

still be cherished in the Province of Upper Canada, whither so many of his followers have repaired from the troubled scenes of Ireland, or from his own native England. I am convinced that it is only for want of a better understanding of the principles of Wesley that so little cordiality exists between Churchmen and Wesleyans in this Province. By the press alone can these principles be fully disseminated. The true British Wesleyan Methodist is born with them, and needs not to be reminded of them. But the Canadian-born Methodist I am afraid, in too many instances, is as ignorant as almost every Churchman, of the views and feelings of Wesley in reference to the Church. Under this impression I offer these remarks; and if the words of the excellent man, of which they chiefly consist, could be conveyed to all those who rejoice in his name, and borrow their designation from it, it would not be long before the Wesleyan Methodists of Upper Canada would imitate the example of their English and Irish Brethren, and hasten to the succour of their persecuted mother the Church,—it would not be very long before we should hear them addressing Bishop Mountain the very language of the Methodists of New South Wales, when congratulating Dr. Broughton, on his appointment to the Bishopric of Australia in the year 1836:

"We, the undersigned, Ministers and Members of the Societies and Congregations in New South Wales, of the people called Methodists, late in connexion with the Rev. John Wesley, A. M.; sometime fellow of Lincoln College, Oxford, deceased, beg to present to your Lordship our most respectful congratulations on your Lordship's safe return to the shores of Australia, and especially to express our grateful appreciation of the councils of His Majesty's Government, in having erected these important colonies into a separate diocese, and in having placed at its head a Clergyman so intimately acquainted with the character and circumstances of the people, and so zealously concerned for their spiritual welfare, as the experience of several years has proved your Lordship to be. FIRMLY AND CONSCIENTIOUSLY ATTACHED AS A BODY TO THE UNITED CHURCH OF ENGLAND AND IRELAND, AS BY LAW ESTABLISHED, WE CANNOT BUT REJOICE IN EVERY MEASURE WHICH PROMOTES TO EXTEND THE USEFULNESS AND TO INCREASE THE PROSPERITY OF THAT VENERABLE HIERARCHY.—TAUGHT BY THE EXAMPLE OF OUR REVEREND FOUNDER, BY THE OBTAINED DECLARATION OF OUR PARENT CONNEXION IN ANNUAL CONFERENCE ASSEMBLED, NOT LESS THAN BY OUR OWN HONEST CONVICTION THAT THAT CHURCH HAS BEEN THE INSTRUMENT IN THE HANDS OF DIVINE PROVIDENCE OF PRESERVING TO THE BRITISH REALMS THE BLESSINGS OF PROTESTANT CHRISTIANITY, AND OF SPREADING FAR AND WIDE THE PURE DOCTRINES OF OUR MOST HOLY FAITH, we feel bound to tender to your Lordship in these critical times the assurance that we shall ever pray that your Lordship may be enabled so to discharge the duties of your sacred and most responsible office, as that your already extensive and rapidly extending See may become distinguished for the purity and undefiledness of its religion, for the firmness of its loyalty to our most Gracious Sovereign, and for all the virtues and happiness of a divinely favoured and highly prosperous colony."

This is an emanation of brotherly love and Christian friendship such as Wesley himself would have exulted to hear! When the Methodists in Upper Canada can express such sentiments as these,—(and the Bishop of Montreal is a prelate whose zeal, piety and meekness, might justly call them forth.)—then will they be Wesleyans not only in name, but in deed. Then will they be enabled to say in the language of their founder, with an approving conscience;—"We are not dissenters." "We do not, will not, form any separate sect, but from principle remain what we always have been,—true members of the Church of England." "We do not—we dare not separate from it." Then,—if the departed spirits of just men made perfect are permitted to interest themselves in the welfare of those, to whose service they devoted their lives,—then will the heavenly essence of John Wesley rejoice at beholding his followers dwelling together in unity with that Church, in the bosom and from the lessons of which he was taught the way that conducted him to salvation and bliss.

ALAN FAIRFORD.

Cobourg, 13th October, 1838.

