

The Church Times.

Rev. J. C. Cochran—Editor.

"Evangelical Truth—Apostolic Order."

W. Gossip—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, JANUARY 23, 1853. NO. 40

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
S. Jan. 23.	Septuagesima	Gen. 1 Mat. 21	Gen. 2 1 Cor. 6
M. " 24.	.....	.....	.....
T. " 25.	Conr. Et Paq.	Wis. 6 Acts 22	Wis. 1 1 Cor. 23
W. " 26.	.....	.....	.....
Th. " 27.	.....	.....	.....
F. " 28.	.....	.....	.....
S. " 29.	.....	.....	.....

Poetry.

FOREVER WITH THE LORD.

'Forever with the Lord'
Amen. So let it be;
Life from the dead is in that word;
'Tis immortal.
Here in the holy tent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul, how near,
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah! then my spirit faints
To reach that land I love:
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene,
And all my comfort flies;
Like Noah's dove, I sit between
Rough seas and stormy skies,
Above the clouds depart,
The winds and waters cease,
While sweetly o'er my gladdened heart
Expands the bow of peace.

'Forever with the Lord'
Father if 'tis thy will,
The promise of Thy gracious Word
E'en here, to me fulfil.
Be Thou at my right hand,
So shall I never fall;
Uphold me, and I needs must stand,
Fight, and I shall prevail.

So when my latest breath
Shall read the veil in twain,
By death I shall escape from death,
And life eternal gain.
Knowing 'as I am known,'
How shall I love that word,
And oft repeat before Thy throne,
'Forever with the Lord.'

Religious Miscellany.

CLERGY RESERVES IN CANADA.

THE subject of the Canadian Clergy Reserves will probably be brought speedily before Parliament, whether in the shape of an act from the local Legislature, or of a bill from a Colonial Secretary. Any measure before Parliament is submitted for the consideration of the plain-thinking, practical people of England, and if it be an ecclesiastical measure, for the special consideration of the clergy and the religious laity of England,—of all who are praying for the peace of Jerusalem, and labouring to "build up the wall of Jerusalem, that we be no more a reproach." To all who are thus interested in the just settlement of this agitated question we address ourselves.

The question which the Imperial Parliament will be called on to answer is simply this,—Shall the majority*

* In the following Table, the particulars respecting Upper Canada are transferred from the Census Returns of 1851; those which respect Lower Canada, are calculated from the Census Returns of 1851, on the supposition that each denomination has doubled itself in the last twenty years. Only the first two classes are entitled to share in the benefits of the Clergy Reserves.

	Up. Canada.	L. Canada.
1. Church of England	223,228	69,210
2. Church of Scotland	57,713	30,138
3. Church of Rome	167,530	804,911
4. Free and other Presbyterians	146,809	15,022
5. Wesleyan and other Methodists	208,611	14,038
6. Baptists	45,457	4,922
7. Other denominations	31,034	11,358
8. Not classed, or no creed returned	70,471	
	952,053	932,267

(four-fifths) of the population in Canada be permitted, by the sanction of the Imperial Parliament, to plunder the minority (one-fifth) of the religious endowment which belongs to them?

I. The first consideration of course is—Have the minority a good title to the endowment in question? Their title rests on the foundation which alone has given security to any property in Canada since the Provinces became, in 1763, a part of the British empire, viz. on an Act of the Imperial Parliament, on that very important Act (31 Geo. III. xxxi. anno 1791) which gave to Canada the first element of a representative government—its Legislative Assembly. The army which conquered Canada in 1759 agreed, in the Articles of Capitulation, to leave its people (amounting to 70,000 Roman Catholics) in the possession of their churches, parsonages, and tithes. This stipulation was not in any way noticed, either for confirmation or reversal, in the Treaty of Paris in 1763, which rested in a general concession of liberty of religion to the Canadians. The contest between England and her American Colonies drove a large number of loyal British Churchmen to seek refuge in Canada, and this circumstance made it necessary to define the rights of ministers of religion in that country. Acts of Parliament in 1774 and 1791 recognised, in order to limit, the accustomed rights and dues of the Roman Catholic clergy; and the latter of these acts contained further provisions, obviously framed with a defensive view to prevent the ultimate predominance of a form of Christianity which is repugnant to the genius of the Anglo-Saxon race, which experience has shown to be inimical to the British constitution, and which we believe to be peculiarly fraught with danger to the souls of men. In the Act of 1791, among other provisions for the gradual settlement and future government of the country, there was a distinct provision for the establishment and endowment of the Protestant religion. It was enacted, that when any new district or township should be reclaimed from the primitive forest, and disposed of for settlement, one-seventh portion of such waste land should be reserved "for the maintenance and support of a Protestant clergy." As the population advanced from the bank of the St. Lawrence and the shores of the great lakes, to the north and west, these tracts of land accumulated, and became known as the Clergy Reserves. Acts were passed in 1827 and in 1840 authorising the gradual sale of the lands, and the application of the proceeds for "the support and maintenance of public worship, and the propagation of religious knowledge" in Canada. One-third of such proceeds was appropriated to the Church of England, (to be expended under the authority of the Society for the Propagation of the Gospel,) and one-sixth to the established Church of Scotland; the remaining three-sixths being left at the disposal of the Governor-General for similar purposes. The funds thus annually accruing are called the Clergy Reserves Funds; these, as they accrue, are invested, and the interest arising from the investment is appropriated to the religious purposes above specified. The yearly income thus appropriated to the Church of England in Canada can never amount (it has been stated) to £20,000 per annum.

