to renounce such a theory of materialism, and embrace the more philosophical doctrine of scripture, that the soul is a principle different from matter, a specific emanation from the Deity; that as it is possessed of none of its properties, so it is

not affected essentially by any of its changes, and cannot, therefore, undergo any change analogous to that of death. All our bodily organs being formed and nourished of the substance of wheat, may return to the original elements of the soil, moisture, air; but the mind, which is not compounded of these, cannot undergo any such dissolution.

These doctrines, although they may seem somewhat abstruse and metaphysical, are, nevertheless, practically understood and applied by every individual of the humblest attainment, who has any concern in the education of the young. No one ever supposes that the improvement of the mind has any connection with the growth of the body, except as the latter is an instrument in the operations of the former. No one ever supposes that the nutriment which makes the body of a child grow, will make the powers of his mind expand. So far from this, almost every nurse is aware of the possibility of the body reaching maturity, while the mind, if denied its proper culture, will still remain in the feebleness of infancy. Were a child brought up from its birth in a cell, where he did not see the hand that fed him, and was never permitted to hear the voice of her who relieved his corporeal necessities; and were he, after twenty years of such treatment, brought forth to the open and living world, he would be destitute of the chief characteristics of a reasonable being—speech, knowledge, and feeling, and that whatever his original powers may have been; and from such unnatural treatment the bodily organs of mind may have become so inapt and unpliant, that the mind may never be able to use them, and the mistreated being may thus be doomed to a hopeless idiocy. These facts are universally known, and hence in the education of the young, while we give food to their bodies we apply culture to their minds, treating the latter as something altogether different from the material form which clothes it.

And after this culture of education has been applied in its largest measure, when judgment, memory, imagination, have been improved to their highest degree, and the mind has been stored with skill in every art and science, no change has been produced on the mind similar to that produced on the body. The mind, by the greatest increase of knowledge, gains no increase of bulk, and why? because knowledge has not length, breadth and thickness, any more than the immaterial being who acquires it; it is thought not matter, as the being who possesses it is mind not matter. Each belongs to a category, so essentially different, that they have no qualities in common, and therefore, to infer the destruction of mind and thought, merely because the material organs with which

mind was for a season united, have been dissolved, is a conclusion as wholly inconsequent as any that can be imagined.

But to pursue the analogical argument. We observe in the progress of man, from conception to birth, and from birth to maturity, changes of the most remarkable kind, through which the same being passes without losing any part of that which properly belongs to him. The boy of seven years' old retains but little of that body which he had on the day of his nativity; and yet his parents doubt not, and his own consciousness, so far as it can go, tells him, that as to his mind, he is the same being. Proceed onward and examine this same being at the age of forty, physiology tells us that he has now little, if any, of the same body which he had at seven. Yet he is conscious to himself, that he is the same person; his memory can go back so far, and he knows that he is the same being who has been collecting knowledge, forming habits, living in enjoyment of many friendly connections, pursuing aims; and though science teaches him that his body has been undergoing a constant waste and reproduction, by the wear and tear, and the nutrition of every day, so that it is changed in almost all its particles, he might well laugh and mock were any one to tell him that his mind is not the same. He knows that his body may be short or tall, fat or lean, old or renewed; but what has that to do with his mind! It is the same in its knowledge, recollections, feelings, and has undergone no change which can affect its identity. Now observe to what issue we bring the argument. If the soul remains the same amidst the constant mutation which is going on in the body, if the body can admit many of its organs to be mutilated and taken away, and even its whole substance to be reproduced, without injuring the identity of the indwelling mind—does not this support the presumption, that even the whole mortal coil may be shaken off without destroying the mind. It is very true that such a total and sudden removal of the body is very different from any of those more gradual changes which we observe taking place during life; but let us follow out the analogies of nature, and we shall find presumptive proof that even so great a change may be passed without the destruction of the inhabiting spirit which had survived, uninjured, the previous great changes of its material organs and casement.

Enter the garden on a summer's day, and you may behold on the leaves of plants, or the bark of trees, or on the ground, eggs deposited by numerous kinds of flies, which at this season people the air. If you watch these for a few days you will discover them hatched into life, and assuming the caterpillar form. Nourished by the blade on

which they were deposited by a parent's instinct, they increase in size, and by and by they reach maturity in this mode of their existence. When this period is attained, the caterpillar fastens itself to a leaf or stem, spins for itself a silken shroud, suffers the pains of death, its form is totally destroyed, and you discover, wrapped up in the fine silk which it spun when dying, a small shapeless chrysalis or maggot, altogether unlike the parent from which it sprung, which takes no food, and scarcely exhibits signs of life. In this state of torpor it remains, until the returning heat of another summer, when the shapeless germ becomes animated, creeps out of its rude casement an animal quite different from its progenitors, expands its wet wings to the sun, takes flight through the air, adorned in the most beautiful colors, and ranges in a wider field of enjoyment and delight.— Here then we behold, among the insect tribes, individuals living in one form and dying; revived in another form, again dying, and again restored to a more perfect life. If the God of nature thus conducts these insects, through such deaths, and such transformations, while the same common principle of life subsists in all the changes, why should it be deemed incredible, unnatural, or unphilosophical, that God should preserve the living principle of man—the soul—unhurt by the dissolution of its present body, to inherit a new and more glorious frame in some higher state of existence?

But it may be objected, that this analogy cannot hold in regard to man, for, after his death and corruption in the grave, no vestige of a germ can be discovered to give hope that his existence may be perpetuated in some new form. Death, in his case, seems to be an utter destruction of all in which vitality might subsist, and an irrecoverable dissolution of the compound into its constituent elements. But let us pause here at the mouth of the sepulchre, and see whether something may not be suggested to make us hesitate in pronouncing death the utter destruction even of the bodily form. True, we behold no vestige of it. Its beauty and symmetry are consumed away. The flesh is dust, and the bone is dust, and when we take it into our hand, and compare it with other dust, that never lived, we can mark no difference, and it is very probable there is none: but who will go so far as to deny, that there is some where in the grave, undetected by human eye, amidst common dust, some speck or atom, containing all that is essential to the individual human frame, different from common matter, possessing a power capable of reviviscence, according to the model which man will assume in a new world. If it be objected, that we cannot see it, let us remember,

that the prolific essence of that same human form, once existed within its uterine membranes as a speck or atom too minute to be discovered by the eye of man; and there is nothing absurd in the conjecture, that it may be safely preserved in the womb of its parent earth, until it be again commanded by the Creator to rise up a fitting tabernacle for a celestial nature. Let us again repeat, that there is nothing absurd in the opinion, nothing contrary to what is known in the analogy of nature, that the essential part of every body which has been committed to the grave, may there repose in the sight of God unmingled with common dust, preserving its complete identity, until the trump of the archangel shall summon the grave to give up its dead. Hence, even in regard to the body, there is nothing in the known economy of nature which discountenances the idea, that it may preserve its separate identity in the grave, and be raised, after the slumber of ages, to a new life.

How much stronger then is this presumption in regard to the mind. If we have taken right views, it was always a being distinct from the body, using it only as an instrument, and, therefore, the dissolution of the body does not at all imply that the soul has sustained any damage. The particles of that congeries of material organs, called the body, are indeed disunited; but it would be as unreasonable to conclude on this account that the spirit has ceased to exist "as that the musician, to whom we have often listened with rapture, has ceased to exist, when the strings of his instrument are broken or torn away." The musician indeed cannot play when his instrument is broken, he cannot express in this way the power of music, of which he is master, but all the powers of harmony will still dwell in his soul, and his mind will still luxuriate amidst their enchantments. So it must be, we should conclude, with the disembodied mind. Its material organ destroyed, it can no longer utter itself to embodied man. But its thoughts and feelings and remembrances—all the acquirements of its own spiritual nature, cannot perish; they survive with it in the new condition of being to which it shall be raised by the Creator.

These arguments, I trust, will not be without their effect in impressing this delightful doctrine upon our minds. Were we to revolve it more frequently, our piety would become more enlightened, our devotion more fervent. We should be more careful in the religious discipline of our mind, when we are assured that its thoughts, feelings, and habits partake of its own immortality; if vicious, they render its immortality wretched; if virtuous, they prepare it for the felicity of the celestial world.

ON THE NECESSITY OF THE INFLUENCE OF THE SPIRIT.

Nothing can be matter of greater regret to the Christian observer, than the lack of spiritual mindedness in the hearts of many professors of the faith of Jesus. In our Christian community at large, there is to be seen more of the form than of the power of religion; nay, in many who would sensitively reject a doubt of their Christianity, in the form itself there is much wanting. Such as an absence of family worship, or a neglect of the strict observance of the Sabbath. This matter of regret is, however, easily accounted for, from the want of the influence of the Spirit operating on the hearts and the consciences of professors, without whom, actuating man in all his movements, biasing his inclinations, and instructing him by his light and grace, the most showy and expensive works of an outward righteousness, are before God as sounding brass or a tinkling cymbal. It appears to us that by the members of our Christian Churches in general, the necessity of the divine agency of the Spirit of God is not sufficiently viewed and acted upon; perhaps ministers themselves may be found wanting in fully insisting on this life giving doctrine of the gospel, for, if even when it is faithfully declared, it is disregarded by too many, as humbling to the pride of the human heart, how much more must it be disregarded if set aside to give room to what are called simpler and easier truths.

The flesh profiteth nothing; it is the Spirit that quickeneth. All human endeavours, though backed by the highest intellectual attainments, will avail nothing in bettering our own hearts, or those of others without the Spirit. As easily can our snow clad fields yield of themselves how and when they please the fruits of the earth. The icy stiffness of their clods must first be broken, the soil must be softened and warmed by the genial influences of heat and rain from Heaven, ere it will receive and vivify the seed cast in by the hand of the husbandman; so must the heart of man be quickened by the Spirit of God, and warmed by the heat giving influences of piety ere the precious seeds of God's word can take root and produce the fruit bearing stem. To be spiritually minded, to be born of the Spirit, to walk in the Spirit, and to bring forth the fruits of the Spirit, consist not in the assumption of a name, in the mere knowledge of Christian principles, but in the possession of a hidden man of the heart, and a living under the influence of another law than that of self interest in the world. But what is the religion of many found to consist in? Simply the maintaining a character for sobriety and honesty, and attending on the ordinances of the sanctuary—being able to converse about persons better than things, the historical facts of scripture better than doctrines, the doctrinal parts again better than the practical, and the practical again better than the experimental. Worldly mindedness,

a restless anxiety after the increase of property, speculation in buying and selling, in a word, the love and the service of Mammon seem to influence the hearts of too many who, by naming the name of Christ, profess to have become so alive to eternal interests, as to have their hearts in Heaven, their treasures there, and their conversation there also! While the heart is choked with the cares of the world, filled with self sufficiency and vain conceit, the door must be closed against the entrance of the Holy One, to enlighten, to kindle and to gladden the soul. Much of the speedy growing principles and wishes of the world require to be subdued, ere the peaceable fruits of righteousness can be yielded abundantly.

In the revival of vital religion amongst a people, two things, so far as man is concerned, are indispensably required: First, ministers being more spiritually minded in their preaching, fully and frequently holding up to the view of their hearers the necessity of the power as well as the form of religion, of their being born of the Spirit as well as of water; and secondly, Christians generally engaging more earnestly in prayer for the outpouring influences of the Holy Ghost upon themselves and the Church at large.