#### PRACTICAL DIFFICULTIES OF THE VOLUNTARY SYSTEM IN THE UNITED STATES.

I am convinced that the support given to our missionaries is inadequate. I am intimately acquainted with many of them—with their trials, wants, and difficulties; and justice requires me to declare, that, with hardly an exception, I do not know a more zealous, self-denying, and laborious body of men upon earth. I could present to you a picture upon this subject, the outlines and shades all true to real life, the contemplation of which would stir in every one here "the sacred source of sympathetic tears;" but that I apprehend your own favoured circumstances would hardly permit you to realize its fidelity. I could take you to more than one little village in the Far West, where you should see an humble and faithful minister of the Gospel, toiling day after day through years of weariness and patient endurance in the school-house, to eke out a scanty but outwardly decent support for himself and family; the marrow drying up the meanwhile, in his bones; the flesh wasting from his body; and the spirit breaking and dying in his heart, under the pressure of incessant toil, and under the withering blight of neglect and contempt. You should see him at nightfall, wending his heavy way to his comfortless home, to seek, in the privacy of his lonely retirement, communion with his God, as a balm to heal the wounds of an anxious heart. You should see him on Sunday walking with downcast eyes and bent form, to some deserted store-house or abandoned tenement, to meet a few persons for worship, and to preach to them the riches of redeeming love. The next day finds him again engaged in the drudgery of the school-room; his only solace, the consciousness that he is faithfully striving to do his duty—the hope that the set time to bless his humble labours will presently come—that his brethren will sympathize with him, and will help him with a liberal hand and a praying heart, and, at least, that others will enter upon his labours when he is gone and received to his reward in heaven. Thus he lives through years, over the dreary hours of which no ray of light is shed, save that which beams dimly from distant and often deferred hope, till disgust and weariness insupportable come over his spirit, and he flies from the scene of his mortifications and trials, to find in some other spot a resting place, where he may again begin to sow in hope and water with his tears. Believe me, brethren, I speak the words of truth and soberness, when I declare to you, that this is no overwrought picture, and that fancy has borrowed nothing from her stores to give strength to its colours. I deny not that

this result is sometimes consequent, in no small degree, from the want of suitable qualifications in the ministry to meet precisely the wants of the people among whom some of our missionaries have gone. There is a certain degree of "the wisdom of the serpent"—a tact for accommodating one's self to the manners, tastes, and feelings of a community, without any compromise of religious principle or duty, the result of experience and a knowledge of human nature, which in these cases becomes an indispensable condition of success. Still, after making all due allowances on this score, I cannot but be persuaded that one chief cause of ill-success in many instances, is the want of adequate support. There are very few men who have the heart to labour in the ministry, and maintain that equanimity and tranquillity of spirit so necessary to ensure success in their work, when the mind is everlastingly tortured by apprehensions of impending want. To send out a missionary without ample guarantees of support, is, in fact, exposing him to the temptation of neglecting the peculiar duties of his calling, to a degree that is most unjustifiable. Our missionaries should be liberally,—they deserve to be generously,—supported.—*Triennial Sermon preached before the Episcopal Board of Missions, at Philadelphia, September 1838, by the Rt. Rev. J. H. Otey, D.D. Bishop of Tennessee.*

#### THE CHURCH.

COBOURG, SATURDAY, OCTOBER 20, 1838.

We briefly alluded in our last to the Visitation of the Clergy of this Province held at Toronto by the Lord Bishop of Montreal, and we stated that about fifty clergymen were present to profit by the Episcopal Charge, and to unite in the deliberations which followed upon subjects affecting the general welfare of the Church. Amongst the first of the proceedings of the assembled Clergy was an address of thanks to the Lord Bishop for his impressive and valuable Charge: this, with his Lordship's reply, is given in a succeeding column. The sentiments thus expressed and responded to, however earnest and affectionate, convey but in a faint degree the feelings of mutual confidence and esteem which prevails between this excellent Bishop and his Clergy. His Lordship promises the publication of his Charge; and we are happy to add that the valuable Sermon preached on the same occasion by the Archdeacon of York, will shortly be made public through the medium of this journal. In deference to the wishes of the Lord Bishop, the Ordination Sermon delivered on the previous Sunday will also be published.

Resolutions of thanks, conveying in the strongest manner the sense entertained by the Clergy of this Province of their respective services, were voted unanimously to the Archbishop of Canterbury, the Bishops of London and Exeter, and to that indefatigable friend of the Upper Canadian Church, Mr. Pakington. The thanks of the Clergy were also recorded for the services rendered in England and Ireland to the Church in Upper Canada by the Rev. Messrs. Bettridge and Cronyn and the Rev. R. D. Cartwright; and a grateful acknowledgment was also expressed of the munificence of the University of Oxford in their recent donation of Books for the use of the Clergy of this Province.

