

or about £56 a year for him, at the least. The first year they subscribed a purse of 1,133 francs: the second year their liberality fell down to 400 francs, (£16.) The pastor saw how things were going on, and requested that there might be no more annual collections for him; he was unwilling to draw from the poor or the reluctant; he would leave it entirely to their free will and unsolicited offerings; they knew the way to his house, he said, and might bring to him what, and when they pleased. In 1794, few as were Oberlin's wants, his own resources and his parishioners' bounty had so far failed him, that he was obliged to undertake the charge of ten or twelve pupils for his subsistence.—*Gilly's Memoir of Felix Neff.*

In a word, except in large towns, not the slightest dependence can be placed any where upon this system. "At Chriton," says Dr. Dwight, "there are three Presbyterian congregations, and two Clergymen. These gentlemen, though held in high estimation, and deservedly beloved by their parishioners, consider themselves as holding their connexion with these congregations by a very precarious tenure. A voluntary contribution, except in a large town, is as uncertain as the wind, and a chameleon only can expect to derive a permanent support from this source."

Although the above may be regarded as very impartial testimonies, we annex the direct opinion of a Dissenter upon the workings of the same system:—

"If we wish to see what is now vauntingly termed, the Voluntary Principle, fully evolved, and ripened under a summer heat, we have only to turn to the Papacy—the produce of the Voluntary principle, with its spiritual debauchery and its tyranny, its lying miracles, its lying mendacity, its lying sanctity, such as we find it in the tenth century; the Gospel utterly darkened, the civil authority trampled in the dust, the people bound in fetters of fear and ignorance, and the clergy transmuted into swine, or into wolves; these were the fruits of that system which leaves the priest to set his own price upon the spiritual goods he dispenses among the people.

What has happened once, may happen again: and will do so, under like circumstances. We need not draw upon imagination in conceiving of the natural course of events, and the operation of common principles. The Church, we may suppose, instead of being befriended by the State, is barely tolerated, or perhaps oppressed. The Clerical body, including as it may, many high-minded and disinterested individuals, is yet, as a body, (what body is not?) actuated by the ordinary motives of our nature, and tends therefore, with a silent and steady momentum, toward its corporate aggrandizement, its wealth, its ease, its credit, and its secure enjoyment of special prerogatives. Every corporation shifts itself, if it be possible, from precarious ground, and moves towards that which is firm. If then the State does not lend its aid in this endeavour of the clergy to substantiate their honours and revenues, a resource will be found of another sort, and the minds of the people will be worked upon with a proportionate eagerness, in order to make sure of their subserviency. Exaggerated doctrines will supply the place of legal provisions."—*Spiritual Despotism*, p. 45.

We annex the following from the same author:—

"the support of the clergy is one of those matters which from the very peculiar conditions that attach to it, is more safely and effectively provided for by a public and invariable impost, than by the capricious liberality of a portion of the people. Thus thinking, the country taxes itself for the maintenance of religion; and, far from grudging a liberal support to its best friends and worthiest servants, it sees that its own highest welfare is involved in the comfort and independence of those who are at once to teach, and to enforce, morality. The clergy, tranquil in heart, and secured of a modest and reasonable competency, and protected, each in his private sphere, against the insolence of individuals; though not exempted from the salutary operation of public opinion, exercise their functions on the basis of the motives proper to it; and at least, are free from any temptation to work upon the credulity of the people, or to pervert religion to sinister ends." p. 49.

"A degree of intelligence, and of steady consistent principle, such as has never yet belonged to any Christian people, must have become prevalent, and permanently so, before it can be safe, or other than a sheer infatuation, to throw ourselves altogether upon popular caprice, for the support of religion and learning. This would not be wise, even in framing new constitutions upon new ground; much less would it be wise to permit the funds actually devoted by our predecessors to the support of public worship and education, to be invaded."—p. 55.

But as a crowning illustration of the workings of the Voluntary System, we add the following, extracted from the *Gambier, Ohio, Observer*, which we have reason to believe an unexaggerated account of the hardships and mortifications often endured by those unhappy servants of the altar who depend solely upon the spontaneous bounty of their flocks:—

A WEEK FROM THE DIARY OF A COUNTRY CLERGYMAN.

