

discusses his defiance to hour: Episcopacy for such a lotter in the cool shade, and beneath the ripe clusters of the vineyards; but Episcopacy for laborers, who "bear the heat and burden of the day?" Episcopacy for those who would cling to the shew-bread of the past; Episcopacy for those who can adapt, and modify, and change, as they see the times and the tide require: Episcopacy for intemperately plain and prosy preachers, dwelling continually on the tame maxims of morals and religion; Episcopacy for ministers who can rise, and carry their flocks up with them, above such trifling matters as the obligations of daily life, and can entertain their audience by showing that they are their fingers' end the intellectual universe. We regarded Episcopals, at the time I speak of, and at that time with many in no way means past, as far behind us in piety and scholarship, owing in some measure, as I suppose, to the fact that individualism is happily lost in the Church, and that the Episcopal clergy are, for the most part, content with the fixed "yes, yes, and ay, nay" of the primitive creed, and are satisfied if they can imbue their preaching, like their prayers, with the simple learning and the simple piety of other days, gathering as they do from the short and melancholy history of Presbyterianism, that "what soever is more than these cometh of evil." Said an eminent divine, who was asked why he had exchanged the deaconry for that of the episcopate, for a still more dispassionate and mild, "When I was young, I thought it was the thunder that killed, but when I grew, I discovered that it was the lightning; and so I determined that in future I would thunder less and lighten more."

With these views, which have been modified by better acquaintance with the Episcopal Church, and particularly with her clergy, who for the most part deny themselves the luxury of exhibiting their learning or piety as incompatible in general fitness for its duties, I entered the Episcopate in 1838. I had been personally acquainted, in my whole life, with but two or three of the Episcopal clergy; and of these, the only one that I ever intimately knew, I had seen, in the day of "revivals," spying out, and at all appearance coveting the liberty of his dissenting brethren, and mingling, to great disadvantage, with all sorts of sects, who amused themselves much at his awkward balancing among them, and assigning as his best reason for not admitting these brethren into his midst, that "one of the canons of his church is, 'that no man shall be a member of the church who is not a member of the one and only true Church.'" By the way, it was an apology that elicited from an illiterate old lady, that had been for many years the housekeeper in my father's family, a remark having a range and force of meaning, of which she little dreamed, and myself then fourteen years of age, but she intimated, that "if that were the case, she thought they had better first canonize Mr. Right! Thought to myself—and so I acknowledge that it strikes me still—that if Episcopacy be of the small importance that some attach to it, "they had better first canonize that enon off!"

Leaving Princeton with such impressions, it is not surprising, with no temptation to call them in question; with "Bishop and Presbyter for convertible terms in the New Testament;" with "the testimony of the magister Jerome;" called by Proper in his own age the *magister mundi*; and by Erasmus long afterward "the prince of divines;" ringing forever in my ear; with a faint echo from Augustine, "the most brilliant and orthodox light of the *cætana* between Paul and Calvin?" I found neither time nor inclination, amidst the convulsive throes of revivalism, and the monstrous brood of dogmatical abstractions, to which those throes gave birth, to review opinions which had in their favour, as I had been taught, and as I still believed, the entire evidence of scripture, and "the unanimous consent of the first three centuries of the Church."

THE CHURCH.

TORONTO, MAY 23, 1850.

The Annual Meeting of the Incorporated Church Society of the Diocese of Toronto will be held (D.V.) in the New City Hall, on Wednesday, the 5th of June.

The chair will be taken at two o'clock, P.M. There will be prayers in the Church of the Holy Trinity, Yonge Street, at one o'clock.

The Archdeacons of Kingston and York recommend to the Clergy of their respective Archdioceses, the next Special Collection on behalf of The Church Society for the Mission Fund, to be made in all their Churches and places of worship upon Trinity Sunday, the 26th day of May, and Sermons to be preached by them on the occasion.

