TORONTO, CANADA, MAY 4, 1854.

Vol. XVII.

THE OLD COTTAGE CLOCK. This exquisite piece will doubtless send many a reader the little volume from which it is taken.\* The Letters the principal poem of the book, is a curiosity of its class to principal poem of the book, is a curiosity of its class

Was the brightest thing and neatest; Its hands, though old, had a touch of gold, And its chime rang still the sweetest.

And its voice, still strong, warned old and young, When the voice of friendship faltered! For ten I've given warning;

'Tick, tick,' it said-'quick, out of bed, For five I've given warning; You'll never have health, you'll never get wealth, Unless you're up soon in the morning.'

While tears are shed for the bright days fled, And the old friends lost for ever! Its heart beats on-though hearts are gone That warmer beat and younger; Its hands still move-though hands we love

The grave hath given warning-Up, up, and rise, and look to the skies, And prepare for a Heavenly morning!'

FINE PREACHING-MELVILLE. Upon the whole what do we want most in preaching? Even this, that a subject should be placed, not in an atmosphere of sound, but an atmosphere of light. The gift of hearing was conferred, not, we take ceptions, and bamboozling the understandthe tropes and figures used have been of Derby, and Sir Walter Farquhar, of £500 od or used to any purpose. Time each. was when every figure was an analogy, and suggested instantly a prompt resemblance to the matter in hand; but now they are more freakish, and their forms fine writers is like the setting sun beheld glory; you see enough and feel enough to

shining clear and bright to-day !"

it is said to be immense during the time he solicitude manifested by him during the suffice for three incumbents; and a town of the composition of a discourse were many size of Wisbeach ought to have at least as many. composition of a discourse were many and ludicrous. We know that he was quite inaccessible for about eight hours of every day in the week, closely locked, it was said, within his study. He at that time was said to bestow pains upon his discourse as if it that of heins delivered. discourses, as if instead of being delivered to two thousand persons, they were to be models for all future ages. We have some. to believe that they are exaggerators who assure us that at these times he invariably this, we are to look for the real failure of the modern ministry. To prowl to and fro in a study for hours and days, searching for the corbels of speech, to fasten upon a been willing to contribute, some their penny and some their half-penny, to our society. This hint I intend for the great number of my brethren whom I see here." word or a sentence, and pop it down bethe fidgetty anxiety with which the sermon advances, the fastidious rejection of this mitted themselves by some action rather

can to encourage the idea. Presently the so doing by their friends.'

veil drops; in company people perhaps find that the ministry is composed of beings like themselves; and as all persons dislike to find themselves wrong, especially when they imposed upon themselves, they pour down a torrent of angry maledictions upon the whole race of ministers; finding them no better than others, they determine that they must therefore be worse. In all these remarks we intend no invidious allusions to Mr. Melville; we should judge him to be a most lovely and kindly man. Often, very often, have we seen him during the reading of prayers on the Sabbath evening, open his pew door and beckon in some poor old man or woman standing in the crowded aisles. On such occasions he always shared his prayerbook with the humble worshipper. Little traits of character like these open up to us the whole character; especially when we see them to be the result of unaffected and spontaneous kindness. No, no! we mean here nothing more than the discussion of the inflated style of discourse, as a means of pulpit instruction; our remarks must apply, not to Henry Melville, but to the Rev. Mr. Pecksniff, for that gentleman is installed reader and preacher in many a church and chapel throughout the kingdom; and, consistently with ourselves and our book, we turn aside, repeatedly, in the course of our pages, to enter our protest against the oratory, if that affects the ears more than the perceptions, and gives more colors to fancy than impulses to holiness .- Lamps of the Temple.

## Ecclesiastical Entelligence.

For the following items we are indebted to he London Guardian :-Four seats are at present vacant in the Conrocation of the province of Canterbury—namely, for Salisbury chapter by the elevation of Mr. Hamilton to the Bishopric; for the chapter of

Hamilton to the Bishopric; for the chapter of Bristol Cathedral by the elevation of Dr. Jackson to the Bishopric of Lincoln; for the diocese of Canterbury, by the death of the Rev. Dr. Mill; and for the chapter of Ely Cathedral, by the death of the Rev Henry Fardell. In the Convocation of the province of York, two seats are vacant, viz: From the chapter of York, by the death of the Rev. W. H. Dixon; and for the diocese of York, by the acceptance of preferment by the Rev. S. Gamlen, in the province of Canterbury. It appears from a statement recently printed

by the rector of St. James's, Westminster, that for the whole population of the parish (36,400), comprising 20,000 poor, there is not free church ecommodation for more than 810 adults. To it, to be a means of confounding the per-it, to be a means of confounding the per-of £15,000, to be expended partly in increasing the free accommodation in existing churches and ing, but as an avenue to the mind, in order chapels, and partly in erecting a new church. Towards this fund the bishop of London offers the world was made, and men began to £1,000, upon condition of £4,000 more being speak freely, and things acquired a spiritual subscribed in sums of not less than £500. His lordship's condition has been already met by

> Our obituary announces the death of the Rev. Henry Fardell, Vicar of Wisbeach, and Canon Upon the vacancy the Morning Herald of Ely.