Such, then, is the origin of the Clergy Reserves Fund, and such the title of the Canadian Church to that portion of the fund which forms her present endowment. When the Norman kings conquered England, and when the Tudors threw off the papal yoke, they bestowed freely on their followers the rich lands which they had acquired by violence; and their grants remain in force to this day among a people who know how to yield a willing respect to law. But when the British conquered Canada the possessions of the inhabitants were left untouched, and a portion of the wild wood, claimed only by the moose-deer and the bear, was set apart by the conquerors for the perpetual maintenance of a succession of teachers, who, while they "ballowed the name," should keep alive the knowledge of God in the land, and extend the elevating and consoling influence of our pure faith to the growing nation. Scarcely have two generations passed away, when the pious grant is first made the subject of murmurs and bickerings, then is tampered with; and

next is threatened with annihilation. No charge is brought against the Church, as if she had abused the gift, or failed to fulfil the purpose which it was intended to enable her to fulfil. She has done nothing to forfeit her trust. Her ministers, very poor in this world's wealth, but having richer gifts to dispense, have been no slothful stewards. Scattered everywhere, stationary in the towns, or threading the back-woods, they have striven even beyond their power to offer the sacraments of Christ, and the pure and entire word of God to every creature.*

Justice would be satisfied with them if they had fulfilled their trust, whatever might be its effect. But a wise people would not fail even to own a debt of gratitude to the office which the Canadian clergy have discharged. For it cannot be that two hundred and thirty men should be employed, as they have been, administering the consolations and instructions of religion to the rich and the poor, without leavening in some degree the whole mass of society, repressing dangerous tendencies, and drawing out many better qualities of human nature, by which the happiness and welfare of the community are promoted. And, further, those who agree in the view of the Roman Catholic religion expressed above, will be of opinion that a great though invidious service is performed by the men whose teaching has been the principal check upon the predominance of that obnoxious form of Christianity in Canada.

It may suffice to have indicated these considerations, which might be easily enlarged. On them, rather than on any technical grounds, we desire to rest the title of the Canadian Church to her endowment;—a title derived immediately from the source of human property; a title cognate with the earliest germ of the civil constitution of Canada; a title to endowments which have deserved not forfeiture for abuse, but confirmation for their beneficial results.

Shall, then, the majority in Canada be empowered by the sanction of England to plunder the minority of an endowment to which they have so good a title, and which they have used to such purpose?

II. It may be well to consider who constitute this majority, by whom, or rather in whose name, so unjust a claim is advanced. Four-fifths of the people of Canada, or about a million and a half of persons, might derive pecuniary advantage from the proposed confiscation of the Clergy Reserves. Among these are (in round numbers) 1,000,000 Roman Catholics, 70,000 Free Kirk Presbyterians, 70,000 other Presbyterians not belonging to the Scottish Establishment, 220,000 Methodists, and 50,000 Baptists. The Free Kirk Presbyterians, who, when they recently seceded from the establishment, ceased to participate in the benefit of the Clergy Reserves, are among the most importunate for the confiscation. The Wesleyan Methodists are said to entertain a general feeling against the confiscation.

The opinion of the recently elected Canadian Legislative Assembly was tested last September, when a se-

* See the *Annals of the Dioceses of Quebec and Toronto*; and the *Church in the Colonies*, 1, 2, 9, 18, published by the Society for Promoting Christian Knowledge.

† The only technical ground, as far as we know, on which her title has been challenged, is an interpretation of the power to "vary or repeal," given to the Legislature by the Act of 1791. This, however, is answered by the unanimous opinion of the judges of England, delivered on April 13th, 1840, in the following terms:—

"In answer to the question secondly put to us, we are all of opinion that the effect of the forty-first section of the Statute is prospective only, and that the power given to the Legislative Council and Assembly of either of the Provinces, cannot be extended to affect lands which have been already allotted and appropriated under former grants; for the manifest import of the forty-first section appears to us to be limited to this, viz. the varying or repealing the provisions respecting the allotment and appropriation of lands, and not to comprehend the varying or repealing allotments or appropriations which have been already made under provisions of the Act whilst such provisions continued unrevoked and in full force. The provisions of the Statute of Wills might be varied or repealed without affecting the devises of land already made under it."

For this quotation we are indebted to the valuable letter of Archdeacon Bethune, published in the *Times*, Nov. 19, since the greater part of this article was written.