The attention of the assembled Clergy was naturally directed to the excitement so needlessly raised and so industriously fostered in relation to the powers alleged to be conferred upon the fifty-seven incumbents of the recently established Rectories. The inquiring and the unprejudiced of all classes and creeds in the Province can arrive at but one opinion upon this subject,—the utter groundlessness as well as wickedness of the report that Tithes may be levied or Church rates exacted, and the certainty that, in the rights and privileges stated to pertain to the Rectories, there is a limitation of any spiritual jurisdiction thus conferred, to the congregations of the Rectors respectively appointed.

While the Clergy of the Church of England, in common with the well informed and well disposed of every religious denomination in the Province, deprecate this abuse of the public mind and the purposes for which this excitement is kept up, they are most anxious that the public at large should be in possession of their real sentiments upon this question. Most unequivocally, then, do they deny the possession of any power to levy either Tithes or Church Rates, and most positively do they disclaim either the will or the means of exercising any spiritual jurisdiction beyond the bounds of the flocks specifically entrusted to their care. So far from cherishing any such disposition as has been imputed to them, or from seeking a "dominancy" over either the consciences or the property of the community, they would be ready to unite with their fellow-subjects of every religious persuasion in any memorial to Parliament which, in becoming terms, would pray for a definite limitation of their spiritual powers to those to whom alone they desire them to be extended, and for the public security against every and any impost in the shape of Tithes and Church rates that might by possibility be attempted.

For the property of the Church, as by law guaranteed to them, they will still—as they have ever done—contend by every constitutional means; not for purposes of individual aggrandizement, but to perpetuate on the only secure ground the means of sound religious instruction to the inhabitants of Upper Canada to the remotest time. Fresh proofs are every day afforded of the lamentable extent of our religious destitution; and the thousands of families throughout the Province, reared in the bosom of the Established Church, who have no access to the ministrations of the religion of their choice, force us to the declaration that every day of delay in carrying out the provisions of the Constitutional Act, is a cruelty as well as injustice to those in whose behalf those provisions were made.

We feel it unnecessary to invite particular attention to the able article of our correspondent ALAN FAIRFORD, which appears on our first page to-day, because we are persuaded that its own intrinsic excellence will gain for it the attentive perusal we would solicit. It brings to the elucidation of an important subject a mass of facts not very generally accessible; and while these are arranged in lucid and satisfactory order for the establishment of the point for which they are brought forward, they are dealt with, at the same time, in a spirit of kindness and Christian courtesy which none better than Wesleyans themselves will appreciate.

It is pleasing to observe so many evidences of the *oneness*—if we may use the term—which, it was intended, should characterize the Wesleyan body and the Church from which they have sprung; and if, in this country, there appears to be some estrangement betwixt the parent and child—between the Church of England and her offspring the Methodists,—we believe that the seeming alienation is owing in a great degree to the ignorance which has prevailed of the

real sentiments of John Wesley upon the subject of adherence to the Church in whose bosom he was reared and in whose communion he died.

The general infusion amongst the Wesleyan body in Canada of the spirit which it is evident animated their founder, would, we are rejoiced to think, soon terminate the excitement—as far as they are concerned—which the question of the Clergy Reserves has awakened. In consonance with the principles of that estimable man, there seems but one natural course upon this question for his followers to adopt,—not simply of neutrality as respects its progress and issue, but of resolute defence of the rights of that Church from which their own spiritual existence is derived. We are happy to know that such are the feelings which pervade many members of that body; who, with a preference for the voluntary system of religion as respects their own internal economy, cling, with undoubted and unequivocal conviction of its benefits, to the principle of a national and Established Church.

There has not in times past been a fair opportunity in this Province for the inculcation of a filial reverence on the one hand and of cordial regard on the other, between the Wesleyans and the Church from which they have sprung; but the present connexion of that body in Canada with the British Conference, and the number of members from the mother country which by emigration their communion has of late years received, must remove, we should think, every serious obstruction to the restoration of that cordiality and Christian regard which, as in the land of our fathers, would enable Churchmen and Wesleyans to "take sweet counsel together and walk in the house of God as friends."

The Editor of the *Niagara Chronicle*, in noticing the recent consecration of a new Church at Thorold, expresses a friendly wish to be furnished "with the particulars of the expenses of the ceremony, a statement of the cost of consecration having recently been published, which he thinks to be a very gross exaggeration." To enable our cotemporary to set the truth before his readers, we would take the liberty of requesting him to copy a very short article upon the subject which he will find in 'The Church' of the 15th September; and of which the Rector of Niagara, or some other friend to the Church in the neighbourhood, would probably be kind enough to furnish him with a copy. Should he, however, not succeed in obtaining this, we shall feel obliged by his stating, on our authority,—that the whole story about the costs of consecration is a gross fabrication, borrowed from English papers hostile to the Establishment by a portion of the Canadian press entertaining the same sentiments,—and that so far from a Bishop, either in England or in Canada, deriving any pecuniary benefit from the consecration of churches, the very reverse is generally the case.