"One of the church enormities of the days of far less definite and obvious than the glasses of a kaleidoscope. Perspicuity of style demands much more than the mere grambears to have been inducted into his capany in demands much more than the mere gram-pears to have been inducted into his canonry in matical perspicuity of a sentence; it 1817, which, being thirty-five years since, seems demands that the whole array of the thought to prove him to have been of the ripe age of and the subject should be marshalled be- twenty-four years when he obtained this high fore the hearer's mind. The style of these and valuable distinction. But this was not all He held also two vicarages-one Waterbeach, of the annual value of £424, the other the great through a mountain mist—all things are town of Wisdeach, with an income of £1,779 per confused—everything lies shapeless and annum. Thus, his gross income must have been undefined; yet you feel a sense of splen-dor, and you see a shadowing forth of individual himself we say not one word. He individual himself we say not one word. He may have been an amiable and deserving man. lead you to say, "Oh, that the sun were But the system was unendurable, and we rejoice to know that it has passed away. We feel no doubt that the present Bishop of Ely will do his Fine preaching, we say, this of Mr. duty to the great parish of Wisbeach, which contains 12,709 people, and an ecclesiastical income of £1,979 per annum. There is, we Melville's. And the labor bestowed upon preached at Camden Chapel in London. believe, a second church, with only a very The reports in circulation respecting the small endowment. But the above income wil

times doubted this, and are still prepared the funds of this association for the propagation assure us that at these times he invariably wrote his discourses twice and sometimes three times; after which they were transcribed by his wife, in a clear and legible and particularly by parochait societies. I do not think that there is any other method by which we can so well induce the great proportion of our population to join in this work. I know by experience that by this method you while you take the trouble rounding. hand, for the pulpit. Suppose the case can succeed if you take the trouble; you will not to be so bad as this, still is it not dread-find that all classes, down to the day labourer, ful thus to misunderstand the intentions of the Gospel ministry? We do not impugn the Gospel ministry? We do not impugn even in the poorest districts, will be productive Mr. Melville's piety, if he did this it is no of some good; at all events, it will serve to do good to the givers, and in their aggregate will purpose than he. But this vamping up, by whomsoever practised, does seem to be a deplorable mistake, and our belief pera deplorable mistake, and our belief per- church societies, no matter in what direction; I sonally is, that in this, or something like have found that the very humblest classes, every this, we are to look for the real failure of of domestic servants and day labourers, have all

The Bishop of Graham's Town pointed out cause fine and likely to create an effect; the peculiar wants of his new diocese:—
"Up to this time the Church of England had done nothing for the Fingoes, a race of liberated advances, the fastidious rejection of this slaves, who had escaped from the Kaffirs, and word and another, the vanity induced by become the hewers of wood and drawers of all this, the wonder how it will tell, the water of the English. To these people he did rejection of visitors who may desire an not dare to send a single missionary; he had interview, where a better word might be rule laid down by our great Master, who sent spoken. These are the men who surround themselves with a kind of awe-struck wonder; men, who are only seen in the those present, if they had children desirous of pulpit to advantage at all; who are ever- engaging in the missionary work, not to endealastingly fearful lest they may have com- vour to dissuade them from it; and referring to the facility with which men could be go forth and engage in war, or navigate the icy more human and friendly than ordinary. seas, or perform any other perilous task, ex-And what does this imply? The belief pressed his regret that, up to the present time, that the minister should be another being he had only been able to obtain three clergythan the hearer—that he is holier, wiser, better; this is the current belief, and it must be said that the people do all they must be said that the people do all they accompany him, but had been prevented from

on, head master of the grammar school, the mation.

the four scholars to be sent to the Universities ought to be selected from the scholars in the Cathedral School, provided fit and proper persons are at the time of any vacancy in the said school; of which the Dean, or, in his absence, the Chapter, are to judge; that if in any instance there should be any just cause of comas visitor.—March 1854.

