

remuneration might be collected. This is the plan which some other churches adopt, and I am led to hope that many young men of talent and piety are to be found who would willingly enter on the work.

I am, Rev. sir,  
Yours truly, N. R.

Our attention has been requested to the extract which follows, forming one of the Notes annexed to the Sermon, entitled "The Church of the Redeemed," preached by the Ven. the Archdeacon of York on occasion of the meeting of the Clergy at Toronto on the 5th October 1836; and as it may furnish to our readers some illustration of a question which has again become the subject of public discussion, and on which many, doubtless, desire to be more fully informed, we readily comply with the suggestion to give it an insertion in our columns:

NOTE 3rd, PAGE 25th.

In May last, 1836, the following extract from my Institution Sermon was sent from the Town of London to a friend in Niagara, to be inserted in one of the Newspapers of that place, in the hope of doing away with some uneasiness which seemed to have arisen respecting our mode of Institution:—owing to some mismanagement the extract was not published.

Institution, in the Church of England, differs only in form from what is called, in the Kirk, placing a Minister in his Parish, or over his Congregation: I did not, therefore, anticipate any opposition on the part of the Presbyterians of the Church of Scotland, regarding a ceremony which their Presbyteries are daily performing according to their own usage. It will be seen by reading the extract, that I considered them our friends, for the rancorous, and I will say ferocious proceedings of their Synod and some of their Congregations had not then appeared; nor do I notice them now for any other purpose than to remark that there was no hostile feeling against them on my part, nor is there now, for I have reason to believe that the more intelligent members of that venerable National Church, both Lay and Clerical, deplore the uncharitable spirit of the proceedings of the Synod as much as I do.

(EXTRACT.)

"It is now about forty-three years since provision was made for dividing the Province into Parishes, and endowing Rectories and Parsonages, but nothing effectual was done till January last. There were many obstacles to surmount. The property assigned for the maintenance of a Protestant Clergy was, till very lately, unproductive, and any portion set aside as an endowment offered no benefit to the Incumbent, so long as lands in fee-simple were easily obtained from Government: there was, therefore, little earnestness manifested on the part of the Church, or of the Civil power, to proceed upon the Constitutional enactments for erecting and endowing Parsonages and Rectories. The subject, however, was occasionally brought forward, and in 1818 was taken into serious consideration, and although no general measure was adopted, Parsonage Houses have since that time been occasionally erected.

"In 1832, Lord Goderich urged the propriety of proceeding regularly in the erection of Parsonages, and bestowing upon them a moderate endowment, in the terms of the Act, and indeed such a step became absolutely necessary, because the Society for Propagating the Gospel in Foreign Parts, trusting to the provision appointed by Government for the maintenance of the Clergy, withdrew all assistance from the missionaries who had been sent into the Province. Still the measure of endowing parishes proceeded slowly, and was not finally determined and matured till December last. It is only justice to state, that it was not hastily taken up by Sir Joan Colborne, nor did it originate with him, but with the Imperial Government: Instead, therefore, of being rashly acted upon it was long in progress, and if it became one of the last measures of his administration it was not from intention, but from the suddenness of his recall. This tardy and imperfect compliance with the Constitution has given great umbrage to the enemies of religion, for all must be considered hostile to the Gospel who seek to excite evil passions, and impede the dissemination of its truths. It is indeed curious, though melancholy to remark, how cordially certain professors of religion and open infidels meet upon this subject. What is the amount of the endowments which Government has secured to the Church of England? A few acres of Land;—scarcely sixteen thousand, out of many millions, which of right belong to that Venerable Establishment. Nor is this a new grant, for the greater part, if not the whole of this trifling endowment, has been in the actual possession of the different Clergymen at their several Stations or Parishes, from the first day of their appointment. In no case has the endowment of one Parsonage exceeded four hundred acres, except in two or three instances where a double charge or two Clergymen were contemplated, a portion of land by far too small, and in most cases of no immediate value whatever. And what power do these Rectories or Parishes confer upon their Incumbents? Not the slightest, in a temporal point of view, beyond that of secure possession and the spiritual care of their own people. Yet most denominations in the Province, the Sister Church of Scotland and the Church of Rome excepted, have joined the enemies of religion, and have sounded the trumpet of alarm as if our dearest rights and liberties were in danger. What makes this attack the more shameless is that they themselves have been receiving, annually, assistance from Government, some of them more, in one year, than all the endowments granted to the Church of England will yield in ten years; and such is their deplorable stupidity, that they think there is a difference of principle between endowments and yearly assistance. Now whether Government gives aid to any denomination in money or in land, it is equally an endowment. If there be any difference, it is that money is better. If one denomination, for example, receives from Government ten thousand pounds, it may be placed at interest, and yield a permanent revenue of six hundred pounds per annum, or it may be expended in building Churches—if expended in building, it saves the denomination ten thousand pounds, which must have been laid out for the like accommodation, and which they can, if it suit them better, spend upon some other object, for the benefit