It was the complaint of the celebrated Howe, of pious memory, "That the Spirit was in a great measure gone, retired even from Christian assemblies."—If, in the Christian assemblies of the Puritans, distinguished for zeal, fidelity, learning and piety on the part of their Divines, such a complaint was made, might it not also be made in the present day. The want of the success of ministers in reforming the hearts of their hearers, the failure of their most zealous and unremitting endeavours in the cause of conversion, though backed and supported by the high commands of God and the promises of Heaven and the threatening of Hell, cannot be otherwise accounted for. The pleasing a people by eloquence, by zeal, by enthusiasm or philanthropy is one thing, to profit them is another. A name for popularity may be gained so as to secure crowds to follow a preacher wherever he goes, but this will be no guaranty in itself of his success in elevating the tone of spiritual mindedness. However mortifying to the pride of talent and the consciousness of superior gifts, nothing can be achieved in begetting true religion in the heart without the influence of the spirit of holiness, for he it is who taketh of the things of Christ and sheweth them to the soul; nor can he be expected to be largely given, unless fully acknowledged and confessed—acknowledged in the high places of the sanctuary and confessed in the prayers of privacy. How goodly that custom observed by some of the old Divines in acknowledging the need of the aid and blessing of the spirit prior to the elucidation of the particulars of discourse! How aweing to our feelings, in reading their private histories, to find them so much given to prayer for a blessing on their labors. They knew what it was to water, as well as to plant!

Living as the present generation do, in expectancy, of the enlargement of Zion, and the dawning of better days to the Church throughout the world, it should never be forgotten by Christians how much the duty of prayer for the gifts of the Spirit ought to be engaged in by them, greater unity in the faith among Christian sects, the cultivation of brotherly kindness, greater power and efficacy in preaching the word to sinners, and edification and comfort to the upright, we are encouraged to consider would be the consequent of a "spirit of grace and supplication." There is much sin in the world, and too many are to be found in the midst of sin turning a deaf ear to warning and reproof. But a higher Court than the judgment and the feelings of wicked hearts should be applied to. God himself should be besought, for the kingdom is his, and the power is his. On him must we lean, and not on our own understanding; for fatal is the delusion of measuring the capacities of mortals as equal to the energy required in producing the power and the life of Christianity in those who are still without God and without hope in the world. The spirit of the Lord is not straitened. Ready is this Holy One in answer to prayer and dependence on him, to apply effectually the gospel of Jesus to the mind of man. Frequently, from the Ark of Heaven, that celestial Dove is sent forth to distribute his gifts on earth; frequently does he return without finding a rest in hearts where the troubled waters of corruption are cast forth like a swelling fountain.—All hail to that messenger when seen returning with the olive branch of peace to inspire with hope the children of men. Once having room to abide he will return and dwell in the heart for ever.

B.

R.

PRACTICAL SERMONS.

No. I.

BY THE REV. JOHN COOK, A. M. MINISTER OF ST. ANDREW'S CHURCH QUEBEC.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. I. Cor. x. 31.

It is clearly the doctrine of the Bible, my friends, that every action of our lives may be and should be a religious action, that is should be performed with a regard to the will, the approbation, or as it is in the text the glory of God. Yet so loose and imperfect are the notions which prevail in the world, concerning Christian morality—concerning that duty which the Bible teaches and God requires, that I doubt not, to many of my hearers, the proposition now laid down, that every action of our lives should be a religious action, seems a strange and unwarrantable novelty. And some may be ready instantly to condemn it as incompatible with the ordinary duties and the ordinary employments of common life. But such a ground

of condemnation, is only a proof of ignorance, as to what that is, which constitutes a religious action. It is taking for granted that that title is due only to strictly devotional exercises. Whereas it should be considered, that as devotional exercises may be performed in a worldly spirit, and so have no claim to a religious character, so may worldly and common duties be performed in a religious spirit, and be justly entitled to the character of religious actions. That is in truth and in reality a religious action; it is acknowledged and accepted, and will be rewarded by God, as such, in the performance of which God's will is regarded as the rule, and God's glory as the end, whatever be the nature of the action in itself, whether of a more solemn or more common character.

There is no doubt a distinction between those duties which are of a strictly devotional nature, and the duties of common life. But assuredly there is not such a distinction, as renders the one necessarily more religious than the other. Both may be and should be alike parts of that devotion and service which as creatures we owe unto God. There is an apparent religiousness about the one; there is an apparent worldliness about the other. And we are apt to think that both must be, only what they seem to be. If we see a man diligently studying the sacred scriptures, or engaged in the exercise of prayer, or waiting upon God, in any of those ordinances which he hath appointed, we have no hesitation in saying that he is engaged in religious duties. Whereas, when we see a man diligently employing himself in the active pursuits of life, in the duties, it may be, of a humble and laborious calling, the notion that he is religiously employed, is not naturally or necessarily suggested to us. He is to all outward appearance, and he may be in reality, occupied exclusively with worldly things. And we are ready to suppose that his occupations can have nothing of a religious character about them. Whereas, if he is continually setting God before him, if he is performing every part of his daily work, as in the sight of God, and as unto God, if in all the actions of common life, he has the same pure and holy intention, the same design to do the will and to promote the glory of God, as in exercises of a strictly devotional nature, then, every thing he does, common, humble, nay even degraded as to men it may appear, assumes the high and holy character of a religious duty—is purified and ennobled by the exercise of christian principles. The humblest drudgery to which our lot may call us, becomes a sacred walk, honorable even in the apprehensions of men, and accepted of God, when done as unto the Lord, because the Lord requires it, and in the hope of a blessed reward, which the Lord shall hereafter bestow on it. In the most humble worldly condition, and in the exercise of what the world esteems but common duties, we shall be animated with a spirit, which will give value to every thing we do, in the sight of God—we shall be laying up for ourselves treasures in Heaven, and becoming every day more and more meet for the inheritance of the saints in light, if we be striving in obedience

to the Apostolic injunction of the text, "Whether we eat or drink, or whatsoever we do to do all to the glory of God."

But is it possible for man in his present condition and circumstances thus, in all he does to set God before him, and to seek His glory? Is it not an impracticable duty always to remember God, and to act unto Him, a duty which neither the constitution of our minds, nor the necessities of our condition, will admit of being carried into execution. On this subject, the practicableness of the duty required in the text, of acting always unto God, and doing all to His glory, suffer me now very shortly to address you. And in doing so, let it be remarked, that a duty commanded, may, it is possible to conceive, be intractable in two ways. It may be impracticable, because positively beyond the reach of the physical, intellectual or moral powers, with which we are endowed. Or it may be impracticable, because altogether in opposition to the whole of our tastes and habits and affections. Were we commanded to impart the power of sight to one who was born blind, or whose organs of vision were impaired and imperfect, there would be an impracticability of the first sort—that is an exertion of power, of which we are altogether incapable. Now God in His word, never calls us to the exercise of duties, which are thus impracticable; to duties, for which we are incapable, by our natural constitution, or by our external circumstances. His law is in all respects, holy, just and good, most reasonable and excellent in its own nature, suited to the capacities and fitted to promote the happiness of all, on whom it is enjoined. And we do most assuredly mistake the nature and extent of the duty enjoined in the text, if we interpret it in such a way, as to make it require, what neither the nature of our minds nor the necessities of our condition admit of.

That we do so misinterpret the text, when we declare it to require that every action of our lives be a religious action; that in all things God must be acknowledged; that every part of our daily lives should be considered as a matter of holiness and offered unto the Lord; that in all the actions of common life we should have the same pure and holy intention, the same design to do the will and to promote the glory of God, as in exercises of a strictly devotional nature, some may, I doubt not, be ready to affirm. They will declare it to be impossible to be always under the influence of religious feeling, while engaged in the daily and necessary employments of life, as in those amusements and relaxations, which are in their nature innocent and in their results useful. The mind cannot, they will tell us, be continually occupied with two trains of thought at one and the same time; cannot have present to it, the great and holy God, and be also taken up, as is necessary, with the common pursuits and the common duties of life. Such are the assertions which many do readily make, when pressed to comply with the duty of the text. And if these

assertions were in all respects true and sound, then must the reasonableness and obligation of the duty, as we have explained it be given up. For assuredly the godly life, which the Bible requires, and which it imperatively enjoins on all, as the end of their creation, as the end to effect which, Christ died, and the spirit of grace and truth, worketh in men's heart, is not a life withdrawn from the world, its cares and duties and employments.

But these assertions are not in all respects, true or sound or applicable. It is very possible for the mind to be continually under the influence of some one dominant passion or principle, which shall operate within it, almost always, in a sensible manner, and at all times direct and guide it; which shall give to the whole of our sentiments and conduct a certain and peculiar character; and which in the great majority of our actions, and in all important steps in the course of our lives, shall be felt and followed as the guide of our conduct. Let us come to examples of this. Take for instance, a man in whom the predominating passion is vanity, an inordinate desire to seem wise or great or good, in the eyes of his fellow-men; a disposition to seek and to be satisfied with their applause and approbation alone. I put it to you, as a matter of experience or of observation, whether such a man may not be guided by this his ruling desire in every thing or almost every thing, he either does or says; whether you have not seen people, in whom it was very evident, that every word, every action, nay we may almost say, every look or motion, was regulated in such a way, as to secure, at least in their own apprehension, the wished for admiration; in whom, it was quite plain that the desire to please was always uppermost in the mind, yea, and the thought, too how that might best be accomplished. But who ever observed that such people were necessarily withdrawn from common duties and employments, by this their ruling passion? Nay, is it not a matter of observation, that by means of it they can be, and they are stimulated to these? It imparts a certain character, it gives a definite object to all they do. But they never feel that it necessarily impedes them in their worldly duties and employments. These may all be going on, and they do all go on, in the ordinary way, while an under current of vain thought and vain feeling is ceaselessly passing through the mind.

Now, my friends, let me ask you, would the case be different, if instead of the low and base desire of pleasing men, there was in the mind of an individual the one great ruling desire, in all things, and at all times, to please God. Is it for a moment to be supposed, that that desire, would, more than the other, tend to counteract the particular ends of life, or to unfit men for worldly employments and worldly duties. Assuredly it is not. Let the desire to please God, be as strong, in a man's mind, I do not say, as it may be, or as it should be, but as we do very often see the desire of pleasing men to be, and it will doubtless give a religious character to the great proportion of his ac-

tions. It will affect and modify, and materially influence the whole of his life and conduct. Yet it will not be felt, to interfere in any injurious way, but the contrary, with the employments and duties of ordinary life. When that desire, that ruling principle is implanted in a man's heart—in the heart of a man, who though on worldly principles, had been in the habit of acting with uprightness and diligence in the duties of common life, he has got no absolutely new thing to do. He has not to enter on any mental process to which he had before been a stranger. There had always been an under current of thought and feeling passing through his mind; and that has only changed its character. Before, it was vain, or it was ambitious, or it was sensual and selfish. Now it is godly. The pursuits of life go on, as they did before. The mind is not more distracted, than before. Yet is a new and holy and religious character imparted to every action of the daily life. The rule of action is different. The motive which leads to action is different. The end to be attained by it is different. The man, may, it is very possible, be doing the very same thing, engaging in the very same employments; and yet there is this great and essential difference, that whereas, whatsoever he did before, he did unto men, or unto himself, now he does it heartily unto the Lord.

It were easy to multiply examples, all tending with sufficient clearness, to establish the same thing, as that I have now brought forward, viz: that the influence of any one dominant passion or principle, though its power be continually, or almost continually felt, over our minds, and though it affects the whole of our conduct, does not necessarily withdraw us from common duties, and employments. I shall only call your attention to another instance of a nature as intelligible and more pleasing. Let us enter into one of these happy families, and blessed be God, amidst all the wickedness which abounds in the world, there are still many such, in which domestic love and kind affection rule with gentle sway in the hearts of all the inmates. And as far as we may be able, let us take a survey of their daily doings, and look into the inward springs of action, by which they are moved, and the thoughts and feelings, with which the ordinary labors of the household are accompanied. Look to the father, on whom, by the arrangements of a wise Providence, is laid, the duty of carefully providing for his family, by hard, and it may be, almost incessant toil for the supply of their daily wants. He rises early to the labor, to which Providence hath called him, and during the long day, his mind and body both, may be occupied with a hundred different things, with an endless variety of cares and duties and employments. Yet, does not one thought, one principle, one affection, lead him to all this unwearied exertion, which, in a great measure at least, prompts him to all his varied occupations, and which, if not continually and immediately present to the mind, is yet ever acting upon it, and ever stirring him up to fresh and unwearied activity? Is it not the

thought of the confiding partner, or the helpless little ones, whom he has left behind him, and who depend for all their comfort on the diligence and assiduity of his labors? Is it not that family affection, which God hath put deep and strong in man's heart, since on it the very foundations of human society were to rest? Does that thought, that affection, I ask you, disturb or distract him in his worldly employments? Nay, does it not cheer and bless and stimulate and dignify him in all his exertions? Say then, if—we need not say, instead of, but—superadded to these, there were also, the principle of godliness in his mind, the ever recurring thought of the great Father of lights, from whom cometh down every good gift, and of the merciful Redeemer, who died that he might live, would that enervate or would it strengthen, would it disturb or would it stimulate him? Would it not strengthen his hands, and encourage his heart? And just as the principle of family affection rendered every part of his daily toil or labor of love precious in the eyes of his confiding household, so would the principle of godliness, render it also a religious work, accepted of God, and to be approved by Him, in the day, when he shall judge the world in righteousness, and give to every man according as his work has been.