1854. (Signed) G. ROCHESTER, Visitor."

CHURCH PROPERTY.

Journal; but as it is one of momentous cor-cern to our sister Church in Canada, and has peen carefully viewed in its la'er aspects and phases in the documents we have cited above, we shall not be exceeding the interest or going beyond the patience of our readers, in taking

a cursory glance again at the whole question.
In treating this subject as one of vital imporance to our sister Church, we are at the outse bound to make the enquiry, Whether a Church can be fully planted, and permanently maintained in any land without an endowment, aid irrespective of what the people of that land may directly and voluntarily contribute. In the words of one of the treatises before us, "we should go a little into the philosophy of the question, and show that it was no novel princiole,—no ill-digested, sudden, or fanciful theory, —which begat this principle and which should impel honest, Christian men to its maintenance This aspect of the question will enable us more correctly to appreciate the arguments, which of late years have been advanced agairst State Endowments, and in favor of what is called the Voluntary principle; as showing that specific and settled appropriations for the maint of religion are as ancient as the world itself, and the Voluntary principle, in its exclusive or ordinary acceptation. is a fiction of modern times."\* We confess we have no answer to our enquiry in the fact, that at the first rise of Christianity, its support and propagation was secured by the voluntary contributions of its members; that although everything was hostile to the Church in the world around, and a public provision for its support was impossible till its ministers were sustained and it grew. The circumstances of the case were then peculiar; there was a miraculous outpouring of the Holy Spirit, and the great work of planting and extending the Church was not left to mere hu-man strength or impulse. Moreover, the ministry was not sustained simply by the direct contributions of the people whom they taught. There was a "common fund" into which Christians generally poured their offerings; and from this vas drawn, as the case might require, aid for he poor and help towards the propagation of

was the Divine appointment in this particular,— at what was the will of God from the beginning ouching the maintenance of His Church. go back to the patriarchal days, we find Abra- a private cupidity. God of all that he should give him."

This cannot be thought an accidental or mere | way. voluntary act and sudden impulse, affecting only individual cases; or we should hardly observe ancient heathen nations, -the constant devotion the tenth of spoils as religious offerings. Some appropriation would not surprise us.; but this exact and universal allotment of the tenth,like the universal prevalence of sacrifices,can hardly be accounted for, independent of Divine Revelation at the beginning. But we can be at no loss as to the Divine interposition n favor of this rule when we find it distinctly incorporated into the Jewish Law, and made to

stand as an ordinance forever. And we are to believe that this rule and principle was thus laid down because of the probable axity of the times, rather than : ny indisp then existing to maintain the ser ice of God. We can hardly imagine a repugnance on the part of the people of Israel at that time to make large and grateful offerings to their Almighty Benefactor, and to everything connected with his service, when they were under the influence

\* Speech of Archdeacon Bethune, at the Cobourg Church

Rochester held a visitation of his cathedral the readiness with which they came forward with heathen, they do not in sending missionaries

amongst other reasons, as we must believe,- of this new world-without the means of Grace, judgment to the parties interested:

"At a visitation of the cathedral church of Rochester, held by the Right Rev. George, Lord Bishop of Rochester and visitor of the said Bishop of Rochester and visitor of the said God, if the same pains and care were not given to the establishment of the Church. The conful and Right Hon. Stephen Lushington, Doctor of Lews, his lordshirds chancellor, the visitor of lews his lordshirds chancellor. tul and Right Hon. Stephen Lushington, Dottol to the Cauthamber of the Church. The content of Laws, his lordship's chancellor, the visitor trast would not be advantageous, if they should esteemed as to urge people to self-sacrifices in or Laws, his foruship's chancelor, the resentment see an orderly, and systematic, and well-balanced order that it may be sustained? Is the farmer having taken into consideration the presentment and complaint of the Rev. Samuel Shepherd, M.A., minor canon and precentor, requesting an increase of his allowance, the visitor declares that a simmortal beings and affected their distribute of the secure his restriction of all that was to contribute to their temporal welfare; but what pertained to their temporal welfare; but what pertained to them as immortal beings and affected their distribute. that such complaint is not within his cognizance as visitor. With respect to the presentment and complaint of the Rev. Robert Whiston, M. A., Head Master of the Cathedral Grammar School, Head Master of the Cathedral Grammar School, the visitor declares that a consuling to the 36th tal heing should exhibit every care and liberal transfer of God's word warm no continued to the secure his priceless boon? If not, do we wait antil the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the care representation of the carnings, in order to secure his priceless boon? If not, do we wait antil the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the carnings in order to secure his priceless boon? If not, do we wait antil the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the disposition be fully formed which will seture right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disposition be fully formed which will set up the disp Head Master of the Cathedral Grammar School, the visitor declares that, according to the 36th statute of the Cathedral Canons of Rochester, by the Cathedral Canons of Rochester, statute of the Cathedral Canons of Rochester, by the Cathedral Canons of Rochester the four scholars to be sent to the Universities | ment, and for God's honor, should be left like a | a stronger indisposition than ever to those sol-