Geo. O'Kell Stuart, D.D., and L.L.D., Archdeacon of Kingston.

Archdeacon of York.

THE ARCHDEACON OF YORK will (D.V.) visit the several Parishes and Missions in the Niagara District, according to the list given below. The same course will be pursued as at former visitations; and it is requested that the business of such meetings may be preceded by Morning and Evening Prayers:

Niagara, Thursday, June 6th	12 noon
Stamford, " " " " " " " " " " "	4 1/2 P.M.
Chippawa, Friday, June 7th	10 A.M.
Fort Erie, " " " " " " " " " " "	6 1/2 P.M.
Bertie, Saturday, June 8th	10 A.M.
Fort Colborne, " " " " " " " " " " "	3 P.M.
Fort Millard, Monday, 10th	10 A.M.
Dunville, " " " " " " " " " " "	6 1/2 P.M.
Marshall, Tuesday, " 11th	11 A.M.
Port Robinson, " " " " " " " " " " "	4 P.M.
Thorold, Wednesday, " 12th	10 A.M.
St. Catharines, " " " " " " " " " " "	6 1/2 P.M.
Port Dalhousie, Thursday, 13th	10 A.M.
Jordan, " " " " " " " " " " "	4 1/2 P.M.
Beamsville, Friday, June 14th	10 A.M.
Grimsby, " " " " " " " " " " "	3 P.M.

TO THE HON. ROBERT BALDWIN, M.P.P. &c. &c.

Sir,—We were to form our opinion of the moral and Christian put forth of a country by what is occasionally put forth through the heat of parties, we should be forced to adopt a very disorganizing estimate of the condition, in that view, of our native Province. A little ago, the disappointments and reverses incidental to all commercial dealings,—aggravated, no doubt, in this case, by Parliamentary enactments,—arouse a considerable body of our fellow-subjects into the wicked and reasonable desire of withdrawing their allegiance from the Mother Country, and annexing themselves to a foreign State. We are relieved, however, as a people, from the discredit of this proceeding, by the fact, that the measure was confined to a mere fraction of the population; and that many who participated in it did so without due thought or consideration. When this perilous and evil project came to be viewed by them in all the extent of its moral bearing,—when they duly weighed the solemnity of the contract by which they were bound to the Throne,—when they reflected with a becoming seriousness, apart from all selfish and utilitarian considerations, upon the impossibility, in a moral and religious view, of thus violating their oath, and transferring their allegiance,—we discerned, as the result, a more healthful condition of the public feeling. What was looked upon carelessly and superficially as a mere question of expediency or calculation of interest, has come now to be regarded as a matter of conscience; and, hence, let us hope, the comparative quiet which prevails upon that subject.

I shall, Sir, touch but briefly upon another topic which indicates this partial perversion of the public mind—the question of the University. The country bears the disgrace of arbitrarily excluding religion from her chief institution of learning; but I firmly believe that facts and numbers would determine that the plan of separating religion from the principles and working of our University is approved by only a small minority in this Province. The country, therefore, it is a relief to feel, is not morally responsible for this ungodly proceeding. I pass on to the present renewed agitation of the Clergy Reserve question.

The attempt to disturb the final enactments upon this question, so long and vehemently discussed, when those enactments were considered to effect its permanent settlement,—no honest or conscientious man will deny to be unrighteous and discreditable. The Clergy Reserves' question has been definitively settled for ten years: it has been regarded both

here and abroad; and in all that interval, until very lately, we scarcely heard a murmur of dissatisfaction upon the subject. In the minds of all good and quiet-loving men, a relief was felt that the grounds for so much irreligious excitement were removed; its settlement was hailed as a subject for general congratulation; and all were disposed to regard their individual and natural disappointments as more than compensated by the new era of religious amity and political quiet which the settlement of that long dispute left them free to cherish. True lovers of their country, and men of real religion, can have but one opinion of those who would now disturb the public equanimity upon the late vexed question. There is a moral wickedness in seeking to deprive others of what has been secured to them by the deliberate voice of the Imperial Legislature; and certainly there is neither patriotism nor virtue in endeavouring to overturn a law of the land, against which, either as to its principle or practical workings, no complaint can reasonably be alleged.