Look again to the mother. Her duties and employments and cares are altogether different. But they are not less important, or difficult, or numerous, or requiring less constant exertion, or less of self-denial and patience. In the quiet retirement, as it may seem, of a small and humble family, how many busy duties, may not she have to perform? Think of her assiduous and uniring watchfulness, her meek and wakeful tenderness, her wise and affectionate forethought. Think of the thousand efforts, she every day makes, to amuse, to occupy, to improve those whom God hath given her. Think of the self-denial she exercises in giving up for them all her own tastes and feelings; if indeed that may be called self-denial, which is scarcely felt as such, so pure and perfect is a mother's love. Think of the numberless plans she daily forms and executes for the peace and comfort and happiness of her household. How strange would seem to her the suggestion, if in the midst of her many cares and her many toils, any one should hint that the continual presence of her husband and her children in her thoughts, would disturb, and distract her in the discharge of her duties. Why, that she would say, is to me the very spring of action, prompting me to all I do, and making me happy in the doing of it. And why, my friends, should the loving God, be less powerful or more distracting in a christian's heart, than is such love as I have now described in a mother's heart?—God is entitled to a place in our affections, beyond and above what any or all created things can claim, both as being infinitely excellent and lovely in himself, and being to us the source of blessings, the number and the greatness, of which are beyond all reckoning of ours. And why, is the supreme love, to which he is entitled, and which he justly claims from us, as created by his power and upheld by his bounty, and

redeemed by the blood of his own beloved Son, why, if such love dwelt in our hearts, should it not operate in us, as the love of her household does in a mother's heart—make us do what God hath told us, is pleasing in his sight, and make us happy in the doing of it?

Once more—let us look to the children. Their occupations and duties may be various, according to their age, their strength, their different capacities of labor. Yet, all may be busily employed, and moved to diligence and exertion, by one affection. May not that be love and reverence for their parents; for those who watch over them with such unceasing care and solicitude? The desire to please them, may be what sets them to work, and what, by its continual recurrence to their minds, keeps them at work. The more it is present to their thoughts, the more are they excited to zeal and diligence, in the employment, whatever be its nature, in which they are engaged. The more distinctly a feeling of love and duty to a parent is guiding and animating their minds, the better will every thing be done by them. And can any one say, why or how, it should be otherwise, if, instead of a feeling of love and duty to an earthly parent, it were a feeling of love and duty to a Father in Heaven? Why should the one thought, the one feeling, be more distracting than the other? Alas, it is but our own evil, ignorant, ungodly hearts, which ever prompt us to think so. To us, fallen creatures, it seems a hard and an impracticable thing, in all we do to remember God, and to act unto him, to seek his glory, and to have every part of our lives consecrated to his service. But to one of these bright spirits, which surround the throne of the Most High, and excel in purity as they excel in strength it may seem just as strange and impracticable for any of the moral creatures of God, to do otherwise.

But in discoursing on the practicableness of any duty, we advance a great step, when, from shewing that it may be done, we shew that it has been done.—And by whom has this great duty ever been performed? It was performed by one, who was a man like ourselves, save that he was without sin; by one, who shared in human feelings, who suffered under human wants, who was in all points tempted like as we are; by one, who, in addition to all he did and all he suffered for us, has left us a perfect example, for our imitation, for our instruction, for our encouragement, and in whose steps we should ever strive to walk.—The one sacred principle by which the holy mind of Jesus was ever actuated, was a deep and devoted and exclusive regard to the will and the glory of God his heavenly Father. Every action of his life spoke it, even though he himself had not declared it.—“I seek not mine own will, but the will of my Father, who sent me.” He was never double minded. He was never distracted by contending passions and principles. His one aim was to do the Father's will and advance his glory, and his whole life was devoted to the work. All other feelings and affections, which he had in common with those whom he condescended to call brethren, were subject to this one great principle.

Amidst all the labors of his toilsome life, as in all the agonies of his ignominious death,—Not as I will, but as thou wilt, was the language of his soul.

Let us not say, that the holiness of Christ, we may not hope to reach. It is a holiness which we can at least imitate; and though we may never attain to the full perfection of it here on earth, if we are Christ's faithful followers, we shall constantly be striving to attain it. The measure of the holiness of Christ, should be the only measure of ours. We are wanting in the lofty ambition by which the genuine Christian should be distinguished, if we put up with any lower standard. Let the same mind be in you, says the Apostle, which was also in Christ Jesus. What Christ as a man did, he can enable us men to do. O, then let us, in dependence on his grace, set him, our blessed Lord, before us, and act to him in singleness of heart. Let us no more seek only to please ourselves, or to act just as our own wayward humours and passions may direct us. Always let us keep God before us. Always let us strive to keep up in our minds, a sense of his presence, of our responsibility. Let us humble ourselves in the dust, while we review our past lives, and consider how little of godliness there has been in them. Let us come with humility and earnest desire and holy thanksgiving to the blood of sprinkling, which alone can wash away the guilt of all our ungodliness, and to that blessed One, who will send the Spirit of grace into our hearts, to keep them, and to sanctify them, to cleanse our very thoughts, and make our whole lives a sacrifice, one continued sacrifice of praise and thanksgiving unto him. Be it henceforth our one aim and desire to know God, and to please him in all things. Let the will of God, and the glory of God, be to us, as the cloud by day and the pillar of fire by night, which guided Israel through the wilderness, and “Whether we eat or drink, or whatsoever we do, let us do all to the glory of God.”

EARLY RECOLLECTIONS.—“I used to be called a Frenchman,” says the late John Randolph, an American Statesman, “because I took the French side in political matters, and though this was unjust, yet the truth is, I should have been a French Atheist, had it not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, ‘Our Father which art in heaven.’”

To the Rev. Dr. John Strachan, Archdeacon of
Toronto.

VENERABLE SIR,

As you have thought proper in your 6th letter addressed to the Honorable Wm. Morris to make some strictures on a passage taken from a letter of mine, addressed to the Rev. Wm. Rintoul, containing certain matters of complaint, I may take the liberty in my turn, of making some observations on what you have stated.

I quote first the passage on which your strictures are founded.

"In the return from Niagara Mr. McGill thus writes, "No aid from Government for building our church. We have rather been defrauded by it of what was justly due to us. Our church was burned down during the late war, while occupied as a Military Hospital. All buildings destroyed while given up to the King's use were paid in full out of the Military Chest; but from some malign influence our just claim was refused from this source. The consequence was that we were classed among the general sufferers notwithstanding the speciality of our case, and the special rule acted on in similar cases; and our claim of £600 was reduced to £400, and this sum was not received until the present year (1837) without interest. We reckon ourselves therefore injuriously kept out of £200 by the officers of Government who reported on our claims, and the interest due on £600 for more than twenty years. We beg that the Honorable William Morris will draw the attention of His Majesty's Government to this hardship."

As you have not denied the facts contained in my statement I need not produce the evidence on which it is founded. If you presume to dispute the facts it will then be time to produce my authority. But the following statement of yours, resting so far as I know, only on your own authority, may be generally true, and yet irreconcilable with the particular instance.

"The Board which sat on the War Losses was appointed by the special orders of the Secretary of State for the Colonies, Lord Bathurst, and was independent in its proceedings and not under the control of the Provincial Government. It was composed of Gentlemen of the first respectability in the colony, and each case that came before it received the most careful consideration, and was decided without fear or favour according to its merits."

Here you positively affirm what you cannot know. What means of information have you that they were independent in their proceedings, and not under the controul of the Provincial Government? Were you a member of this commission, or in any way intrusted with its secrets? And even admitting their perfect independence of the local Government, which I might readily believe, what evidence have you that their own personal prejudices did not bias their judgment while deciding on our claims? Whatever the cause may be—and at this distance of time it may not be very easy to discover it—we have lamentable experience that our claims were rejected under a

malign influence. The facts in my possession, deposed to, and declared by credible witnesses—are first "that the church was given up to the Medical department of the army on this frontier for an hospital, with an express promise that it should be returned in the same state in which it then was, as soon as another building could be got for his Majesty's troops; that it was accordingly fitted up as an hospital; & used as such until Niagara was taken by the enemy; that the Americans seeing the officers and soldiers of the British army walking about the church, set fire to it, and the reason which they assigned was, that by converting it into an army hospital it could not be considered any longer a church, and that they had seen individuals of the British army that morning viewing their works from the spire of the church with a spy glass."—Having conversed with several of the aged and most respectable inhabitants of the town of Niagara who have knowledge of these things I have found my statements amply confirmed. The building was given up for the King's use, and our complaint is, that from some *malign influence*, for in the presence of these facts which must have been known to the commissioners, to what else can we attribute it?—the loss was not paid, out of the Military Chest according to the general rule on which, as I am informed they acted.

These facts would not, it is probable, have been adverted to by me, in my communication to the Moderator of Synod, had not the fact of the exclusive, long continued, partiality of His Majesty's Government towards the Episcopal church at that time strongly forced itself upon my attention. While the Presbyterians were treated, as I have stated above, the Episcopalians received £500 Stg. out of the military chest for the repairing of their church, which had also been used in a similar way, but had not been totally destroyed: the walls were standing. This assistance was given to that church moreover at a time when its minister was wholly supported by the Government, and no burden fell upon the people. While the Presbyterians who had built their church at their own charge, and when they were able also supported a clergyman wholly at their own charge, were denied even the amount of loss which in their loyalty they had sustained, and the effects of which they had so far recovered nearly 20 years after—as to be able, (to use their own words*) "to rebuild a place for the public worship of Almighty God." This however four years ago they were able to accomplish, and at a cost of more than £2000, they have built on the site of the church that had been burnt down—a house for the worship of their Fathers' God. While they had struggled thus for themselves in rebuilding their church, and in maintaining, with a trivial aid, their pastor—they were astonished, when they were informed of the establishment of a Rectory in the Township—endowed with two farms of 200 acres, lying within the Township, and 500 acres of land in some other quarter; While the new Rector had under cultivation numerous town lots, the real owner or destination of which is not

* Memorial to Lord Dalhousie.

known. It is this partiality which is the ground of our complaint and dissatisfaction.

The Letter writer goes on to state.

"I find from documents before me, what would otherwise seem incredible, that the church constituting this case of hardship did not belong to a congregation of Presbyterians in connexion with the Church of Scotland; that it was never occupied by such a congregation nor was there more than one congregation of that denomination in the whole Province for many years after this church had been destroyed.