of their peculiar worship: in either case it becomes equivalent to a regular endowment. If, therefore, it be wrong in a Christian Government to promote the religious instruction of the people by giving land, is it not equally wrong by giving money? But the eyes of such hypocrites are evil, because the Government is inclined to be good. So far from its being wrong, it is the bounden duty of Rulers to support the true Religion, and bring the benefits and ministrations within the reach of all their population. There is not, I am persuaded, a sincere Christian in this Province who would not rejoice to see help extended to every Township where a Congregation of his own denomination could be formed, in order to keep up among them the worship of God, and teach them the pure doctrines of Christianity; and next to his own he would assist the Church of England, a church founded on the Word of God, whose principles are holy and benign, and in proportion as they are brought to bear on the understandings and hearts of men they cannot fail to produce the most salutary effects. Every soul that is brought to the knowledge of the truth as it is in Jesus is an accession to the number of freemen, for where the Spirit of the Lord is there is liberty: and as the true Church is the grand instrument by which sinners are brought from darkness to God's marvellous light, it is clear, that whatever degree of rational and substantial freedom we at this moment enjoy, is to be traced to the influence of pure and undefiled Religion—we are free only in proportion as we are holy. The Church of Christ is therefore the parent of civil and religious liberty. It is true we have as yet, comparatively, but a few small Societies dispersed through this extensive Province, but it is to be hoped that we shall rapidly increase not only from the assistance of Government, but from the zeal of individuals; for here at Port Burwell, we combine the voluntary system with the principle of an Ecclesiastical Establishment, and indeed the most wholesome state of the Church, will be when individual and associate efforts combine with those of the civil power, in collecting congregations and building Churches. In this place we have a pleasing proof before us of what one pious and intelligent friend to religion can accomplish. What was this place a few years ago but a moral blank, presenting a gloomy forest and inhospitable shore: no associations dear to the mind were awakened as you passed—the charities and the arts of civilized life were unknown, and for man there was as yet no fixed abode. How altered is the scene? A growing population—increasing industry—residences bespeaking comfort—commerce rapidly extending her wings, and cultivated fields taking place of the dark forest—but above all, this Temple, through the munificence of one man, COLONEL BURWELL, raising its head, in which from henceforward the truths and ordinances of Christianity, according to the most pure form, will be dispensed. Oh! that other Landholders would take example by what we this day behold accomplished, and actuated in like manner by the fear of the Lord and the love of Christ, that they would either of themselves, or by associating with their friends, do the like in their respective neighbourhoods. And blessed will it be for the Province when every Village and Township can boast a Church and resident Clergyman, or when the majority shall delight to belong to that Communion which stands at the head of all Protestant denominations."

ADDRESS OF CONDOLENCE

TO HER MAJESTY THE QUEEN DOWAGER, FROM THE CLERGY OF UPPER CANADA.

May it please your Majesty:

We, the Archdeacons and Clergy of the Archdeaconries of Kingston and York, of the Province of Upper Canada, beg leave to approach your Majesty, with feelings of the most profound respect, to present the expression of our condolence on the recent melancholy event which has deprived the British nation of its illustrious head, the Church of England of a warm protector, and your Majesty of an affectionate consort. But while thus tendering to your Majesty the tribute which our awakened sympathies elicit, the well known piety of your Majesty's character, the constant exercise of those religious duties which reflect so much lustre upon your Majesty's name, the happy experience of those blessed truths, which cheer the cottage and the throne, give us assurance that the consolations of the Almighty "which are not small," sustain your Majesty under this weighty dispensation of Divine Providence.

Engaged in the labours of our vocation, in a remote part of the British Empire, we have learned with a grateful sense of your Majesty's goodness the unceasing zeal which has always characterized your Majesty's conduct towards the National Church. From the remembrance of the past, we look with confidence that in your Majesty's high station, you will still afford protection to that Church, and by a life of eminent usefulness "adorn the doctrine of God our Saviour" to the encouragement of the virtuous, and to the discountenancing of every unholy principle.

We pray that the Father of mercies and the God of all comfort may take your Majesty into His most Gracious protection both here and ever; that your valuable life may long be spared, a blessing to the British nation; and that finally when, in the appointment of Heaven, the hour of your Majesty's change shall approach, the Holy Spirit may support and confirm you, and faith in our blessed Lord and Saviour assure you of an inheritance in the Kingdom of Everlasting Glory!

In the name and on behalf of the Clergy,

G. O. STUART, L.L.D.

Archdeacon of Kingston.

J. STRACHAN, D.D. L.L.D.

Archdeacon of York.

Toronto, 14th September, 1837.