While writing the above, we have been reminded that in addition to the deliberate misstatements—such as the levying of Tithes, the costs of consecration, &c.—which have been scattered in every direction by the foes of the Church, one monstrous perversion of truth remains to be contradicted. We allude to the following paragraph in the *British Colonist* of the 30th August, written by a Kingston Correspondent of that Journal, signing himself "The Cock of the North";—

"The Church of England in Toronto alone is endowed to the extent of £40,000."

This assertion, for it is nothing else, was transferred to the columns of the *Christian Guardian* the following week; and it must strike every person as a most unhappy proof of the demoralizing influence of party spirit, that two individuals, resident in and acquainted with Toronto, should give circulation to so palpable a misrepresentation. We should certainly rejoice if the Church of England were thus endowed in Toronto; because then the means could without delay be applied to the support of two additional clergymen in that city, which the wants of its inhabitants who are members of the Church of England will, in our opinion, soon require. But our business is with the fact of the alleged endowment:—we utterly deny its truth, and we challenge proof in support of the statement which has been made respecting it.

Our acknowledgments of remittances to-day will prove that there has been no lack of attention on the part of our clerical and other friends to the pecuniary demands of this journal. We beg to offer them our best thanks for their exertions, and to repeat our hope that, in consideration of our heavy and continual outlay, that zeal in our behalf will not for a moment be relaxed. An increase of patronage, and proportionate attention to our pecuniary demands, will ensure on our part a corresponding exertion to render this paper more worthy of popular favour; not by adding to its intrinsic value, for in that respect we already do our best, but by still further enlarging our sheet,—which we hope to be enabled to do after the close of this volume, and without any addition to its present annual cost.

In a succeeding column will be found a letter from G. W. Baker Esq. of Bytown to the Hon. John Macaulay, on the subject of the extraordinary presentation—shall we call it—of the Grand Jury of the Bathurst District,—not of any outrage upon the peace of her Majesty's subjects within their jurisdiction, not of any local improvement to be made or nuisance to be removed,—but that the Rectories of the Established Church were a grievance! To the intelligent gentlemen who composed the Grand Inquest of the Bathurst District, it would have been perfectly competent, in their individual capacity, to petition against the Rectories, if they conscientiously felt them to be a grievance; but it was rendering the chance of even justice at their hands very equivocal, when, as sworn jurors, they forsook the track of specified duty to express their own religious predilections, or tell how much they were opposed to the religious privileges and advantages supposed to be conferred upon others. The fountain of justice should be kept free from the taint even of suspicion; but the member of the Church of England, for example, who may have been arraigned before the Bathurst Grand Jury would naturally feel some alarm as to the full impartiality of a tribunal who had taken so much pains to record their dislike to some of the principles which he had felt it a duty publicly perhaps to defend!

Mr. Baker's resignation evinced a manly and becoming determination not to ally the deliberations upon the lives and fortunes of his fellow-subjects by the admixture of exciting political topics; and the gentlemanly spirit of his letter is a severe rebuke upon the various ebullitions of spleen with which, in so many quarters, the discussion of this subject has unhappily been accompanied.

#### CHURCH STATISTICS AND INTELLIGENCE.

##### RECTORY OF THE CITY OF TORONTO.

The Hon. and Ven. John Strachan, D.D., L.L.D., Archdeacon of York, Rector; the Rev. Henry James Grasett, Assistant Minister.

On Sundays divine service is performed in St. James's Church at 11 A. M. and 3 P. M.—in the Jail, and at the General Hospital,—and, excepting during a portion of the summer months, in the Central School House at 7 P. M.

The Sunday School is held in the Central School House;—the average attendance is 125 males and 75 females.

The annual collections in St. James's Church for local and general charitable purposes, amount to £350.

During the year 1837, there were Baptisms 211; Marriages 92; Burials 195; Communicants 500.

##### RECTORY OF ST. ARMAND EAST, LOWER CANADA.

The Rev. James Reid, Incumbent. Protestant population, according to the last census, 3021 souls; members of the Church of England, 1620.

Average attendance at the Sunday School, about 40.

In 1837, Baptisms, 31; Burials 11; Marriages, 28;—Communicants 67.