dlowance to be made to the students, the com- for an unrighteous and forbidden thing, when allowance to be made to the students, the complaint is not cognizable by him as visitor.—
With respect to the second and third complaints as to certain small fees taken from the
plaints as to certain small fees taken from the undation boys and bedesmen, that he sees that this was a condition of things applicable to no reason to interfere. With respect to the fourth head of complaint, that the dean has not complied with the requirement of the fourth to the fourth of the requirement of the fourth to the fourth of the requirement of the fourth sation. We are bound, however, to affirm in the fourth of the four statute, De Officio Decani, the visitor has had no reply, that if the principle be correct in the one complaint preferred, alleging that the boys are not instructed cum fructu according to the terms of the state f that statute, and the statute prescribing no articular mode in which the dean shall discharge his duty the visitor sees no grievance requiring correction. With respect to the presentment and complaint of the master of the shoir degiving on the control of the control choir, desiring an increase of salary, the visitor leciares that such complaint is not within his religion were, under the Gospel, not to be made. With respect to the pre- We must infer, indeed, quite the reverse, from seentment and complaint of the lay clerks, praying for an increase of salary, the visitor declares that the said complaint is at the control of the lay clerks, praying for an increase of salary, the visitor declares that the said complaint is at the control of the lay clerks, praying the control of the lay clerks and control of the lay clerks and clerks are clerks. that the said complaint is not cognizable by him stated, we read there of the existence, in the earliest days of Christianity, of a common fund for char tableand ecclesiastical purposes; because Society for the Propagation of the Gosto-day and withholding to-morrow, was not PEL.—Anniversary.—The Anniversary Festival deemed effectual to that end. Moreover, we find Society for the Propagation of the Gospel find St. Paul constantly speaking of the obligawill be celebrated at St. Paul's Cathedral on tions of Christians in this respect, in a way that Thursday, June 22nd. The Preacher on the occasion will be the Archbishop of Dublin. The Annual Public Meeting will take place at Willis' Rooms the previous day, Wednesday, June 21. Gospel;"\* that is peremptorily and positively, and not as a whim or mere feeling might dictate. (From the Church Review.)

The subject which heads this article has or choice; but constraint and obligation, by a dready been discussed in the pages of this Divine ordinance, is imposed. Leslie, in work on Tithes, has these forcible remarks on the words just quoted: "But what was it that the Lord ordained? That every man should pay what he pleased? That they might do, and that they would do, without any order or law made f.r it? Was there ever such a law made, that every man should do just what he pleased, and no more? Would not such a law be just good for nothing? That is to say, it would be no law; for law is a requiring and enjoiring something, an obligation who were free before as to what the law commands; and, therefore, that which lays no restraint or obligation, but leaves every man perfectly at his own liberty, is no law; and consequently, if every man were left to his own liberty, what he pleased to give to the Gospel, then Christ here ordained just nothing; it was no ordinance or law at all."

If we should not find in the New Testament any very express directions, or any very formal arrangements upon this point, it would be from the same cause that minute directions upon some other subjects were omitted there because it was unnecessary to be thus explicit. It was unnecessary to inform the converts to the way in which they were to maintain the ministers of the Church; because by all antece-Christianity, in a minute and detailed manner, circumstances wa ranted, gifts increased. The farm, set apart entirely for the Clergy. "common fund" became in time a systematic organization. Individuals or congregations did of sustaining the Church, prompted originally not act upon their separate impulses, but all this reservation; but another prominent reason their gifts and offerings flowed into this general wou'd affect the Government of the day. The treasury. And that it might have this common well-endowed Roman Catholic Church of Lower and distributed under his direction and according to his judgment, for the maintenance of the ministry and other eccle iastical objects. Here then, was an endowment; the best which, unthis instance, we are willing to admit, because concentrated or tangible property as landed It will be worth while to look closely at what case in a more advanced state of Christianity—