In the Speech of His Excellency the Governor-General a few days ago from the throne, we have the valuable advice, "not to barter away for novelties rights dear to British subjects, nor abandon those principles of good faith, morality, and constitutional freedom, the strict adherence to which has enabled Great Britain, with God's blessing, to pass unscathed through many perils." Britain has grown great under her present system; and, if contrasted with the nations around her, she is pre-eminently a religious nation, she has become so—how will deny it?—through the influence of her Established Church. Why, then, in the words of Lord Elgin, should we barter away that tried blessing, for the novelties of the pure voluntary system—a system which would alienate every ecclesiastical endowment, and by leaving the maintenance of religion to individual approbation or good will, deprive the nation, as such, of all religious character? And how do they adhere to "good faith and morality," who are labouring to rob the Province of a patrimony which, after much opposition and dispute, was finally decided to be hers by the highest tribunal in the Empire? What, too, has become of "constitutional freedom," if the heritage secured to us to-day can be wrested from us to-morrow,—if, after the best guarantee law can give us of the possessions we hold, we are to live in perpetual doubt and distrust, and consider them at the mercy of every popular movement which malice or selfishness may stir up?

This, however, cannot yet be fastened upon us as a public disgrace; this immorality and breach of good faith has not yet become a national dishonour. Nor do I think that, as a people, we are responsible even for the baseness of the attempt to fix it upon us; my persuasion is that the wickedness it involves is limited to a miserable minority of our population. So far the agitation upon the Clergy Reserves' question, whatever may have been the surreptitious dealings with it in rural places—has not extended beyond the city of Toronto; and there no man will affirm that the advocates of the movement embrace any important share of the numbers, influence, or respectability of the population. There are against that movement the Church of England and her adherents, alone nearly one half the population of the city, the Roman Catholics, the Kirk of Scotland, and a large proportion of the Methodists. Contemplating these, and probably not a few of the other sects, as the opponents of that agitation, will any say that it speaks the voice of the citizens of Toronto? I will venture, sir, to affirm that the proportion of the advocates of this proceeding, in the other towns and villages of the Province, and in the rural districts especially, will be even smaller.

The country must feel the present position of the Clergy Reserves property, as far as the Church of England is concerned, to be a grievance—one that is palpable, positive, and felt—before they will participate in the injustice which this agitation intends.

You, Sir, as well as myself, know the feelings of the country upon practical religious questions as accurately as any of those who are so prominent in discussing them. We know that there is throughout the Province generally, in parts comparatively wealthy and filled with people, as well as in those remotely situated and thinly settled, an anxious desire for the ministrations of the Church of England; and we know that this desire is not confined to the actual members of her communion, but is shared in by many who have not been reared in her tenets. They feel that this would be a public good—on general grounds a high moral boon—an accession to religious privilege. We know, too, that the great majority of places where this desire is so strongly felt and expressed, are not of themselves able to supply the maintenance of a Clergyman, even on the moderate scale which is now, as a general rule, demanded.—Take away the means of supplying this deficiency,—of taking out the stipend which must be furnished before a clergyman can be secured—and then we should have a grievance in reality; a grievance which, I believe, well nigh a majority of the people would be loud in denouncing.

The advocates of the contemplated spoliation will surely not affirm that there is danger of internal corruption—of a deprivation of the faith and morals of the Clergy—from the provision allotted to the Church of England. The intelligent Inspector General of the Province could enlighten them upon this point, and satisfactorily prove that, with the best possible husbandry, there will not even be enough to afford £100 per annum to a Clergyman in each township of this Province from the Church of England's share of the Reserves. And what is that annual ecclesiastical revenue to a township, when at the present moment several townships require two Clergymen and even more. The township in which I myself reside would very actively employ three.