##### ABBOTSFORD, LOWER CANADA.

Rev. T. Johnson, Incumbent. Four stations are embraced in the visits of the clergyman, which are visited as frequently as his health will permit.

A large majority of the Protestant population are members of the Church of England.

Baptisms in 1837, 31; Marriages 3; Burials 5; Communicants 50.

The following are the appointments for Confirmations &c. made by the Lord Bishop of Montreal for the ensuing three weeks,—which, we believe, will complete his Lordship's Episcopal tour for the present season:

Carrying-Place,	Monday, October 22d,	3 P.M.
Belleville,	Tuesday, — 23d,	11 A.M.
Mohawk Mission,	Wednesday, — 24th,	11 A.M.
Napanee,	Thursday, — 25th,	3 P.M.
Bath,	Friday, — 26th,	11 A.M.
Fredericksburg,	Saturday, — 27th,	3 P.M.
Pictou,	Sunday, — 28th,	11 A.M.
Marysburg,	Monday, — 29th,	3 P.M.
Kingston,	Tuesday, — 30th,	11 A.M.
Perth,	Wednesday, — 31st,	11 A.M.
Carleton Place,	Thursday, November 2d,	11 A.M.
Franktown,	Friday, — 3d,	3 P.M.
Marlborough,	Saturday, — 4th,	11 A.M.
Kemptville,	Sunday, — 5th,	3 P.M.
Richmond,	Monday, — 6th,	11 A.M.
Bytown,	Tuesday, — 7th,	11 A.M.
Montreal, (Ordination)	Wednesday, — 8th,	11 A.M.
	Thursday, — 9th,	11 A.M.
	Friday, — 10th,	11 A.M.
	Saturday, — 11th,	11 A.M.

##### ADDRESS

TO THE RIGHT REVEREND THE LORD BISHOP OF MONTREAL: May it please your Lordship;

We, the Clergy of the Established Church in the Province of Upper Canada, at this primary Visitation of your Lordship assembled, beg to offer you our thanks for the excellent and affectionate charge which you have addressed to us to-day. That we may enjoy more than a passing benefit from the instruction it has conveyed, and be enabled to refer on future occasions to the valuable lessons it furnishes, we beg that your Lordship will be pleased to permit the publication of this Charge.

We feel grateful to your Lordship for your presence amongst us, and for undertaking a duty so arduous as that of visiting our respective flocks throughout the vast extent of this magnificent and fast-improving Province. We are sensible of the fatigue and toil which you have encountered in the performance of your important ministrations; but we believe that amidst bodily weariness, your spirit has been refreshed by the contemplation of so many devoted members of our communion throughout the country which you have recently traversed. Yet, refreshing as, on this ground, are the scenes through which your Lordship has passed, there is but too much—we have reason to feel and deplore—for awakening sorrow and anxiety, in the extent of the spiritual harvest which there are no labourers to gather,—in the number of the flocks which there are no shepherds to feed. These are circumstances which, while they should prompt to increased diligence and labour in ourselves, constrain us to renewed fervency in the prayer, that "the Lord would send forth more labourers into his harvest."

That the great Head of the Church may vouchsafe to your Lordship a continuance of health and strength, as well as abundance of grace, for the fulfilment of the arduous duties committed to you, is our earnest and unremitting prayer.

In the name and on behalf of the Clergy,

(Signed) GEORGE O'KILL STUART, L.L.D.

Archdeacon of Kingston.

JOHN STRACHAN, D.D. L.L.D.

Archdeacon of York.

Toronto, 10th October, 1838.

##### REPLY.

Reverend Brethren,

I thank you very sincerely for the kind manner in which you have expressed your desire for the publication of my Charge; and if it is calculated, in however small a degree, to produce such effects as you have been pleased to anticipate from the perusal of it, I certainly could not be justified in withholding it from the press.

I also desire to acknowledge your kindness in the notice which you have taken of my official visit to this Province. I should have been greatly wanting in my duty had I omitted this visit, when the prospect had vanished of the speedy division of the Diocese, and consequent appointment of a resident Bishop in Upper Canada. In this respect I feel your friendly proceeding the more, because I am painfully sensible of the imperfect manner in which, situated as I am, I can, with my best exertions, execute the Episcopal office among you.

It has indeed been a great consolation to me, in the midst of much and sore discouragement, to meet with so many faithful men among my brethren, and so many attached members of our beloved Church.

Be assured that I reciprocate your good wishes; and I must indeed forget my duty, if I forget you in my prayers. I commend you now and ever to the providence and grace of God.

(Signed)

G. J. MONTREAL.