This is one of those oblique and crooked statements of which innumerable instances are found in these letters, altogether unworthy of a Christian minister and dignitary of the Church. Honesty and candor would easily have ascertained that the hardship was sustained by the Presbyterians of Niagara, whether or not they were in communion with the Church of Scotland; and that the same congregation is still subsisting with as much continuity as any other congregation in Upper Canada can exhibit. But whatever documents might be before you, or however well acquainted the individual who furnished them may be with the Presbyterian congregation, we are able to state that even at that early period of the settlement, the majority of the congregation were from Scotland; that those who took an active part in the erection of the building were of the national Church; that the two individuals who furnished more than half the means belonged to it; that even at this early period, had it been within the power of the congregation, they would most gladly have welcomed a minister of that Church; and if it was not till 1828 that they obtained a minister of that Church—the Venerable Archdeacon at his next visit to Niagara, may catechise, if he please, some of the older inhabitants, and he will learn how deeply this circumstance was regretted, and how serious a detriment it occasioned to the interests of religion in this place. Farther the writer of the documents might have safely stated that had the members of the Episcopal Church since 1790, when the Rev. Robert Addison was sent out to this colony, been burdened with the erection of their own church and the maintenance of their own minister, it might have been even later than 1828, before they had accomplished these objects; and should the present incumbent be removed from his place—which may God prevent—and they be left to themselves, as the Presbyterians have been for the last 30 years, it may earnestly be wished that they will prove as exemplary in bearing the charges of divine ordinances among them.

We quote the following:—

"The church of Niagara was occupied by the Presbyterians who now form the the United Synod or Presbytery of Upper Canada. They were the sufferers and to them the remuneration, be it great or small, of right belongs."

The first assertion here made, whether founded on the document before you or not, is incorrect. *The church of Niagara never was occupied by the Presbyterians who now form the U. S.*

ed Synod or Presbytery of Upper Canada. We have just looked over the names of the original contributors to the church, a few of whom, and many of their descendants, are still belonging to the congregation, and we verily believe, that not one can be pointed out who had ever any connection with the United Synod; and it is a fact notorious that the persons who have from the earliest period taken the most active part in the congregation, were never connected with that body, but were originally and always of the Church of Scotland. Many indeed from other countries, from Ireland, Holland, and the descendants of U. E. Loyalists, were joined with them in religious communion; but I am well assured that they have always been disposed to join most heartily with us in supporting a minister of the Scottish national Church, and at this day I, as the pastor of this church, may declare my conviction, that few congregations in Upper Canada of a mingled national origin, present a fairer spectacle of Christian unity, or have borne heavier burdens without repining. It is very true that at different periods since the congregation was first formed, as far back as 1795, they were under the necessity of engaging such persons, professing to be ministers, as chance threw in their way, and their fortunes in this respect, with perhaps one exception, furnish a melancholy lesson of the evils arising from the practice too common in new countries of receiving adventurers of unknown characters and unsettled principles as the teachers of a Christian people. But you can make nothing out of his admission in support of your assertion; for none of all those who preached to the congregation of Niagara, had any connection with the United Synod except one, and we presume his evidence will readily be given to the truth of the foregoing statement.

Let me repeat that the members in connection with the United Synod were not the sufferers; that they were not the contributors to the church; that the parties some of whom are still alive, were the contributors and the sufferers; that nearly two-thirds of the whole War Losses were due to Mr. Andrew Heron for 20 years, who for all that period was kept out of most of the principal and all the interest, and who received his last instalment only a few months ago. It was due to him because he advanced the money for the erection of the church, or purchased the claims of others. Then, sir, even admitting your assertion, which we have now proved to be inaccurate, that it was "occupied by the Presbyterians who now form the United Synod Presbytery of Upper Canada," you ought to know that the occupiers of a church may not be the proprietors, and conversant as you seem to be with all the proceedings of the colonial council, you ought also to be aware that the lot on which the church was built was originally obtained for the church of Scotland, that no temporary occupancy can invalidate the patent, and that in point of fact, "the remuneration, be it great or small," belongs to the adherents of that church. But it is not, sir, one of the least remarkable circumstances of your history, that your hostility to the church of Scotland effloresces on all

you write and on all you do. And were it not that this admits a ready explanation from what is known of men who without valid reasons have abandoned the faith of their fathers, we should have deemed your sentiments and actions altogether inexplicable.

What then, Sir, must we think of your assertion that *they were the sufferers and to them the remuneration, be it great or small, of right belongs*. It surely became you as a teacher of truth, and a friend of religion to be particularly cautious in the statements you put forth, especially when these were in opposition to statements furnished by one who had ample means of procuring accurate information, and no motive but to put it forth fairly. Nothing could be gained by a departure from veracity, even did you conceive me capable of it, and nothing lost by my adherence to truth. But in the perusal of these letters, on part of which these strictures are made, nothing has more amazed me than the bitter promptitude, with which you assail the characters and motives of men, who are nothing inferior to you in public estimation, and the odour of whose names will remain sweet when it shall be reckoned an object of desire in the provincial church that yours should be forgotten.

After these statements, venerable dignity, I would fain ask what we are to think of your assertion:

"It is not easy to conceive a complaint so reckless or so completely discreditable in all its bearings. It is not made by the party suffering, but by one who had nothing to do in the matter, and received no damage."

Is not the first plainly a slander? Is not the last an untruth? I am aware that you will probably throw the *onus* on the documents before you.—Come out with the documents; let the author be known. We at least have nothing to dread from the consequences. And there are not a few people in Niagara better acquainted with its earlier state than I can be, who may furnish you and the author of the documents with some valuable portions of our church's history.

It is not my intention in this letter to make any general remarks upon your letters to Mr. Morris, though slandered by you in numerous instances, in common with the whole Presbyterian body, I might justly use the liberty. But I cannot pass by the opportunity now offered me of making one observation on one of your own reckless and insolent assertions in which I am more personally concerned. The concluding paragraph in the pamphlet containing Mr. Morris's correspondence, which you mention as the production of a "contemptible and venomous writer," seems to have produced in your own mind "a mortification altogether maddening." I venture to say the Hon. Delegate of the Presbyterians has not been half so maddened by it, nor even by the many "venomous" things that you have written against him, although it appears in a place where the inobservant may be led to think he is more concerned in its contents. That you should feel its sting cannot be deemed surprising—that you have not better concealed its effects, your sober minded friends will perhaps be inclined to deplore. That you are the fountain and origin of the evil that has arisen from the esta-

blishment of Rectories in this province—and who can calculate its amount present and remote? those best acquainted with the secretaries of its administration will very readily believe. I confess that I cannot entertain the opinion that the late Lieutenant Governor, a man with whom it was impossible to converse without being deeply impressed with his sincerity and honor—could have been guilty of an act pronounced unauthorised and illegal by the highest authorities in the realm—an act done within a few days of his resigning the administration into other hands—I cannot believe that it was entirely spontaneous on his part, or that had he continued in the government he would either have done it, or sanctioned it. To reconcile this hasty and illegal step with the views which I have always entertained of the character of Sir John Colborne, I have been compelled to surmise that some selfish and busy body had plied his jesuitical arts upon the unsuspecting veteran, & amidst the hurry consequent on his departure from the province, had overcome his better purpose, and persuaded him to an act which has proved a blot on his fair name, and a thorn in the side of his successor; & amongst all the officious meddlers in state affairs, of notoriety in the province, it did not seem to be safe to guess that any one would be more apt for such officious dealing, or more reckless of the consequences than the Archdeacon of Toronto.—While I think the act dishonorable because it was clandestine so far as the Home Government was concerned, and dishonest in so far as it has been pronounced contrary to law, I can easily conceive how an honorable man might be decoyed into its perpetration. But the decoyers—what can I think of them?—That they are blind, selfish, the tarnishers of an honorable name, the enemies of the peace of this province, and within it the subverters of British supremacy! Sir I can scarcely account for the "contemptible and venomous" effusions which have lately dropped from your pen in reference to this transaction, without a strong suspicion that you are very deeply implicated in the guilt of it; that the now obsolete despatches procured through your industry at the Colonial Office were obtruded into notice at a time when confusion and haste prevented their deliberate examination; and now when you see the detestation in which the act is held by nine-tenths of the people of this province, many of them the most enlightened members of your own communion, you have rushed forth an infuriated champion, and forgetting the sacredness of your profession and your official dignity, you have indulged in a strain of vituperation against the best in the land, in a style which you must have borrowed, not from the calm and chaste writers of the Church of England, but from the head rebel on Navy Island. Oh, how fervently I wish that his "contemptible and venomous" spirit had departed with him! But truly it is not easy to silence the suspicion that his tattered mantle has fallen over your surplice—and the thought is mournful!

I know right well, venerable dignity, the estimation in which your political, and perhaps I might also say, your clerical career is held in this quarter; and entertaining, as I have always done,

sentiments of regard towards the Church of England, which I have freely declared in all my intercourse with the members of that communion, I feel the less scruple in holding up to rebuke and animadversion, your unfounded and malicious assertions, and the very uncandid and rancorous spirit you have manifested against us. I am persuaded your charges against the Presbyterians will not pass at a high value here, and that they will not disturb our tranquility: although they may awaken regret, in which we will find many to sympathize with us, that you, elevated to a conspicuous place in the Episcopal Church, should use your "throne" for the purpose of scattering more effectually "fire-brands arrows and death," when your holy function requires you by every means to promote peace and unity. It must moreover appear to every sober person that you have chosen a peculiarly inauspicious time for the display of your clerical virulence against the Presbyterians of Niagara, (I leave to others their own defence,) for if any thing more than another could foster within them a conviction of their title to perfect equality of right with the members of the Episcopal communion, the circumstances in which they are now found must do it. All of them, (as they have been called on) not onerecruit, have gone forth in support of law and order & British dominion. I believe it may be shown that more of our people belonging to this town are in arms, than of any other Christian denomination; and since these troubles commenced, they and their families have suffered not a little, and may still have more to endure ere affairs are restored to their accustomed order. And is this a time for a pampered dignitary who has enriched himself with office and preferment, and donatives, to tell them that a simple and respectful narration of the neglect they have sustained in their religious interests is "discreditable in all its bearings?" Is this a time to vend the notions of bigotry and exclusiveness, and tell soldiers who are the same in danger, that they shall not be the same in recompense? Or is this a fitting time to compel us to come forward in our own defence with a re-statement of past grounds of complaint—when too we have reason to hope and believe that the reign of exclusiveness has passed away, and the reign of just and legal rights is commenced? With all sincerity, and unruffled by any irritation, I declare respecting these letters of the Venerable Dr. Strachan, that I have not since my arrival in this Colony, read within the same compass a greater number of mis-stated facts, of inconclusive deductions, of unfounded charges against the characters and motives of others, or any thing that breathed a more bitterly virulent spirit. It is indeed with pungent sorrow that I thus recriminate. Your sacred office, your advanced age, your station in the community, the honour which the church has conferred upon you should have operated powerfully to induce you to act a becoming part; but all these being forgotten by you aggravate the wrong you have inflicted on the Church and Province.

I am Sir, your ob't servant,

ROBERT MACGILL.

Niagara, Jan'y 12th, 1836.

LETTER FROM THE TRUSTEES OF SAINT ANDREW'S CHURCH, TORONTO, TO ARCHDEACON STRACHAN.

HONORABLE AND VENERABLE SIR—

We the undersigned, Trustees of St. Andrew's Church, having frequently asserted that we had never received any lands in aid of our Church from the Government of this Province, think it due to our character to advert to certain statements which have been published in newspapers throughout the country, in the form of letters written by you, and also in a pamphlet under the authority of your name, alleging that the Presbyterian Church, in connection with the Church of Scotland in this City, has received from the Colonial Government various grants of land, all of which you specify in said letters and pamphlet, the terms whereof as respects Toronto are as follows:

"Toronto,—Granted on the 3rd September 1835, southerly half of lot No. 2, in the 4th concession East Yonge Street—100 acres. Again 7th April, 1836, on relinquishing the above, the Commissioner of Crown Lands is instructed to set apart 200 acres in some convenient place for the purposes prayed for, besides the Government Lot north side of Duchess Street, containing half an acre. Granted a tract on 1st December 1824, for a burial ground."