We have no ground, then, for apprehending corruption, from any prospect of the exorbitant wealth of the Clergy derivable from this source. Nor need any fear be entertained by the most cautious calculators upon this subject, that the Clergy even on this small scale of stipend shall become so independent of their flocks as to be emboldened to neglect their best interests. That a substitution will be entirely removed by the system now pursued in settling a clergyman in a parish. The people are now, in all cases where vacancies are to be supplied, required to contribute a share of the stipend of their clergyman equal to that which shall be allotted from any public provision. To secure, for example, £50 per annum from the Clergy Reserve fund to their Minister, they must contribute £50 per annum themselves, and so in advanced proportion till the amount reaches £100 on each side; and the draft upon that public fund cannot be honoured, unless accompanied by a certificate that the corresponding contribution by the people has been actually paid.

Here, then, in the system adopted by the Church of England in this Diocese, there is no room for the apprehension that we shall have an indifferent people or a negligent clergy, so far as their relation to each other in the matter of maintenance can bear upon that disposition in either. Without entering into the special merits or demerits of this system, I may be permitted to say, judging analogically, that there is enough of mutual check imposed by it to maintain the interest of the one and secure the diligence of the other.

The agitation, therefore, upon this question is causeless and unreasonable. But I shall venture upon higher ground in my defence of things as they are; though, in passing on from expediency to equity and law, I shall not be met, in these strange times, with universal sympathy. I content, then, that our local Parliament have no constitutional right to interfere with this question; they may discuss it, and

legislate upon it if they will, but they have no power given them by the constitutional Act, 31 George III, to do so. In April 1838, in the editorial columns of *The Church*, newspaper, I ventured to express myself to this effect:—

"We would add a few words upon that clause in the Act which makes provision for the repeal or variation of the law that establishes the Clergy Reserves. We cannot upon a repeal of this clause, express our astonishment that, after all the discussion which has taken place upon this subject, the fact should have been overlooked or so little dwelt upon, that this power to vary or repeal the law could possibly have been meant to apply to past reservations, and cannot possibly have reference to any other than future appropriations. The meaning of the clause is provision is contained in the Act for such 'variation or repeal.' For what sense or pertinency could the term 'vary' be thought to have, if it did not apply merely to the power of changing the proportion,—for example, of the seventh to the tenth, or the twentieth, as circumstances should require? And considering the clause as it stood issued from the Crown contains a specification of the amount of this seven in relation to the amount of the grant, what 'repeal'—without involving contradictions and confusions innumerable—could be meant other than the power, solely simple and unqualified, of repealing the law, and stopping all further appropriations? Without sense seems to advance any other view than what common sense seems to dictate upon this point, we shall venture to say, that if the meaning of this provision to 'vary or repeal' should be submitted to the *twelve Judges* of England, they would come to the conclusion for which we contend."

On the 13th April, 1840, the Judges of England, in giving their opinion upon the interpretation of the Clergy Reserves' Act, expressed themselves, on the point to which I refer, as follows:—

"My Lords.—In answer to the question secondly put to us, we are of opinion that the effect of the forty-first section of the Statute is prospective only, and that the power thereby given to the Legislative Council and Assembly of either of the Provinces cannot be extended to affect lands which have been already allotted and appropriated under former grants; for the manifest import of the Act implies such a limitation, viz., 'the varying or repealing of provisions respecting the allotment and appropriation of lands,' and not to comprehend 'the varying or repealing of provisions respecting appropriations which have been already made under provisions of the Act which are not to be limited to this, viz., 'the varying or repealing of provisions respecting the allotment and appropriation of lands,' and not to comprehend 'the varying or repealing of provisions respecting appropriations which have been already made under provisions of the Act which are not to be limited to this, viz., 'the 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