Monday morning.—Rose, much fatigued with the labours of the previous day, having travelled 15 miles in the morning, preached three discourses, and returned home at evening. Found my family out of wood, meat and flour. Went to brother Johnson's, three miles for wood, but found he could bring none till sleighing. Went to brother Thompson's for meat. He said every pound of pork he had to spare would bring him the cash,—gave a belly piece at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel at eleven dollars, promised to pay at the end of the next quarter.

Tuesday.—Wife sick, in consequence of cold house and no wood—hired girl, a Methodist, gone to camp meeting. Spent the day in nursing wife and taking care of children. Towards evening brother Robinson brought a load of green beech limbs, and ordered a dollar credited on his subscription.

Wednesday.—Called to attend funeral at 2 o'clock P. M.—Ran till noon in search of a conveyance. Procured a horse of brother Wilson, a carriage of brother Jilson, and wagon of brother Sampson. Rode 12 miles over hubs; preached in a barn—the house being too small to accommodate: received the thanks of the family, and a bushel of apples; rode home in the rain, and paid ten shillings for conveyance. Called at the Post Office—met Owen Gibben, the infidel, who rallied me about priestcraft, and a priest-ridden people, and gave some hints about the indolence and luxury of the clergy, "living upon the fat of the land," &c.

Thursday.—Sick of the cold, from yesterday's exposure, went to bed after breakfast, and took a bone-set sudorific.

Friday.—Rose much better; did up morning chores; took up Bible to look up text for Sunday: interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance; procured the same as on Wednesday, at the same price. Went to Wedding—married parties—received a five-franc piece from the hand of the groomsman, with the compli-

ments of the groom, and returned in the dark and through a snow-storm.

Saturday.—Cut wood all the forenoon, to last over Sunday. Brother Todd called to belabour me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock for S. 18 miles off, to spend the sabbath, and prepared sermons on the way.

Sunday. Day stormy. Preached three discourses to thin audiences, in three different neighbourhoods—went to bed with a severe headache, resolving to travel westward in search of a location.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GRIMSBY.

Rev. Geo. R. F. Groul, Incumbent. Divine Service is regularly performed twice every Sunday in St. Andrew's Church, at 11 A. M., and at half past 3 P. M.

In 1836, there were Baptisms, 21; Marriages, 15; Burials, 4; Communicants, average at one celebration 25, in all about 40.

MISSION OF CARLETON-PLACE.

Rev. E. J. Boswell, Minister;—who performs three services every Sunday,—twice at Carleton-Place, the first Sunday in each month excepted, where in the morning and afternoon attendance is given at Lanark and Ramsay;—and in the afternoons of each Sunday at places in the neighbourhood of the missionary's residence. The number of places regularly served are four.

In 1836, there were Baptisms, (including Pakenham which is occasionally visited,) 93; Marriages, 15; Burials, none; Communicants, at Carleton-Place, 102,—(greatest number at one celebration 82,)—at two other stations 50,—in Pakenham 36; total 188.

RECTORY OF CHRIST'S CHURCH, MIMICO, AND MISSION OF WESTON CHURCH, BOTH IN THE TOWNSHIP OF ETOBICOKE.

The Rev. Thomas Phillips, D. D., Incumbent. Divine service is performed at each Church every Sunday, morning and evening alternately. The respective congregations are numerous, the inhabitants of the township being principally of the Church of England. Another station is now in contemplation in the north of the township, at which divine service will occasionally be performed.

In 1836, there were Baptisms, 55; Marriages 15; Burials, 20; Communicants, 88.

In the *London Times* of June 22, with which a friend has favoured us, we find an article headed "Religious Destitution in Upper Canada," in which the progress of the Rev. Messrs. Bettridge and Cronyn, in their tour through Great Britain and Ireland, on behalf of the spiritual wants of Upper Canada, is very satisfactorily set forth. We copied, in a former number, an account of a public meeting held at Cambridge in furtherance of this good cause;—since which we perceive a similar meeting, and with similar success has been held at Oxford. The objects toward which the benevolence of Churchmen in Great Britain and Ireland is solicited are, 1. For annual subscriptions towards the support of Missionaries in Upper Canada.—2. For contributions towards building Churches; and 3. For contributions towards the endowment of Churches. Thus far the appeal has been very generously met, as we observe that up to that period the sum of £811. 4s. 6d. was collected, besides an annual subscription of £28. 11s. 0d. in aid of the support of Missionaries. From the success which has hitherto attended this appeal to the generous-hearted of our maternal country, and from the well-known zeal and ability of the reverend gentlemen to whom this important mission has been entrusted, we have every cause to anticipate, very speedily, the means of supplying to many of the places in this Province at present destitute, the occasional ministrations at least of a clergyman of their beloved and venerated Church.