LETTERS received to Friday 13th October:—

A. Murray, Esq.; D. B. Stevenson, Esq., rem.; Ven. The Archdeacon of York; Revd. Dr. Harris, with rem.; Revd. A. Palmer, add. subs.; H. Jones, Esq., P.M., Brockville, for whose information we are much obliged.

The Poem of G. M. we shall have great pleasure in inserting.

APPENDIX

To the Letter of the Lord Bishop of Montreal.

NOTE B.

The following address presented to the late Rev. B. B. Stevens, may be given as one example out of very many. It was publicly read in the whole assembled congregation, who warmly testified their concurrence in the feelings which it expresses:—

"UPPER CANADA, Queenston, June, 1822.

REV. AND DEAR SIR,

"It is with the most unfeigned regret that we look forward to your removal from this Province, and feel that in your absence we shall experience a loss almost irreparable. When, in 1820, you first proffered your services, we were struggling to complete the small building now designated as the Queenston Episcopal Church, but as many of the inhabitants of this place and its vicinity, were not of the same denomination of Christians, there existed a diversity of opinion as to its future appropriation to Divine Worship. Each persuasion was desirous of having it open to their own preachers, and thus we had well nigh lost the advantages of your services, and the patronage of Government. At this critical juncture you arrived; your first impression on the minds of a mixed and disjointed congregation proved favourable, and the sound and incontrovertible doctrines you afterwards preached, tended in the first instance to soften the rigour of party feeling, and ultimately to banish from the minds of the most jealous and obstinate every particle of resentment.

"We now, Sir, congratulate you on the possession of feelings which must arise at witnessing at your departure a numerous and respectable congregation, composed of the same persons who so recently were opposed to each other, but who now are united, and full of harmony and good will one towards another, offer under the same sacred roof their prayers and supplications to the same Almighty God.

"Permit us then, Sir, to offer to you our unfeigned thanks, and to assure you that the recollection of your pastoral services, voluntarily assumed, and without the prospect of emolument, and which frequently was attended with much personal inconvenience, will ever remain imprinted on our hearts, and be remembered with gratitude.

"We bid you farewell; and in your future endeavours to render yourself serviceable in the cause of God, may you be crowned with success, and ultimately receive the reward of your benevolent exertions!"

SECTARIAN STATISTICS.—We extract from the *Christian Remembrancer*, for December, 1834, a statement which is as nearly correct as it is possible to make it. The population of England is about 13 millions, of which are—

Church of England.....	4,000,000
Wesleyans.....	1,019,000
Independents.....	515,000
Baptists.....	266,800
Socinians.....	38,700
Roman Catholics.....	300,000
Smaller Sects.....	300,000

One-fourth of the population are too young to attend; and perhaps another fourth attend at no place of worship, and are attached to no sect. The total number, then, who attend places of worship, is about, in round numbers, six millions, of whom two-thirds (nearly) are of the Church of England.

THE CHURCH.

The more our Church is examined, the more her Scriptural nature, and practical excellence will appear. In her constitution she is apostolical; in her spirit she is tolerant; her doctrines are scriptural; her liturgy approximates to inspiration; her articles were written in the blood of reformers; her prayers consoled the hearts of martyrs; her service combines the beauty of order with the charm of variety, and the fervour of zeal with the depth of devotion. Her utility has been proved in seasons of trial, and her excellence has been proclaimed by the voice of experience. "Walk about our Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces;" and if with an unprejudiced mind, and a devotional spirit, you examine her high character, the search will be delightful, the reward abundant. She will appear to you the bulwark of sound doctrine, and the sanctuary of Scriptural piety; and then a martyr's spirit will be exhibited in a martyr's language, while you say, "Though I should die with thee, yet will I not deny thee."—*Ch. of Eng. Magazine.*

AN ARGUMENT FOR BEING MARRIED IN CHURCH.

There is something very solemn in witnessing the ratification of a union that death alone can dissolve, when the individuals forming it are fully penetrated with the importance and the holiness of the duties they are undertaking. Mary (no longer Mary Howard) preferred being married in the Parish Church to having the ceremonies performed at home. I ventured to ask her the reason yesterday when we were alone, and she told me that, having been baptized, confirmed, and having received the sacrament in that Church, she wished to pledge her faith at the same altar. "My mother, too, sleeps there," added Mary, with a tear trembling in her eye, "and this is a strong inducement to me; it is as though it sanctified still more solemnly my marriage."—*Countess of Blessington.*

THE CROSS OF CHRIST.

"The cross of Christ," says Luther, "doth not signify that piece of wood which Christ did bear upon his shoulders, and to the which he was afterwards nailed." By the cross of Christ we understand, the doctrine of salvation by a crucified Redeemer, that which St. Paul says was "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—*Rev. H. Blunt.*