We assure you, on the contrary, that though granting may have been with you equivalent to receiving something, the case has been widely different with us. Notwithstanding your statements so confidently set forth, we pray you to be informed that we have received no lots, nor piece of ground whatever, not so much as space to build our church upon. It is true that some time ago the Commissioners of Crown Lands were instructed to set apart 200 acres in some convenient place for the purpose prayed for, but in point of fact, whatever lots were made known to us as so set apart, were found upon examination to be of little value to any one, and to us, so far from being in some convenient place and for the purposes prayed for, not worth accepting. This we found to our disappointment, after most diligent search and repeated applications, after many petitions expressed in the most respectful terms, and signed by most respectable persons in this City. As to your statement respecting the Government lot north side of Duchess Street, containing half an acre, which by a curious grammatical construction, you unwillingly, no doubt, lead the public to believe is separate and distinct from "a

tract for a burial ground," whereas they are one and the same, we beg you to take our word for it, that this lot, or *these*, if you please, were never granted to us, nor to any Presbyterian Congregation in connection with the Church of Scotland, nor ever by us, or by any one else so far as we know, understood to be so granted.

We have the honor to be,

Honorable and Venerable Sir,

Your most obedient humble servants,

(Signed,)

ISAAC BUCHANAN, Chairman.

JOHN EWART,

WILLIAM ROSS,

WALTER ROSE,

ANDREW TOD,

GEORGE HENDERSON,

ALEX. BADENACH.

To the Honorable and Venerable

The Archdeacon of York.

DR. STRACHAN'S CHARGES AGAINST THE PRESBYTERIANS OF CANADA EXAMINED.

When the subject of the erection and endowment of 57 Rectories by the late Lieutenant Governor of Upper Canada, was first brought under the notice of the Synod, no member of that body imagined that the ministers of the Episcopal Church had much to do in the business, or that any blame whatever could be imputed to them. We have oftener than once both in conversation and debate seen a person who had obviously misconceived the true object of blame called to order, because his feelings had led him to indulge in observations against those who could not fairly be considered as involved in the blame of that transaction; and all whom we remember to have taken any part in these discussions, were wont most explicitly to affirm that it was an act for which the Episcopal Clergy, either individually, or as a body, were in no way responsible. Accordingly the Synod very properly came at once to issue with the Executive Government on this question, and, in their resolutions passed on that occasion, to which we shall advert hereafter, stated very plainly and forcibly the reasons of their protestation. Whatever opinions any party may entertain of the strength or irrelevancy of the grounds on which these resolutions

rest they do not in the remotest manner cast any blame upon the Episcopal Clergy, nor even upon Dr. Strachan. The whole controversy was made to rest, where it ought to rest, with the Executive Government, by whom the evil complained of had been done.

So far as the proceedings of particular congregations in this business have come under our review, the same discrimination as to the true source of the evil has been maintained. It is very possible that in the great excitement which this measure created, and in the much speaking which it called forth, there may have been uttered many vain and foolish words; yet though we felt ourselves to be the aggrieved party, we do not recollect, in all that we have read upon the subject, any statements which impugned the motives or aspersed the character of the Episcopal Clergy. As we have already stated we know one or two instances in which this was most explicitly guarded against, the true question brought back to view with careful discrimination, and the whole blame of the act was asserted to lie with the Executive Government, and with it alone the controversy was to be agitated.

Among the many unhappy things connected with this transaction, it would have afforded us sincere pleasure had the Venerable the Archdeacon of York evinced the same wise discrimination, and followed the same just and charitable course. Implicated indeed as he has been in so many of the measures which have created so much dissatisfaction throughout the Province, among all classes, for many years, and very deeply in this—not the least obnoxious of them—it was not perhaps to be wondered at, that he should imagine that he had a special call to obtrude himself into the discussion, although in so far as the Synod of Canada was concerned he was evidently no party. As however it may be thought he was at perfect liberty to do this we enter no dissent. But we have most serious objections to make on the spirit and manner with which he has executed his self-appointed task.

On the general matters contained in his address to the Clergy of the Archdeaconry of York, we do not feel ourselves called to make any observations. When these touch not us, what necessity is there that we should declare any opinion concerning them? Writers enjoying more leisure than we have might perhaps with some advantage to the cause of sacred truth animadvert on some of the theological heresies contained in it; but we are happily engrossed with more agreeable and im-

portant duties. Our observations will be confined entirely to the statements and charges, in which the interests of the Presbyterian Church and the reputation and character of its ministers are involved.

Having got over many singular and queer things in the address, we reached the following :—

“ There lies before me a religious analysis of the members of the present House of Assembly which appeared in one of our most respectable journals, and which has never been contradicted, in which I find thirty six out of sixty-two, the whole number of Representatives, given to the Church of England, while five only are assigned to the Church of Scotland. Now were we to take these members as indicating the relative proportion of the two Churches, it would not I apprehend be found very far from the truth. It is admitted that the same journal gives four members to Presbyterians not of the Church of Scotland, and therefore the Presbyterian denomination taken generally counts nine or ten Representatives; but the Kirk repudiates the other Presbyterians, and cannot therefore take credit for any more than their own five, or I believe from a recent vacancy, six Representatives.”

This passage evidently shows that Dr. Strachan's skill in the science of ecclesiastical statistics—so celebrated since the appearance of his famous ecclesiastical chart in 1826, deservedly excites very high admiration. It is manifest, and many will doubtless be gratified by the discovery, that age has in no degree impaired his faculty of collecting singular premises, and drawing very extraordinary conclusions from them. We shrewdly opine that there is not another learned person in Canada, save and except the Doctor's self, that could have ventured to publish any thing half so profound as this. That the numbers of a religious sect in any district in Upper Canada is to be inferred from the religious denomination to which its representatives in the House of Assembly may belong, is a conceit so far beyond what any ordinary man would form, that we are absolutely ecstasied with its out of the way originality, and yet its framer, conscious of his own vigorous grasp, and plainly familiar with the magnificent, without any apparent disturbance of thought, complacently avers—“ it would not I apprehend be found very far from the truth.” We do not happen to know much of the religious profession or character of many of our Assembly men. Could we be convinced that a true ecclesiastical census might be deduced from this knowledge, we should covet an opportunity of catechising them separately on their religious creeds; albeit we have some fears that several of them would ill brook to be “targ'd tightly” on this point. But seeing, as we judge, that the ecclesiastical census of the people, cannot be inferred from the ecclesiastical census of the House of Assembly, unless it be at the same

time ascertained, that the latter carried their election solely in consequence of their attachment to some particular creed, we do not feel much concerned about the uncontradicted statements of respectable journals, or even though the fact rested on much better authority. It will however, we believe, be seldom found that religious profession enters as an element in the judgment of electors choosing their representatives. We have visited the polling booths, looked upon the candidates at a safe distance, heard them occasionally adventure on a speech, narrowly observed the freemen rumb-ling up to support their favorite, and we never could discover that religion was there exerting the slightest influence. Mayhap however we were not enough sharp-sighted, and Doctor Strachan after all may be right; but let us not be pronounced captious, should we desiderate more proof than he has furnished in his address.

Upon what authority we may ask does the Venerable Archdeacon assert that “the Kirk repudiates the other Presbyterians?” As lovers of truth we do not like to read these loose assertions made by one who should be not less a lover of truth than ourselves. A very little inquiry might have convinced the writer of the address that the assertion which he has here hazarded is without even the thinnest shadow of a reason. It is known to all who have given any attention to the proceedings of the Synod (and no man should presume to say any thing about them who has not given them a little attention) that they have been laboring for several years, and are still zealously laboring to promote the unity of the Presbyterian body on principles as charitable as they are enlightened. Our efforts moreover have been attended with some measure of success. Several of the ablest ministers of the United Synod, together with their flocks, have been admitted into our fellowship; and had it not been for the machinations of our enemies that success had been greater: toward this object our prayers and exertions are earnestly directed and the Venerable Doctor in his haste and antipathy asserts what is not true when he says “the Kirk repudiates the other Presbyterians.”

The following paragraph displays in a manner not less striking, the Doctor's statistical science:—

“ There are other grounds of approximating to a just estimate of our relative members. The first settlers in the Province being U. E. Loyalists were principally numbers of the Church of England, and since that period the number of Emigrants from the United Kingdom has doubtless borne a proportion to the various religious denominations of the parent State. Now of the twenty-four millions which the three

kingdoms are said to contain six are supposed to be Roman Catholics, four Presbyterians and other Protestant sects, and fourteen, including the Wesleyan Methodists, of the Church of England. It is, therefore, sufficiently clear that the Emigrants must bear a proportion to the respective churches. It is not asserted nor is it necessary to contend that such proportion is exact, but it is matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions. But our desire is to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

Where did the Venerable Doctor find his authority for asserting that the United Empire Loyalists were principally members of the Church of England? We shrewdly opine, it is to be found in that faculty of his which a few years ago discovered a general movement throughout Upper Canada, towards the Church of England. But granting that they were principally of the Episcopal communion, what conclusion can be drawn from this as to their present religious connection? for no one knows better than the Doctor that multitudes, including the descendants of multitudes, change their religious persuasion in a much shorter period than half a century. There is too great reason to fear that from the very great destitution of divine ordinances in Upper Canada, no small proportion of the descendants of the U. E. Loyalists have turned aside from the religion of their fathers, whatever that may have been; and even of those, belonging to the Episcopal communion who have held it fast, it would be very extravagant to imagine that they at all admire the political career of the Venerable Archdeacon, or are at all inclined to support the very extravagant views of church policy which gain for him in Canada a distinction so unenviable.

Farther, we hold that the Doctor's notions respecting the religious statistics of the United Kingdom are wholly apocryphal and doting; such as can never be for a moment entertained by any one but himself. For the object we have at present in view, however, it is not necessary to enter upon any exposure of them. But, even assuming the Archdeacon's ecclesiastical census of the United Kingdom, we confess that we cannot jump to conclusions with such agility as he, albeit we be much his junior, and greatly exceed him in length of limb. As for instance:—"it is a matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions." Now for the life of us we cannot follow the Doctor in this demonstration; for it seems to us that on certain very probable suppo-

sitions the four millions may furnish a greater number of emigrants than the fourteen. The Doctor cannot have forgotten the barren hills and poverty of Scotland, of which the natives of that country have of late been so tauntingly reminded, and he must know that long previous to his own adventure into Canada, multitudes of his countrymen had found their way thither, while, as yet, few emigrants had left the richer fields of the south; and the Doctor will own, that in consequence of this, and continued subsequent depopulation of the mountains of the North, his countrymen are found in every corner of this province. Now, the same cause may continue to produce the same effect, and the smaller population of a sterile and confined territory may send out a greater multitude than could be induced to leave a more genial climate and a richer soil. We suspect that the Doctor has left these and several other important arguments out of the demonstration, and that it is very far from being entitled to a place in any standard book in statistical science, a class of books, by the way, in which there are as many fictions as in the adventures of the celebrated Baron. But we wish at present to avoid affirming any thing on this point, either in demonstration or conjecture; we will not even imagine what number have come or shall come from the aforesaid fourteen, and four millions respectively, or what may be the religious creed of the product; we shall leave it, as the Doctor after all has left it, beautifully indeterminate, and acquiesce in his proposal "to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

The subject of the rectories, the *questio cruciata*, the Venerable Archdeacon approaches with manifest and shuddering reluctance, and after an exordium on the state of his own feelings, he thus narrates its history:—

"It is a painful subject and very difficult to deal with in Christian charity, as it has been sedulously continued by the Clergy and members of the Church of Scotland in a spirit by no means commendable. I shall, however, touch upon its history from its commencement to the present time as gently as truth will allow. The Synod of the Presbyterians in connection with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the Rectories. This was accordingly done, and the Petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility.

"You are aware, my reverend brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common

cause with other denominations against the Church, and some of the petitions, besides the destruction of the Rectories, still pray for the division of the Reserves among all sects, or their appropriation to the general purposes of education; or, in other words, for the support of infidelity, for education separated from religion, can lead to nothing else.

There is some truth here, and as sometimes happens in history, when the historian is not perfectly impartial, some fiction. Wherefore should it be expected that the petitions, "when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility?" Did "the authority" recommend this? Far from it. But the fact is, the petitions, in so far as they were framed on the resolutions of the Synod, (and we believe they generally were so framed,) contained no bitterness, no hostility, against the Church of England; and although some of them may have reprobated the act of the government establishing rectories with severity, it was the severity of truth. Nor was this "unnecessary." It was most loudly called for in the circumstances of the case, and much more justifiable than was at that time certainly known.