Many circumst

ham after a remarkable victory, paying the tenth of all the spoils to Melchizedec, the Priest became Christian, and Christian influence, from take a Clergy lot on lease, when freeholds were of the Most High God; and that this was no the vastly increased number of its adherents, attainable for little or nothing. But this was isolated case, but to be understood as the work- was extended far and wide. Then gifts and an evil which time would surely if not speedily was extended far and was. Then gitts and offerings were proportionally larger, and the an incidental discovery in the vow of Jacob, ancient rule of maintaining religion by specific and ally, and a small amount of revenue was derived and revealed principle, we have Genesis xxviii, 22.) that if permitted to come appropriations of a tenth, or even more, not from them; and in 1819, a Corporation, comback to his own land in peace, after his proposed only came to be universally acted upon amongst posed of the Bishop of the Diocese, and a certain sojourn, he "would surely give the tenth unto Christians, but received the sanction of the law, and was made binding in a fixed and unalterable

It is a great mistake to suppose that the State, or Kings, or others in authority, origiin two successive instances the same proportion of religious gift maintained. Moreover, we discover the prevalence of the same custom among cover the prevalence of the same custom among and confirmed what people, conscientiously acting upon Divine rule, imposed upon themselves. And so in England at the Council of Calenth, held A. D. 786, the men of property were recognized as an established Church in a were recognized as a well-were recogniz in the nation with one consent made and solemnly ratified this scriptural and standing appropriation for the maintenance of religion; and they But we bound themselves by the most solemn imprecations never to take or retract what had been of which it is asserted, the institution of tithes was conceded in Scotland, and that the Act of so dictated. And so to the practical grievance is the cause, it can be such only to the proprietor of the land; to the tenant it cannot operate in the Act of Union was not in its provisions and the land; to the tenant it cannot operate in the Act of Union was not in its provisions and the Act of Union was force outside of Scotland this burthensome way. He obtains a reduction of rent in proportion to the amount of tithes and workings, to have force outside of Scotland workings. paid. Were no tithes chargeable upon the land, the annual rent would be just so much more; so that the grievance, if any, must be laid to the account of the landlords, and not to the fact of the existing of tithes.

In spite of the outcry against state endowof continued miracles, —when signs and wonders were being wrought continually for their delivupon, the principle upon which they have been

In the month of July last, the Bishop of erance. And we have proof of this in fact, from formed. Suppose they desire to convert the Rochester held a visitation of his cathedral church, for the purpose of considering, among other things, certain alleged abuses of the cathedral trusts, preferred by the Rev. R Whiston, head master of the grammar school, the precentor and minor canons, lay clerks and others, who complained that the Dean and others, who complained that the Dean and others, the Voluntary system would have worked cifically left by the founder for certain purposes. His lordship has now forwarded the following independent to the power to the pow That was emphatically a time in which, of all an endowment, as it may be called—from which

The real convictions of people upon this great question are thus often permitted, indirectly it is a general admission that we should never With such facts as these before them, we get on, in law or jurisprudence, or in the comthe Chapter, are to judge; that it is ally stance there should be any just cause of complaint, application ought forthwith to be made to the visitor. The visitor sees no reason for his interference at the present time. The visitor declares that, having taken into his consideration the complaint as to the amount of the eration the complaint as to the amount of the students the complaint as to the students the complaint as to the students the complaint as to the students of the complaint as to the complaint as to the students of t upon the solemn importance attached to an oath. and efficacy of an oath without religious conviction? How soon would its solemnity disappear and itself become a mere name and formality there were no engrafted religious belief We depend then, as a community and as a people, upon the value attached to religious obligation and upon us, as a people, rests accordingly, the responsibility and duty of causing such ob tions to be taught, and urged, and deepened, and strengthened, and diffused. And to effect this, we are surely not to depend upon individual impulses or voluntary benificence; We must employ our resources as a people to uphold and

extend them. Now, if the rule of sustaining the Church in England, adopted and acted upon from time immemorial, cannot be controverted as to its Divine origin, moral soundness, and practical benefit shall think it only natural and dutiful that we shall think it only natural and that she should have sought the perpetuation of that rule, in principle at least, to the colonies she planted. It was clearly competent with Great Britain, in making grants of land in any new country, confessedly her own, as bought with her own blood and treasure, to have annexed to the gifts of such lands to the settlers, or ever their purchase, any condition she pleased. In doing what she would with her own, she might have required that they should forever have paid the tithe of their produce to the Church; and had she done so, there could have been no reasonable ground for complaint. Had they purchased this property from Government, the amount of purchase-money demanded would have been less in proportion to the cost of the condition affixed; if it were a gift, the cause for complaint at the existence of such a condition would have been even less real.