In addition to these evidences of concern felt in the mother country for our spiritual wants, we are happy to annex the following extract from the letter of a reverend friend to ourselves:—

"The Bishop of Edinburgh writes me that a Sermon was preached in one of his churches in that city by Archdeacon Hoare of Ardfoit, for the cause of Canada Missions, when the sum of £120 was collected."

We feel that this is but the commencement of the good work; the beginning of a gracious answer to the prayer responded by so many thousands in our spiritual wastes, that "the Lord of the harvest would send forth more labourers into his harvest." And we cannot here but add our assurance that were every township in the Province furnished with a clergyman of the Church of England, the number of communicants and adherents of our Church would soon be found to stand in a relation to other religious bodies which would at once silence all the assertions which have for some years been put forth, without any other data than mere supposition, of the comparative paucity of the members of our communion.

A VIEW OF THE STATE OF THE CHURCH IN THE CANADAS, IN A LETTER TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, FROM THE LORD BISHOP OF MONTREAL.

SOUTHAMPTON, March 1, 1836.

REVEREND SIR,—

The Bishop of Quebec, whose severe labors, and entire devotedness to the discharge of them, have seriously impaired his health, having, as you have been made aware, honored me so far as to confide to my hands the execution of any arrangements in which I could be instrumental, for the relief of the church in his diocese, in communication either with his Majesty's Government or with religious societies at home, (in pursuance of which authority received from him the measure has been effected by which I am enabled to share with him the labors of his episcopal charge); I proceed accordingly to lay before the Board of the Society for the Propagation of the Gospel in Foreign Parts some representations which I am persuaded will be thought not undeserving of their attention.

When, indeed, I take a retrospect of all that this Society has already done for the support and extension of the Church, and for the cause of pure religion in North America, and contemplate at the same time the immense and diversified field which engage its attention, in other quarters of the world, I feel as if the Canadas could scarcely venture to urge any further claims. Yet the Society will never abandon, while in need of its support and succour, the Church which, under God, it has in a great measure been the means of planting and preserving in these colonies; and

the wants of that Church will always be recognized as claims while the society is master of the means to answer them.

I am well aware that it has not been left for me to bring under the notice of the Society the wants of the Canadian Church. It has been done again and again by those who have had a higher title to attention than myself; and the most perfect disposition has been manifested to respond to the appeal; yet being now upon the spot to renew it, and feeling that in time past I may have had to accuse myself of deficiency in contributing my individual share to the materials of the Reports, I am prompted to offer some few general observations upon the state of the diocese of Quebec, more particularly as to that portion of it which for the last fifteen years has constituted my own Archdeaconry, and will now form my Episcopal charge, being the province of Lower Canada.

Having made mention of a deficiency, which although I do not presume to think that it can have been felt by the Society, may seem, in my official situation, to require some excuse, I may be permitted to say, that it has been in part attributable to the ceaseless pressure of my occupations in the Archdeaconry and Rectory of Quebec, added to some other labours, in which local circumstances have given me a leading share. Materials, however, have accumulated upon my hands, in the shape of loose notes made upon different occasions, and of private journals, which I have kept upon my circuits of duty; and in recurring to these I shall perhaps find it difficult so to compress the matter which presents itself for selection and arrangement, as to avoid trespassing too far upon the pages of a Report, which embraces so many subjects of interest in all the distant parts of the empire.