The contest respecting the clergy appropriations was begun, as is truly stated in the Doctor's history, many years ago: and it may safely be affirmed that it has been persevered in, not with increasing violence, but with a kind of pertinacity of which the Doctor himself affords a very notable instance. It is a pertinacity moreover not very likely, it would seem, to give way on either side. As for the diversity of opinions prevailing among the claimants, it is not very remarkable. The Doctor's own opinions have been frequently set forth as if they were the unanimous opinions of the Episcopal Clergy. They never, in so far as we know, have, on this subject, lisped a dissent from the dogmas of their "ecclesiastical superior."— And as for the people belonging to the Episcopal communion, few of them have expressed opinions, coinciding with those of the Archdeacon of York, while a goodly number of them, we happen to know, are by no means favorable to his sectarian and exclusive conceits. The Presbyterians, on the other hand, long denied their just and admitted rights by the Colonial triumvirate, were often led into warm discussions on this subject, and who can wonder, if, among so many, all asserting their entire freedom of thought and speech, there should be many opinions; that some should make a common cause with other denominations, that some should prefer education, and others should maintain that roads and bridges were more deserving of the Clergy Reserves than any clergy who might walk upon them? If the Doctor takes the trouble

to inquire, or if he choose to remember the fate of his exclusive petition in 1832, among the several vestries and congregations of his church, he will discover that diversity of opinion prevails very widely on this subject among the members of his own communion.

We quote again from the address:—

"In consequence of the great number of petitions presented to the House of Assembly on this subject, at the commencement of the last session, they were referred to a Select Committee to report upon their prayer. Another Select Committee was also named to report upon the best mode of disposing of the Clergy Reserves."

"It is not necessary to enter into a minute detail of the proceedings of the House on the reports presented by these two Committees, or the violent efforts made to destroy the only provision for the dissemination of pure gospel principles existing in the Colony, as they have yet failed; but on looking over the different divisions, it is most afflicting to see that some of the most furious opposers of the Church and the most eager to deprive her of her vested rights pretend to belong to her communion."

With the rebuke here administered to the adherents of the Church of England, we have, of course, nothing to do. If it be justly merited, they will, it may be hoped, receive it with meekness, and hereafter evince greater consistency. Were we of that communion, unwarped as we are by the passions with which the writer is evidently inflamed, we would spurn it from us with indignation, even though it had come from a higher dignitary than that of an Archdeacon. Do they require to be told, that while they ought, as Assembly men, to be the nursing fathers of "our Apostolic Church," that, as the representatives of the people, they have other rights and other interests to guard besides those of the Church of England? Must they yield up their judgment to Dr. Strachan in their interpretation of the constitutional charter? Must they be schooled by him into right views of what will promote the peace and well being of the community? And must they submit to his ecclesiastical anathema, because, in their character as legislators, they follow the dictates of their own judgment on this and every other question on which it may be necessary for them to deliberate? We verily believe there may be found among the "thirty-six representatives given to the Church of England," men who have been longer in her communion than the Archdeacon of Toronto; men whose earliest associations are most affectionately entwined with her ritual; men, who from the purest love to the Church of England, would neglect no proper means of advancing her interests, who yet would utterly repudiate the Doctor's legal love, and the exorbitant pretensions

of certain of her advocates. Though born in this church (and if they be true and consistent members of it, it is a distinction for which they ought to be deeply grateful,) they have by no means pledged themselves to regard all her dignitaries as endowed either with an apostolic spirit, or apostolic wisdom. And surely if any of them have discovered that one of their prelates has been carried away with a grasping and ambitious temper, is seeking to promote his own ends by trampling on the rights of others, we need not be surprized should such a prelate be afflicted by seeing many sons of the church become his "most furious opposers." But if it should be found that some of the thirty-six representatives given to the Church of England are really very loosely connected with her communion, and are very indifferent both to her real and supposed interests, the fact should teach the Doctor that it is very possible for a church to enrol among her adherents those who will rather shed a blight over her than be her glory; and however much it may be the fashion to magnify the number of a church's adherents for political purposes, she may after all have very little reason to boast of the illegitimate accession.

Let us now listen to the Venerable Archdeacon's commendation of the six Assembly men he has given to the Kirk :

"Not so the members of the Kirk, for they not only uphold their church, but seek to enrich her by every exertion in their power, and never for a moment compromise what they call her claims, however preposterous or absurd. But alas! the poison of a spurious liberality has shed its blight over many of those who ought to be the nursing Fathers of our Apostolic church, and for the sake of a hollow popularity they lend themselves to rob and betray her, and thus sacrifice their principles as honourable and religious men."

We do not happen to know much of the six Scotchmen who have on this occasion been the object of the Doctor's sinister commendation; but we think we may venture to affirm, if they have upheld their church, it must have been on the strength of their own pockets, as thousands of their countrymen, and other brethren of the same faith throughout the land, have done. But as to their efforts with government, over which the Doctor has had more influence, they have indeed been most lamentably unsuccessful. No man is better acquainted with this fact than the late presiding Councillor of the Executive. No man, if he chose to write a history of the unsuccessful applications of our people* should be better qualified; and if in two or three instances, on the persevering appli-

cation of an influential member of either house, a glebe lot was obtained, it was only, we suspect, to gild the Doctor's tale when he should find occasion to expatiate on the liberality of the government in granting glebe lots to the Presbyterians.

Let the six follow the example of their *square* in the Assembly, and never advocate claims preposterous or absurd; for this tarnishes the lustre of their Spartan inflexibility, and converts into vulgar Scotch obstinacy, a quality which could never elicit praise from the Archdeacon of York.—It is manifest, however, from what follows, that he still regards his countrymen with some lingering attachment, while he looks with great sternness and suspicion on many of his new spiritual connections :

"Now, however much we differ in opinion from the Scotch Presbyterians, we cannot but approve of their firmness and devotion to their church, and, if justice were on their side, we should consider them entitled to our admiration; but we repudiate as unworthy those who declare themselves members of our church, while they seek her temporal destruction and degradation. Were we seeking aggrandizement or grasping at more than our legal rights, they might find some ground of justification; but we desire bare justice only, and this much the members of our church, if honest men, are bound to support to the utmost of their power; and, if they do not, they are none of us."

How very unfortunate is it that, in the Doctor's judgment, both sides are blind! The Presbyterians fancy that justice is on their side when she is not; and while she standeth, as the Doctor opines, very manifestly on his side of the line, few of his brethren can discover her. Sad state of matters this! Oh! for forty-two boxes of eye-salve to these Assembly men, (what shall be done with the others we cannot say), that anointing their pur-blind eye balls they might discover justice, and apportion the Clergy Reserves to whomsoever they rightfully belong.

But let us hear a little more of the Address :

"To one important result, and to one only, did the House of Assembly arrive after much discussion, comprised in the following resolution, which passed by a majority of thirteen in a house of fifty-three members:—Resolved, that this House regards as inviolate the rights acquired under the Patents by which the Rectories have been endowed, and cannot therefore, either invite or sanction any interference with the rights thus established."

"Even on this resolution, so just and reasonable in itself, and which could not have been otherwise without disturbing the titles to property through the whole Colony, we have the mortification to see some opposed, who call themselves members of the Church of England. It would be vain to attempt to reconcile such conduct either with consistency or correctness of principle."

It was a very pretty thing indeed for the House of Assembly to resolve that the rights acquired

* See vol. I, page 250.

under the patents should be inviolate, before they had ascertained how these patents were granted ! So far as we can learn, the good simple minded majority, guided by their own unsuspecting innocence, without entering upon any inquiry on this subject, although it had stirred up jealousy and indignation from one end of the country to the other, took it for granted in all good faith, that every thing was firm and fast. We confess that we also, in our simplicity, were something of the same mind. Not that we would have been quite satisfied, even had the law officers of the crown declared that the establishment of fifty-seven rectories by Sir John Colborne were valid and lawful acts. The problem would still have remained unsolved, whether the perfect legal formality with which the act was done, rendered it honorable and just. A very grievous injustice may be inflicted in accordance with the strictest forms of law ; and our opinion of this transaction will not be changed even though "the learned gentlemen" discover, on a revision of their judgment, that they are in error. But of this hereafter.

"In regard to the arguments," continueth the Doctor, "used in the Petitions of the Scotch Presbyterians, though copied in a great measure from the resolutions of their Synod, we cannot concede to them the slightest force, while they betray not a little coarseness, selfishness, and bad temper."

Now let us take a look at these resolutions, and see whether there be aught in them, which should offend the refined delicacy of the Venerable Archdeacon by its coarseness, or his very liberal disposition by its selfishness, or his own great equanimity by its bad temper :

"1. That ever since the formation of congregations and the settlement of Ministers in connection with the Church of Scotland in these Provinces, they have claimed, both in virtue of the treaty of union between England and Scotland, and the Act 31, Geo. III, commonly called the Constitutional Charter, "a communication of all rights, privileges and advantages," equally with the Church of England ; and this claim has been in various ways advocated with the Government, and so far admitted as to render any infringement of it, during its pendency, an actual injustice.

"2. That such a violation of this claim has been made by the recent act of the Lieutenant Governor, instituting rectories according to the establishment of the Church of England, entitling Rectors "to hold and enjoy all rights, profits and emoluments, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties" as the incumbents of Rectories in England ; in as much as the said act gives to the established Rectors an ecclesiastical jurisdiction which this Church can never recognize, and manifestly has the effect of placing the ministers and members of this Church in the same relation to the Episcopal body as Dissenters in England are in to the Church established there ; except in so far as limited by Provincial Statutes.

"3. That the Synod feel the more deeply aggrieved by this measure as it is not only a violation of their long preferred, and yet undetermined claim, but because of their firm conviction that an exclusive establishment in these provinces is impracticable and unjust, and because, by Royal Message in 1832, the whole provisions of the Charter referring to the Clergy Reserves having been committed to the Provincial Legislature for revision, to proceed to establish an exclusive and dominant Church in these circumstances a flagrant breach of faith on the part of the Government to the ministers of this Church.

"4. That the Synod declare their deep sense of the wrong thus inflicted on them, do now solemnly protest against an act so injuriously affecting their just rights, and hereby avow their determination to seek redress by all legal and constitutional means.

"5. That in terms of the foregoing resolutions the Synod memorialize His Majesty, the Royal Commissioners, the Lieutenant Governor, and both Houses of the Provincial Legislature, and that copies of such memorials be transmitted to the General Assembly of the Church of Scotland.

"6. That the Synod recommend a similar course to be taken by the Sessions and Congregations of this Church, and enjoin Presbyteries to use their most strenuous exertions to carry these Resolutions into effect with all convenient speed."

Now, we do not believe there are three persons in Canada untouched with the spirit of partizanship, who will affirm that these resolutions "betray not a little coarseness, selfishness, and bad temper." We would rather be inclined to substitute for the Doctor's triplet, decision, self-defence and spirit ; and we fancy that the emendation would obtain the general suffrage. However, we are not very solicitous respecting the vote on this question, especially as something within whispers concerning ourselves, and very many things testify concerning the Doctor, that in regard to all the three charges, the instances are not a few in which we must all fall down together and cry *peccavi*.

Next as to the Doctor's estimate of the argument contained in these resolutions :—

"They seek the destruction of the Rectories principally on two grounds :—

1st. As conferring powers on the Rectors or Incumbents incompatible with the rights of the Scotch Clergy. For such apprehensions there is no foundation ; nor do those who pretend to urge them believe them to be true. Parishes have been formed in all the Colonies without calling forth any complaint, because other denominations felt that neither their civil nor religious liberty was, in the smallest degree, compromised. In fact, the Clergy of the Church of England residing in this Province never had or pretended to have any authority over other denominations, and not even over their own people, except in matters purely spiritual, and so sensible are we of our weakness, as respects our own congregations, that, in seeking from the Bishop an annual convention, we found our proposition on the fact, that our ecclesiastical law and discipline do not extend to this Colony."