The British Government at the first settlement of Upper Canada, desirous of maintaining in some form the ancient principle of sustaining the Church, adopted a course more likely than any to remove even the shadow of a grievance. They set aside the system of tithes alto one that had already awakened prejudices-very groundlessly as we think-in the mother country; and they adopted in its room an appropriation of land, equivalent, as it was deemed, to the ancient tithe appropriation. In lieu of the tenth of the produce, they assigned for the maintenance of the Church one-seventh of the lands of ginally deducted one-seventh from every lot of land made over to the settlers. Yet, rather than break in upon the integrity of these respective allocations, the reservation for the Church was distinct and by itself. Every seventh farm or purpose, instead of one-seventh of individual dent rule and custom, they were sufficiently instructed in that duty. Christians would naturally act upon that rule, and carry it out fully, made out of every lot of land so deeded, but, as soon as it would be in their power to do so. instead of being deducted from the individual's And history teaches us that they did so. When farm, it was fixed upon such and such a lot or

aspect and general influence, the Bishop of each | Canada, naturally cause them, in dividing the Diocese was placed in charge of it; to be allotted | Province, to establish some similar provision for der the circumstances, Christians could make. it has been made to comprehend so many There were days of persecution, when such religious bodies of different and conflicting tenets; but no unnatural one at the time of its Many circumstances would conspire to render

would very speedily have been seized upon, to gratify the spite of pagan priests, or to satisfy cal value for many years. The population was thin, and the country settling but slowly. lished for managing and conductingthe Clergy This acted as an alarm-bell; and Church dom-

inancy, though in the far future, soon became the portion of the Empire, that recognition should be extended to all the Colonies in which Scottish settlers might be found. We can hardly, however admit the strength or validity of this plea, when it is recollected that after a long and sanguinary conflict, the establishment of Presbyterianis Union was founded upon this concession, must be of the Episcopal persuasion, and crowned by episcopal rites; or that the Chapment for the support of the Clergy in the colonics to demand that they shall occupy their legitimate who would prefer to be governed solely by their

terms of the Act constituting the Clergy Reserves, England has surely at least the same right to

tides rushed on. The contest became general; the land. for all who bore by courtesy the name Protestant began to consider themselves entitled to a share of the property allotted to a Clergy under that are conceived to stand in the way of the assembly the control of the c comprehensive designation. In the hotrace for the bling of Synods: and all that we desire at the bling of Synods: and a ecognised as Protestant sects at the time of the case impediments, which ought not to clog us, inasmuch as the Church in the Colonies stands the legal sense in which the term Clergy was then uniformly employed. If law and usage should from that which other religious bodies bear. recognize many as "Protestants" both would be desire to be placed, in this respect, on a footing gainst the recognition of many of them as 'Clergy." But no matter. There was a broad desire the interference of the local Legislature, case at least for disputation, and there was no only so far as to give a legal recognition lack of political adventurers to try their luck in Synods—to make their decisions binding upon this tempting field for party strife. But it was all members of the Church. found hard, by any show of equity or law to substantiate or build up individual cases; it was harder still to agree upon anything like a fair or satisfactory division of the Reserves; for there were many, it was discovered, assuming the Protestant name, who were in tenets, as in origin so new, and in numbers so insignificant, that it was impossible to include them in any such distribution. This difficulty, at an early stage of the controversy, led to the proposition in the Provincial House of Assembly, that the Clergy Reserves should be diverted entirely from their first and sacred object, and applied to education-education of course, uninfluenced by clerical interference, and unmixed with reli gious teaching; an education merely for this world—one which would only qualify men to be keen speculators for the goods of earth, and cuming assailants too, of the inconvenient re-

straints of a Gospel morality. This was, at last, the favorite scheme; and it gained favor, mainly because its adoption was gained favor, mainly because its adoption was the most likely way to exclude the religious jealousy which would follow in case a partition should be decided upon. But if, it acquired popularity, it was because no due or religious nsideration was given to the reality of the great sin of alienating to the service of the world, what had been solemnly given up to the

But there was enough of public virtue, and of fundamental piety in the land to effect the re- the State, she must be permitted, in all reason jection of this sacrilegious project. The House of Assembly—as a too general rule, the creation of popular whim and caprice, rather than of a for her to exercise. sound public opinion—did now and again pass such a measure; but the Legislative Council, educated class of the country, uniformly of Lords but was rejected in the Commons.