The case of the Church in Canada, with respect to the formation and maintenance of its establishment, is very briefly this: the territory having been acquired by the crown of Great Britain in 1759, a Protestant population by degrees flowed in, with the prospect of course of continued accessions. Measures were therefore taken by the Government to provide for the spiritual wants of this population. In 1791, when the two distinct provinces of Upper and Lower Canada were established, by what is commonly called the Quebec Act—the royal instructions to the governors having previously declared the Church of England to be the established religion of the Colony, [see Note A.] to which instructions a reference is introduced in the Act—a reservation of one-seventh of all the lands in Upper Canada, and of all such lands in the Lower Province as were not already occupied by the French inhabitants, was made for the support of a Protestant Clergy. This measure was introductory to the appointment of a Bishop, who went out in 1793, and whose diocese was expressly comprehended in the province of Canterbury, in the same manner as any diocese in the same province in England. The Bishop procured the erection of a cathedral at Quebec, which was consecrated in 1804, and "invested with all honours, dignities, pre-eminences, and distinctions of right belonging to an episcopal seat and Cathedral church."

The little value attached, in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a tenure upon the Clergy-lots, so long as the fee-simple of the same quantity could be obtained in the way of grants, or for a trifling consideration, caused that property to be for a long time of necessity unproductive; and it was, in a manner, disregarded by the Government, in whose hands the management of it resided. In 1816, however, measures were taken to erect a Corporation in each province, for the management of the reserves; but it was not till 1819 that these Corporations went into operation. About this time, and at intervals since, several parishes of the Church of England were legally constituted by the Government in the Lower Province. In 1821 each province was erected into an Archdeaconry; and in 1825, the Upper Province was divided into two—the Archdeaconry of York, and that of Kingston. It was in this year that the decease of the first bishop of Quebec took place, and in January following his successor was consecrated. The Government has since engaged a house for his Lordship at Toronto, (the present name of the seat of Government in U. C.) to give facilities for dividing his residence between the two provinces

(To be continued.)

The following are the alterations in the LITURGY, rendered necessary by the demise of His late Majesty, and the accession of Queen Victoria to the throne. It is also prescribed by the Ordinary, that, to prevent mistakes, the alterations be made with a pen in all books in the church:—

"In all Prayers, Liturgies, and Collects for the King, instead of the word KING the word QUEEN is to be used; instead of the word WILLIAM the word VICTORIA, instead of the words OUR SOVEREIGN LORD, the words OUR SOVEREIGN LADY, with such change of pronouns as will be obviously necessary.

In all Prayers, Liturgies, and Collects for the Royal Family, the words ADELAIDE THE QUEEN DOWAGER are to be substituted for the words OUR GRACIOUS QUEEN ADELAIDE."

[CIRCULAR.]

Kingston, August 5th, 1837.

Rev. Sir:—I am directed by the Venerable the Archdeacon of Kingston to acquaint you that it is his intention to hold a Visitation of this Archdeaconry on Wednesday, the sixth day of September next.

Your attendance is therefore required in St. George's Church, Kingston, on that day, at 11 A. M.

I am, Rev. Sir,

Your faithful servant,

ROBERT D. CARTWRIGHT.

TO THE CLERGY OF THE MIDLAND, NEWCASTLE, AND PRINCE EDWARD DISTRICTS.

Rev. and Dear Brethren:—You are hereby notified that the adjourned meeting of "The Midland Clerical Association" will be held in St. George's Church, Kingston, on Wednesday morning, the sixth of September, at nine o'clock.

I am, Rev. and Dear Brethren,

Your faithful servant,

A. F. ATKINSON, Secretary.

St. John's Parsonage, Bath,

August 21st, 1837.

TO CORRESPONDENTS.

"The English Layman, No. III," will appear in our next. The excellent poem of J. C. in our next; and the very creditable Stanzas of J. P. H.—The communications of B. F. T. shall receive insertion as soon as possible. Altho' dated July 9, they only came to hand on Saturday last.—The Poem "On the Trinity," from Camden West, is set apart for future insertion.

LETTERS received during the week ending Friday, 25th Aug.: Rev. F. Evans, subs.: Rev. E. J. Boswell, add. sub.: Rev. J. Grier, do.: J. B. Ewart Esq. do. and rem.: Rev. J. Miller: Rev. H. Patton,—whose request shall be complied with: A. Davidson Esq. rem.: Rev. T. Creen.

MARRIED.

On the 21st inst. by the Rev. S. Armoir, Rector of Cavan, Mr. John Fitzgerald, to Miss Matilda, eldest daughter of Mr. James Fisher, all of the same township.