

According to the census for 1852, there is a minister for every 1506 of the population; but deduct the Roman Catholic priesthood, and there is only a Protestant minister to every 5238.

CANADA WEST.

Roman Catholic Church—Three Dioceses, Toronto, Bytown, Kingston. Exclusive of priests in a minister, there are 11 ministers	94
Church of England—Six Dioceses, Toronto, Kingston, &c.	134
Church of Scotland—Five Presbyteries	57
Free Church—Seven Presbyteries	79
United Presbyterian Church—Seven Presbyteries	42
Wesleyan Methodists	304
Baptists	129
Congregationists	31
New Connection Methodists	50
Episcopal Methodists	48
Primitive Methodists	22
Say to several small denominations	50

Total Ministers 947

By the census of 1852, this gives a minister to every 1006 of the population of Canada West. Deduct the Roman Catholic priests, and there is a Protestant minister to every 1117.

Including both sections of the province, there are 1538 ministers, which is a minister to every 1198.

In the City of Hamilton there is a church to every 1008 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 923.

In the City of Toronto there is a church to every 1231 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 943.

In the City of Kingston, there is a church to every 1053 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 858.

In the United counties of York, Ontario and Peel, there was, by the census of 1852, a Presbyterian minister to every 450 Presbyterian inhabitants.

Thus, whether we take the province as a whole, or especially Canada West, it will be found that there are as many ministers, in proportion to the population, as in England, Ireland, Scotland, or New England States.

In regard to the appropriation of the Clergy Reserve, we find the statistics thus:—

IN CANADA EAST—

Number of ministers receiving from Reserves—Churches of England and Scotland—ministers	114
Number of Protestant ministers who do not receive	57

IN CANADA WEST—

Number of ministers receiving from Reserves—Churches of England, Scotland, Roman Catholics, and Wesleyan Methodists, ministers	493
Number of ministers who do not and will not receive	404

But as the Wesleyan Methodists plead that they do not receive from the Reserve Fund, only that about £700 are paid annually to Indian Missions; then, if we subtract them from the recipients, and add them to the non-recipients, it will stand thus:—

Ministers receiving	289
Ministers not receiving	608

By the last census, the number of persons in the denominations receiving from Reserve Funds in Canada West, exclusive of the Wesleyan Methodists, was 448,927; the number not receiving, was 503,577.

By these figures, we see that there is not a want of ministers in proportion to population; and yet there is a want, arising from this cause, that the people of different persuasions are scattered in such fragmentary sections, that it is difficult to give them supply. A minister could easily attend to a congregation of 1500 or 2000, including children, were they in one locality, but when they are scattered in a dozen of sections, over an area of twenty or thirty square miles, then the want is felt. Were all the Presbyterians in the province united, and two or three now small opposing congregations thrown into a respectable one, there would be a superabundance of ministers, for, exclusive of American, Reformed, and Associate Presbyterian ministers, there would be of Church of Scotland, Free, and United Presbyterians, a minister to every 998 of the total Presbyterian population in Canada West.

Another fact appears from these statistics, that the Wesleyan Methodists hold most decidedly the balance of power in the coming struggle, at the elections on the Reserve question. We hope their patriotism will get the better of any selfish sectarianism.

THE LIFE OF THE REV. THOMAS BOSTON, AUTHOR OF THE "FOUR-FOLD STATE."

(Continued from page 91.)

The fear of God is equally destructive to the fear of man, and to the desire of pleasing man, when such complaisance is contrary to our conscientious convictions. The man of expediency is the sport of accident and the slave of circumstances, holding opinions, but not entertaining principles; while the individual who has held communion with God, un-

damaged by difficulties, discharges his duty with a fearless consistency, created by the feeling that he is in the presence of his Divine Master. These remarks are fully illustrated by the latter part of Boston's life. The first great difficulty with which he had to contend, was the duty of taking the Oath of Allegiance to the Government, imposed on the Scottish clergy in 1712. This oath was regarded with extreme jealousy by both ministers and people, as it revived the painful remembrance of those ambiguous and envenoming oaths, which had formerly been imposed by the house of Stewart. Under a thin disguise of testing the loyalty of the nation, this oath was really imposed for the security of the Church of England, and it evidently implied an approbation of Episcopacy with all its sacerdotal ceremonies. But in spite of these objections, it was taken by about two-thirds of the clergy; and about two years afterwards, by the majority of the remaining third, when its language was considerably modified, though the objectionable principle remained untouched. The arguments urged in defense of the oath, are the very same that are still employed by time-servers and hirelings, when they wish their conscience not to torment them, and to justify their crooked course in the eyes of their fellow-men. It was contended that the Oath of Allegiance approved of the Church of England, not as Episcopal, but as a part of the Church of Christ—an explanation inconsistent both with the design and language of the oath, and which could not satisfy the minds even of those who availed themselves of it. But Boston felt that opinions ought to be "weighed, not numbered," and that our conduct should be conformable, not to a trimming expediency, but to the principles and precepts of God's word. Though enjoined to take this oath by a certain day, on pain of ejection from his Church, and paying "an exorbitant fine of £500 sterling;" and though the strict exaction of the penalty was expected, he yet chose rather to run every hazard than to violate his judgment and conscience.

But while he acted as a Christian, he felt as a man. Indeed Christianity was never intended to uproot any of our feelings, but rather to purify and elevate them, and to turn them all into a proper channel. He deemed himself of all his personal property, that it might not fall into the hands of the civil magistrate; he earnestly implored strength and direction from on high, and he committed the interests of his family to the providence of God, who "maketh even the wrath of man to praise him." On the last Sabbath on which he could lawfully preach without taking the oath, October 26th, 1712, he selected his text from Phillippians iii. 8—"My Lord, for whom I have suffered the loss of all things." And on the ensuing Sabbath, before commencing divine service, he protested that his preaching was not to be construed into rebellion against the government, and that contempt of law was no part of his religion; but that, while magistrates have power over ministers' persons and goods, as over other men, yet they have no right to deprive them of their ministerial office. "For the kingdom of Christ," says he, "is a kingdom within a kingdom; a spiritual kingdom, distinct from and independent of the magistracy." But contrary to expectation, no penalty was inflicted on the non-jurors; while their faith and patience were strengthened, in consequence of the difficulties with which they had to contend, Boston was, however, persecuted by both parties. The jurors, generally, disliked him, because his firmness was a tacit rebuke to their inconsistency; and many of the non-jurors, who afterwards joined the Cameronians, actually hated him, because he refused to secede from the Established Church. But he still went on his way, and the dark clouds that obscured his horizon, were gradually dispelled.

Boston frequently assisted Mr. Murray, of Penpont, at the communion. His services there were highly valued, and were remarkably blessed for the conversion of sinners, and the edification of God's people. In consequence of the high esteem in which he was held, he received a call from the neighboring parish of Closeburn, which was then vacant. He had many inducements to accept this call; for the district in which it was situated, was more healthy than that of Etterick; and he would be in the immediate neighborhood of his friend, Mr. Murray. But then he had gradually become attached to Etterick; the Covenanters, who had always been great obstructives to his ministry, abounded in Dumfriesshire, and the parish of Closeburn was distinguished for its ungodliness. He, therefore, declined the call, after prayerful consideration—a declination which the Commission of the Assembly sustained in 1717.