And so matters continued until the Union of the Provinces, when, to secure the harmonious working of this perilous measure, it was considered indspensable that a settlement of the Clergy Reserves' question should be made, so decided and final that its resuscitation—with direct and 2ndly, that the real or supposed disabilities, which it was its object to remove growing or her continued until the Union of the Colonial pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being removed from the minds of all pale of being simply permissive, no Colonial Diocesse would have been obliged to act upon it: all the elements of strife from the direct antag-onism of Romanism and Protestantism, brought about by this Union—would be impossible. It was therefore decided by the Provincial Legis- was necessary to set us free from them. Crown---a measure founded upon the belief that Laity of a Diocese to meet in Synod and enact the minds of the people, as far as possible, the spirit and meaning of this appropiation, they ori-Imperial Parliament with more prudence and op. One would think that it might be almost justice than could be ensured amidst the heat sufficient, to show the unreasonableness of this and strife of local legislation.

objection, to put the case of the bill reading thus "It shall be lawful for the Clergy and Laity of tion in the mother country it was agreed that the legal opinion of the judges should be taken and regulations without the assent of the Bishop." be given to the term "Protestant Clergy; and out his assent.) Suppose such an act had beas to the extent of the interpretation which might after a short deliberation, they came to the conclusion, that it could be legally construed to include Ministers of the Church of Scotland, and even teachers of other religious Denominations! This was a subject of great amazement to a been so well taken in the "Few plain Words:" large body of single-minded Churchmen, both in and out of England; begetting the unwilling apprehension, that party politics, or the desire of party compromise, could give a coloring to the sober and solemn decisions of justice. A bill was soon after passed, 2 and 4 February 1. was soon after passed---3 and 4 Victoria, chap. ject to this clause of the bill. They want, in 78,-by which one-half of the Clergy Reserves unsold should be placed in the hands of the Government of Canada for application to the moral and religious instruction of the people, of all religious persuasions; and one-half divided between the Churches of England and Scotland, in the proportion of two-thirds to the former and one-third to the latter.

(To be concluded in our next.)

## Colonial Ecclesiastical.

A LETTER TO A FRIEND,

SUGGESTED BY READING with the subject of Synodical Action." QUEBEC, 9th January, 1854.

The subject which occupies the mind of so be"—he believes, on the authority of inspiration, many among us at this time is one of vast importance; and, if it shall please God to bless the whosoever, therefore, resisteth the power resist ince, there can be but one opinion among all not a Presbyterian: and therefore does not beounced as tyrants; if they are restrained from their own distinctive character as Episcopo must be of the Episcopal persuasion, and crowned by episcopal rites; or that the Chaplains of the Army and Navy, in which there would be Scottish soldiers and Scottish sailors, should be exclusively of the Church of England. These last might with as much reason be claimed for the Scottish Kirk, as the privileges of an establishment all the world over, where British rule was recognized; and that every endowment for the support of the Clergy in the colonies

must necessarily be shared in by them. The place in such administration. The Church of certainly bear out no such interpretation; but lirectly assume that none other than the bodies have; and it is as necessary in her case lergy of the Church of England were meant. as in any other, to her well being, that she should By that act special provision was made that Rectories should be established according to the Bishop is the Church, he ought not, in justice to regulations of the Church of England; but there himself and others, to be charged with sole legiswas not a word—as would have been natural lative power. I accept the definition of the had the endowment of Scottish Presbyterianism been intended—regarding allotments of land for ministers of this persuasion. But law sometimes receives strange internal latter for the definition of the Church which is given by Bishop Hopkins (p. 6 of "Plain Words"), and therefore I believe that all the constituent parts of the Church times receives strange interpretations; and, should have their proper share in the adminiswithout the details of reasons which must satisfy the sceptical, or give ease to the conscientious, the Crown Officers of England, in 1829, gave it as their onlying that ministen of the Charaltana and this desire is nearly unanimous. But it is as their opinion that ministers of the Church sometimes asked whether the Church has not of Scotland could legally share in this provision! the inherent right of deliberating on her own af-It would have been unfortunate as respects any practical benefit from this opinion, if the Gov-legislative interference. No one can deny that ernor and Council of Upper Canada had allotted, right: but as in England the supremacy of the as they were legally empowered to do, the whole of these lands to the endowment of Rectories of the Church of England. This at least would know here a result in the church of England. This at least would have been a second with the church being, by have been a practical illustration of the glorious | the constitution of the country, incorporate to speak, with the State, the acts of a Synod are But the flood-gates were now open, and the ratified by Parliament, and become the law of

virtually in no relation to the State different of simple equality with other bodies. We also