Here then are two charges brought against the

Synod, IGNORANCE and DISHONESTY. Now both of these, some may think, are very serious charges, especially as coming from a dignitary of the Church, against a body of men, who, although not blessed with the imposition of hands episcopal, do yet hold the office of religious teachers, pretend to some learning, and are doubtless desirous of a fair reputation for intelligence and honesty. Imputations against the characters of such men should be very cautiously made even in an address to be heard by none save the Clergy of the Archdeaconry of York. They should be still more cautiously made if they are designed to be published to the world in "The Church," stamped with the approbation of the Clergy, and a wider circulation requested for them by means of the political press. All this has been intended and done against the Synod, and it becomes a matter of importance to determine how far, or in what way, the charges are substantiated. Then as to the first, ignorance: The accuser is pleased to affirm on the credit of his own wisdom, that there is no foundation for the apprehension that the Rectors have been invested with powers incompatible with the rights of the Scotch Clergy. Now some, and among these perhaps the Doctor himself, may deem it high presumption in us to dispute his interpretation of a charter, which he has perhaps read as frequently as any learned person in Canada, and still more because of his being a Professor self elected, as rumor says, of moral and political science in a University hereafter to become famous for its great and learned men; yet nevertheless we presume to assert that the Doctor's declaration of the groundlessness of our apprehensions, has nothing whatever to rest upon but the credit of his own wisdom. Let the reader look to the words printed in italics in resolution second, the express words of the statute, and say whether there be not much in them to create apprehension in the minds of those who claim by an ancient and sacred treaty to be placed in a British Colony on a perfect equality with the subjects of England in all matters, both commercial and ecclesiastical. We are aware that one or two learned jurists, besides the Dr. have declared that these assertions in the charter mean nothing, and that they invest the Rectors with no power detrimental to other denominations of christians. But if language has any meaning, is it not evident that a very extensive right is here created, and by a maxim of law every thing is created essential to the enjoyment of that right. The ecclesiastical laws of England are essential to the full enjoyment of the created right, and therefore, in the clause referred to, they are constructively enacted for Canada. This view of the com-

prehension of the clause in our opinion is borne out by a statute passed in the first Provincial Parliament in 1792, in which French Canadian law relative to property and civil rights was abolished, and the law of England adopted in its stead. In the 6th section of this statute, it is ordained, that subsisting provisions respecting ecclesiastical rights or dues within this Province shall not by this act be interfered with or changed. Now these subsisting ecclesiastical rights or dues, are of two classes: first these that belonged to the church of Rome, and this statute provides that these shall continue to be recovered, according to the French Canadian law, and the usages of the Romish Church; second, the rights and dues belonging to the Church of England, created by the Imperial statute passed in the preceding year, and these were not to be altered, but should continue to be recovered according to the usages of the Church as established in England. It seems to us therefore that the English ecclesiastical and parochial law is by these statutes constructively enacted, and that the exclusive rights thereby conferred on the ministers of the Church of England, do create certain disabilities against all who are not of her communion; or in other words, it places them in exactly the same relation towards the newly created Provincial Rectors, as dissenters occupy in relation to the Church established in England. We hold farther that these disabilities are not legally relieved by any Imperial statute passed since 1792, in favour of religious liberty, and that all not of the Episcopal communion, may if they please, groan under the burden of English ecclesiastical law, as it stood in England at the time the act 31 Geo. III. was passed—excepting so far as this has been mitigated by the Provincial statutes respecting tythes and the celebration of matrimony.

But as it is not impossible that in this exposition of our legal knowledge, we may perhaps be displaying our ignorance of the law, we engage—if the Venerable Archdeacon shall make it so appear, otherwise than by his own simple affirmative, that the creation of parishes in Canada under this charter does not compromise our civil and religious liberty, if he shall make it appear that the Clergy of the Church are not invested by law with authority over other denominations and not even over their own people except in matters purely spiritual, by such demonstration of legal learning on his part, time and opportunity suiting—to seek the benefit of his first course of Lectures on Political science to be delivered hereafter in the University of Toronto.

But let us proceed to examine the more serious charge of hypocrisy.

"Whatever, therefore, the petitions state on this head is deplorably hypocritical, for no such fears or apprehensions were ever cherished or felt; and so perfectly destitute of any foundation are such allegations that no complaint has been made on the subject by any other denomination of Christians in the Province, several of which are unquestionably no less alive to their civil and religious rights than the Church of Scotland."

Ignorance is an object of pity; hypocrisy is an object of abhorrence; the one is an infirmity, the other a crime. That the Presbyterian petitioners had some grounds for apprehending that their religious liberty was invaded by the creation of Rectories must be pretty evident from the preceding observations. Admitting that their view of the law is inaccurate, it may be an impeachment of the legal penetration of the petitioners, but it ought not, in all charity, to be an impeachment of their moral honesty. A candid, dispassionate judge, would rather say, these Scotch have been hurried away by their characteristic impetuosity; they have not allowed themselves time for deliberate consideration of the case; jealous of their national rights they have been seized with unfounded fears that these have been infringed; or venturing to interpret the law, they have bewildered themselves in its glorious uncertainty—it is a pity they should have allowed their good and loyal name to be tarnished with an utterance of disapprobation of any act of the Colonial Government of Upper Canada so distinguished for wisdom and generosity! Charity might thus have cast the blame upon the Scotchman's head—a hard organ—and able to bear pretty heavy bumps. But no—the Venerable dignity aims his blow at the heart, and charges a whole Synod of Christian ministers, with a sprinkling of elders among them, and all the petitioning congregations besides—with presenting petitions "*deplorably hypocritical*," and with expressing fears and apprehensions where none were cherished and felt! He has presumed to enter the secrecies of the soul—which no eye but the eye of heaven can penetrate, and on above 30 ministers and their congregations, with whom he would once have thought it an honor to be united, he attempts to fix the brand of hypocritical maneuvering! Doctor Strachan is a dignitary of the Episcopal Church; he is an aged man, and candor and wisdom should be the attributes of age; he is a Christian minister, and his judgments should be judgments of charity; he was nurtured in infancy in the bosom of the Church of Scotland and the early affections of a young heart, ingenuous and durable, should not yet be utterly obliterated within him; he once sought to be a minister of the Presbyterian Church of Canada and he owes it some respect from this consideration: he is a Scotchman, his every accent

declares it, and it ill becomes him with such a dialect on his tongue to wrong his countrymen; above all, he is a Christian, and if his name and rank have any influence in this colony, it is a prostitution of that influence to employ it in endeavoring to injure the character, and to impair the usefulness of a body of men, who whatever their imperfections may be, are laboring amidst many difficulties and privations, such as he never experienced, to promote their Master's cause.

To represent that the petitioners seek the destruction of the Rectories on "the ground of the value of the endowments" is not correct, and is not borne out by any statement contained in the resolutions of Synod, agreeably to which the petitions generally were framed. We know very well that the present value of these endowments, at least those in the country parishes, is trivial. The resolutions contain objections of a much more serious nature than this, as the reader may perceive by referring to them. With regard to the assertion of Doctor Strachan that "such complaint comes with a singularly bad grace from the Scotch Presbyterians, to whose Congregations the Provincial Government has always shewn the greatest readiness to grant glebes." We simply remark that it is untrue and refer again to volume 1st page 280 for the proof. * They received many gracious encouragements to apply; many kind and courteous invitations were lavished on them, and some minutes of Council declaring grants; but, we grasping, they turned into apples of Sodom; while the good fruit that dropped from the tree was picked up by those whom this Venerable dignity and his fellow Councillors had gathered around it.

To display still farther the kindly spirit of our dignified censor we give the following paragraphs:

"It is necessary to remark, however painful, that the proceedings of the Clergy and Members of the Presbyterians, in connection with the Church of Scotland, are marked by the same kind of angry complaint (for they deal not in argument) which characterizes those of the Voluntaries and other enemies of Church Establishments in Great Britain; and that, but for the good sense and honorable principles of a large majority of the House of Assembly, a vote would have passed against the Rectories; and although it could never have been carried into effect, it would have tended to unsettle every title in the Province.

We need not farther remark, on the Doctor's iteration of the charges of bad temper on the part of the petitioners. If any of them have been guilty in this respect, that they had much to try

* See also the two letters in the present number addressed to Dr. Strachan.

them, may perhaps be admitted as some extenuation by those who know how to make a just allowance for human frailty. We must not omit to notice however an unfairness of representation, of which indeed there are numerous instances in this address, in which the Clergy and members of our Church are likened to voluntaries and other enemies of Church establishments in Britain. This is a pitiful stuff; for every reader of penetration must detect the disingenuousness. Need we declare to our readers that the matter before us has nothing to do with the question of Church establishments? We object to the creation of Rectories, not because we are voluntaries, but because in the circumstances of the case the measure in our view was partial, unjust, an infringement of the equal rights belonging to us as connected with one of the established national churches.

It seems to us impossible to read the following paragraph without discerning in it a low cunning very unworthy of the reputation and office of him who penned it.

"In passing from the petitions against the Rectories by the Clergy and members of the Scotch church, I may be allowed, as an act of justice, to contrast their anxiety for the destruction of our church in the colony with the mildness which characterizes the petition of the united Synod of the Presbyterian church in Upper Canada not in connection with the church of Scotland. In urging their claim to share in the Reserves, this respectable body truly states that they were the first organized Presbyterian Institution in the Province; that they have suffered as many privations as any of their fellow christian labourers, and yield not, in loyalty to the Queen and attachment to the British Constitution, to any body of professing christians in the colony; and in conclusion pray that, in any distribution of the Reserves, they may be included as well as the Church of Scotland."

We have not seen the petition referred to and we are strongly inclined to distrust the summaries of such documents by the writer of this address. Is the destruction of "our church," in the colony identical with the destruction of the Rectories? We hope not—we would not wish any true church of Christ to rest on so insecure a foundation. Doctor Strachan has no authority for saying that the clergy and members of the Scotch church ever sought to injure or compass the destruction of his church. The vindication of our own claim, it being a just one, ought not to be regarded as a wish to deprive the church of England of any benefit to which she is legally entitled. The commendation here bestowed upon the United Synod, of which by the way the commendator can know but little, for the body is very materially changed since it was honored with an invitation to his table—may or may not be merited; but we utterly refuse, and we are pretty certain the members of the

United Synod will as heartily as ourselves refuse to admit the Archdeacon of Toronto to sit as arbiter on our comparative usefulness. Although he were better entitled than he is to judge between us, it is impossible that he can know much about "the question of desert." High as his station has been for some years past—overlooking as he imagined all the interests of the Province, political and religious, he cannot without the grossest presumption, affirm that the Presbyterians of Upper Canada are more indebted for religious instruction to the ministers of the United Synod than they have as yet been to those of the church of Scotland. This is really advancing beyond the spiritual affairs of his own church, and an intermeddling with the affairs of other churches which in the temper of the present times, nothing but the most astute hardihood would venture on. Which of us, the Episcopal church inclusive, have most advanced the religious instruction of the province; it belongs not to any one to affirm. This will by and by be determined by the Lord of all, and it would be well were this solemn consideration to stir each up to the faithful performance of their own duty, rather than to an invidious comparison of the fidelity and success of their fellow christians respecting which they must be very incompetent judges. It may suit the Doctor's purpose to attempt to awaken by his censure or commendation feelings of rivalry between the two bodies of Presbyterians. But in this, as in many other things, his counsels will be turned into foolishness.

We have no doubt the author of this address imagined he had hit off a very pungent accusation when he affirmed, of the ministers of the Church of Scotland, "whatever moral influence the latter may exercise in their respective congregations, it is a lamentable fact that they are chiefly known to the public as expert agitators against our church." But then the sentence has not the pungency of truth. It lacks the keen edge of a just rebuke.—If in any thing the Presbyterian ministers deserve to be called "expert agitators," it is not against "our church," as the Doctor in his simplicity opines, but in vindication of their own claims; and truly they very little deserve to be called expert, even in this more important matter, else their affairs would have stood in a very different position at the present hour. It is amusing to observe with what undiscerning querulousness the venerable dignitary imagines every movement on our part to be an act of hostility to his church. His party lay claim to the whole ecclesiastical property in the province, and though the question has long been *sub lite*, by the impolitic partiality

of the executive government, they have been impowered to lay rapacious hands on large and valuable portions of the property, and when we, whose rightful claims have been admitted by the highest authorities, enter a caveat against these proceedings, the Doctor fancies he discovers hostile movements, and cries out robbery and spoliation. Now, we humbly trust that few of his clerical audience sympathize with him in these groundless imaginings. We know well that a very large number of the members of the Episcopal communion will read his jeremiad without dropping a tear. They are acquainted with the Archdeacon's monomania on the Clergy Reserves, and while it is natural to think that they wish his hallucinations were less avaricious, and that they verged a little more in favor of the just rights of their fellow-subjects of other denominations, they will not fail to support him in his endeavors to obtain for the Church of England whatever else may be rightfully entitled to. We do not regard such movements, on their part, as hostile to our church. Why should the Doctor, with a blind and peevish logic, conclude that similar movements on our part, and for our own rights, are designed in hostility towards the Church of England? Verily, we think that such a conclusion cannot be reached without much bad temper as well as bad logic.

We waive, for the present, all remarks on the Doctor's opinions of the Law Officers of the Crown in 1819, and the inviolability of the rights of the Rectors to their endowments, because it is not likely that any opinion of his, or ours, will influence the righteous adjudication of that question. We lay it, however, before our readers :

"Before dismissing this subject, you will expect me to notice the recent decision of the Crown Lawyers respecting the Rectories. I forbear making any remarks on the extraordinary case submitted to them at the instance of the Colonial Department, before the Scotch agent, the honorable William Morris, reached London; because that Department contained all the documents necessary to have enabled the Secretary of State to have made out the case full and complete;—but this I will observe, that the case decided upon confirms the Rectories in the strongest possible manner, for it declares them illegal in the absence of certain instructions, a double set of which, one to President Smith in 1818 and another to Sir Peregrine Maitland in 1825, besides a strong admonition from Lord Ripon in 1832, are in the possession of this government, and far more than sustain Sir John Colborne in the course he pursued. Nay, these instructions have not yet been abrogated or withdrawn, and would enable the present Provincial Government, if so disposed, to constitute and endow Rectories through the whole Province; and this power will remain till they are formally withdrawn, nor could any constitutional authority disturb them. You need not, therefore, my brethren, be under any apprehension in regard to the Rectories already established, but rather devoutly pray that five hundred more may be constituted before these instructions which are still in force can be recalled."

The present Law Officers of the Crown have disposed of Lord Ripon's despatch in 1832, and have decided that it contains no authority for the establishment of rectories. How they shall dispose of the instructions given to President Smith nineteen years ago, and to Sir Peregrine Maitland twelve years ago, remains to be seen. We shall abide the result patiently. Meanwhile it seems impossible to read Lord Glenelg's despatch to Sir F. Head on this subject, and yet imagine that the whole case was not fairly brought before the crown lawyers. It is not to be imagined that even these obsolete documents were overlooked; and persuaded as we are, that this whole transaction was a hasty and desperate act of a party, who rushed into it at the moment they saw themselves about to be stripped of power, and were reckless of the consequences to their successors and the country, we fervently hope, that Her Majesty's government will make it appear that all her servants are responsible for the right exercise of their power to the last moment of their holding it; and that it will not be her policy to perpetuate rights unjustly acquired, although her faithful servants may have trenched them round with all the formalities of law.

This allusion to the opinion of the Law Officers of the Crown evidently seems to have stirred up anew the Archdeacon's bile against the Presbyterians. Witness the following paragraphs :

"Disappointed, or rather, as it would seem, enraged, that the Colonial Legislature would not lend itself to the destruction of the Rectories, the Presbyterian congregations were again urged to have recourse to agitation. Public meetings were again held and Delegates appointed to meet in Convention, that an appeal might be made from the Provincial Authorities to the Imperial Government. The resolutions and petition to the late king, adopted by the Delegates, are such that, if carried out in their full spirit, would not merely destroy the Church of England as an Establishment, but even make its toleration or that of any other denomination in the Colony more than doubtful, and clothe the Kirk with all the powers and immunities which it possesses in Scotland. For the petition prays that all Sessions and Presbyteries, which are in connexion with the Church of Scotland, shall be constituted bodies corporate, to the effect of holding lands, buildings, and other property for Ecclesiastical and other purposes, and that effect shall be given to their judgments and proceedings in matters spiritual, in the same manner as is done in the Mother Country. It must be confessed that this is sufficiently bold, and not likely to be readily granted; but it evinces a most striking infatuation when put in contrast with the other portion of the prayer, which, in effect, seeks the destruction of the church of the Empire.

"The petition farther prays that all the disabilities under which the Scotch Presbyterians labour in the Colony may be removed; but, as I am unable to discover any such disabilities, I must pass on to the argument attempted to be derived in their favour from the Act of Union between England and Scotland. Such an attempt is feeble, and cannot fail to excite the smile

of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the Articles of Union as well as the Laws, to Scotland; while the laws and religion of England extend, and ever have extended, to all the Colonies. Had the Presbyterians in connexion with the Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money, and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some shew of reason; and although I should have considered the other class of Presbyterians, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the desolate settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

"It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquility; we have had no meetings among our congregations; we have made no appeals to their passions; and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for, although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly reproof, a clear and quiet statement of facts, and a firm adherence to the law."

It is almost unnecessary, to make any observation on such statements as these. They are marked by misconception, distortion, and rancorous uncharitableness. The Archdeacon's ideas of the petition of the Cobourg delegates are pure fictions; his allusion to "the destruction of the Church of the Empire," is as unintelligible as the destruction of a non-entity, and cannot fail to excite the smile of thinking men; his allegation that we wish to break down that we may rise on "our ruins" is unworthy of serious refutation; and the contrast that he finds between the meekness and tranquility of his own party, and the bitter and unchristian agitation of the Scotch Presbyterians is absolutely ludicrous. We happen to know the Scotch Presbyterians better than the Doctor, at least for the last few years, and we can assure him that amidst all their discussions on this agitating question, we have not known one of them give more striking evidences of ruffled meekness and disturbed tranquility than the author has manifested in the above paragraph; and whatever may be their feelings towards himself as the great agitator on the Clergy Reserves, and the uncompromising enemy of the

Established Church of his native land, they bear towards the Church of England, which they know is not at all accountable for his arrogance, a very unlightened and fraternal regard. We have heard that one of her most eloquent ministers pronounced it "a black day for the Church" when the Doctor ertered it, and not a few of his brethren are of the same mind. But without presuming to judge on this point, the painful conviction is forced upon us, that the interests of Christianity in the province have sustained irreparable injury by the elevation of such a man to ecclesiastical and civil power. Had it been the good fortune of the English Church in Canada to have possessed, in its chief dignitary, a man breathing the mild and liberal spirit of an Usher or a Leighton, instead of the blind and bigoted intolerance of a Sharp or a Laud; the star of our religious unity would have risen under happier auspices. The blessing has not been given, but instead of it, one—not one either of her native born children—hath ruled over her to her hurt, and not only by his whole political life, but by such addresses to the clergy as that of which we complain, has done more to create strife and estrangement among the christian bodies of this province, than any ecclesiastic likely to arise in its future history.

The Christian Examiner will never, without the most urgent reasons, such as those which have now moved us, turn aside to such themes. During the year nearly past, since we began our career, our readers will bear us witness, that we have entirely abstained from them. We shall soon, perhaps, submit our opinions on the subject of a liberal and pacific settlement of the Clergy Reserve question, and that done, we hope we shall be able to carry our resolution into effect, and touch upon this vexatious subject no more.

N. B. The charges examined above will be found in the address of the Ven. Dr. Strachan to the Clergy of the Archdeaconry of York.

MISCELLANIES.

COLONIAL RELIGIOUS INTELLIGENCE.

To the Editor of the *Scottish Guardian*.

Paisley, Nov. 10, 1837.

SIR,—In reply to a correspondent, in your number for Monday week, I have the pleasure of announcing, that an arrangement has been made, whereby a monthly intelligence, dedicated to the Colonies and to India, will be published and circulated after January next; and if that vehicle of information shall receive the encouragement which may be reasonably expected, its publishers may have it in their power to embrace the

other suggestions of your excellent friend. Well aware of the difficulty of securing adequate support to a work exclusively devoted to religious and missionary intelligence, the periodical in question is intended to form a prominent part of the new series of the *Edinburgh Christian Instructor*, under the designation of "*The Colonial Religious Register*." Further particulars will soon be laid before the public; but, in the meantime, I have thought it proper to make this announcement, to show your correspondent that his hints had been in part anticipated, and that they will not be lost sight of by the friends of the Missions of the Church of Scotland.

Need I remind your correspondent farther, that the *Scottish Christian Herald* has kindly lent its powerful aid in the same cause; and that the "four great Schemes" of the Church regularly find, in its valuable and widely circulating pages, a medium of communication with the public.

I am, dear Sir, yours,
ROBERT BURNS.

INDIA.

STATE OF RELIGION AMONG THE HINDOOS.—The present Hindoo Society may be classified in the following order, viz: First, those who are sincerely the followers of idolatry, which class comprises the mass of the people. Secondly, those who have discovered its follies and absurdities, but have not courage to declare their heretical opinions in the assemblies of the orthodox,—a class which comprehends many among the middling and higher ranks. Thirdly, those who have discovered the follies and absurdities of idolatry, and adopting the Vedant shastra, freely declare their opinion, but in practice conform to the established custom, and allow idols to be worshipped in their families. Fourthly, those who have entirely abandoned idols and superstition, but in consequence of parental control and family influence, cannot declare their sentiments nor act according to their belief; this class comprises most of the rising generation, who are now being educated in our public schools. Fifthly, those who have entirely separated themselves from the Hindoo society, and embraced the Christian faith; of these there are but few, particularly among those of any influence or consideration. Sixthly, and lastly, those who have abandoned all religion, and are the followers of reason; these generally believe in the existence of one God, but disbelieving all revelation, follow a code of morality formed by themselves. The individuals of this class have no fixed rule of action, are naturally divided in opinion among themselves, and are not known as a distinct body or sect. A survey of these classes shows that idolatry is on the wane, and that, as the light of knowledge spreads, the gloom of superstition is vanishing. It shows that some great and general change of opinion must soon take place.—*Bengal Herald (Reformer)*.

WRITTEN ON THE ATLANTIC.

(From the *Bahama Advertiser*.)

Now, on the pathless sea I roam,—
A wanderer from my native home;
The azure sky above my head,
The deep blue waves beneath me spread.

A speck on ocean's mighty tides,
Our little bark the billow rides;
A thing which every wave might sweep,
In fragments on the foamy deep.

Behind, I gaze, but cannot see
One trace, my own loved land, of thee;—
Afar, a gem on ocean's breast,
Thou sleep'st like island of the blest.

Not on the deep's blue verge is seen,
One sign where man is, or has been;—
Save when some distant sail may rise,
Then fleet like mist in summer skies.

One boundless breath of sea and sky.
Changeless, yet changing, meets the eye;—
One solemn sound is ever near,
As if the voice of heaven were here.

Oh! who His boundless might may fear,
Who holds the sea-depths in his span;
And when the storm drives on its path,
Walks on the wind, and stills its wrath!

Fain on that mighty arm I'd roll,
The hopes—the sorrows of my soul;
And ask thee, Lord, when passions lour,
To still them with thy rod of pow'r.

Life may at times with storms be prest,
Or calm may settle on its breast;
Still in each scene I'd seek thy face,
And hide me in thy hiding-place.

REV. W. M'LURE.

THE BREAD FROM HEAVEN.

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death, our sins are dead!

Look on the heart, by sorrow broken,
Look on the tears, by sinners shed;
And be thy feast to us the token,
That by thy grace our souls are fed!

HEBER.