So far, then, the matter seems to be sufficiently simple and clear. It has not, however, received as much consideration as it deserves, and consequently some lamentable misconceptions consequently some points connected with it.
Most of us have grown up with ideas and associations regarding the Church which have reference to its condition as an establishment: and the necessity of adapting our views to the different relation which she bears to the Government of a Colony does not seem to press itself upon our attention as it ought to do. The Church was too long regarded as a mere creature of the state: and the fact that for many years the Government of England thought it no more than the duty of a Christian State to make some provision for the maintenance of Religion in the Colonies has tended, however unwarrantably, to foster this notion. Men forget that as they do not, as subjects of the Queen, stand in the same relation to Imperial laws as their fellow countrymen in England so neither is this their condition as Churchmen. so neither is this their condition as Churchmen. If we need a separate Legislative power within the Colony in civil affairs, we need it in Ecclesiastical also. If, indeed, the whole system of the British constitution, of which the Church is an essential part, had been reproduced in the colonies, this necessity would not exist; or rather, it would have been provided for. But now that the Church is left destitute of whatever advantages were derived to her from connection with tages were derived to her from connection with

The Imperial Parliament was requested to enact a measure which would relieve the Colonial Churches from the operation of the act 25 were composed of men from a better and more

Henry VIII. That measure passed the House And so matters continued until the Union of interference with Colonial rights seems to be calature, a little anterior to the Union, that the objection is made also to the wording of the Bill Clergy Reserves should be reinvested in the where permission is given to the Clergy and

plain English, to have the Clergy and the Laity governing a Diocese, framing rules by which the Bishop himself must be bound, while they ignore the very existence of his office. I can well co how a conscientious Episcopalian, under such a system as this, might feel himself constrained to disobey the enactments of such a Synod, even though they might have the sanction of the civil law. He would recognize his Bishop as his chief spiritual guide and ruler, under Christ: he would find his Bishop, (supported it might be by nearly one half of the Clergy—possibly more, making allowances for necessary absences, &c.—and nearly one half of the Lay representatives, and though they might have the sanction of the civil possibly a great majority of the lay people out of doors,) pointing out one course of action as the A Few Plain Words on some points connected duty of the Church, and an accidental majority, on some particular occasion, of Clergy and Laity enjoining another. He believes his bishop to be, if any on earth are, among "the powers that

deliberations upon it, of happy promise to the interests of the Church of England in this Provsonable men, who are at all acquainted with lieve that the Clergy and Laity without the Bishit, as to the necessity of seeking some remedy for the existing state of things. It is plain that unless it is desirable, for their own sakes as well as for the general interest, to leave upon our the powers that are ordained of God; and in this as for the general interest, to leave upon our Bishops alone the whole responsibility of originating as well as of carrying out every measure which is necessary for the stability and advancement of the Church, both their power and their responsibility must be shared by the Clergy and by the Laity, each in their proper sphere and degree. The Bishops of the Church of England in the Colonies are in a position which no other in the Colonies are in a position which no other Bishops in any time or place ever were: a position which is unfair to the claim to the obedience of the whole community. But the case is different in the Church: because it is the Church: tion which is unfair both to themselves and to ent in the Church; because it is in its very form their flocks. If they attempt to exercise the power committed to them, when that exercise is religious bodies: men cannot discard its principle. lainly called for, they are in some quarters dedoing so, in any case, by the consciousness of

rincipal poem of the book, is a curiosity of its class; imply a narrative of a little matrimonial quarrel, of most ordinary, and indeed prosale kind, begun in and ending in kisses, yet full of the postry both of magination and the affections. The shorter pieces the usual amount of grace, simplicity, pathos, and ious feeling by which the muse of Charles Swain aends herself to a wide circle of 'the gentle and the 71

OH! the old, old clock, of the household stock 'Twas a monitor, too, though its words were few, Yet they lived, though nations altered;

'Tick, tick,' it said- quick, quick, to bed-Up, up, and go, or else, you know, You'll never rise soon in the morning!' A friendly voice was that old, old clock,

As it stood in the corner smiling, And blessed the time with a merry chime, The wintry hours beguiling; But a cross old voice was that tiresome clock, As it called at daybreak boldly, When the dawn looked gray o'er the misty way, And the early air blew coldly;

Still hourly the sound goes round and round, With a tongue that ceases never;

Are clasped on earth no longer! 'Tick-tick,' it said- to the church-yard bed,

-Chamber's Journal. \*Letters of Laura d'Auverne. By Charles Swain. London: Longman, 1853.

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