

THE CHURCH.

TORONTO, SATURDAY, JULY 17, 1841.

It is impossible, perhaps, to adduce any stronger evidence of the rapidity and vigour with which the Church of England is extending her branches throughout the world, than is afforded by the fact that the demand for Clergymen, and the pecuniary means of supporting them, are by no means met with a correspondent supply.

Such being the state of things existing in a country where the Church possesses a large patrimony, and holds out many a chance of competence, and prizes of affluence and honour, to her ministering servants,—can we wonder that in a colony, like Canada, the want of clergy should be severely felt, and that so few should be ready to devote themselves to a clerical life?

It may indeed be said that the motives which should influence a person to desire Holy Orders, ought to place him far above the reach of mercenary considerations, and arm him with the courage to dare poverty and privation in the service of his heavenly Master.

Hence it is that if we wish the Church to flourish, something more than aspirations and good wishes, and even prayers, are required. Men must be duly and exclusively set apart to preach the gospel,—and a sufficient maintenance must be provided for them.

Much of this inattention to the support of our Ministers may have arisen from the circumstance that they receive, in most cases, a certain income through the Society for the Propagation of the Gospel.

stores of learning,—he can scarcely afford to purchase a few tracts for his Sunday School, or for distribution among his scattered flock.

We have not drawn this sorry picture of ministerial poverty, either to excite compassion for the Canadian Clergy, or to cast indiscriminate reproach upon the Canadian Laity.

Should it happily prove the case that additional bishoprics will shortly be appointed in several dependencies of the British Empire,—and should the Church at home (which God mercifully grant!) continue advancing from strength to strength,—our prospect of obtaining more Missionaries from England will year after year become fainter.

Contributions in money must of course be most acceptable to the clergyman, as enabling him to purchase those necessaries of life which he most requires; and punctuality in paying the sum for which each individual has rendered himself liable, cannot be too strongly enforced.

When men, overladen with plenty, and were standing amid the riches treasured up in their barns, and mills, and homesteads, they were occasionally to think of the man of God, and appropriate to his use some tithe of the flock, or some share of that which constitutes the staff of life, they would be invoking a blessing both on giver and receiver.

There is, besides, another point of view in which this question remains to be considered, and it would not be right to conclude without adverting to it. He who refuses a reasonable proportion of his worldly substance towards the maintenance of the Clergy, virtually robs God of what is due to Him, and practically refuses to co-operate in the extension of His kingdom.

Before closing, I must add my deep regret, that, in too many cases, the support of our Clergy receives no adequate attention from their parishes. The far greater portion of our people are either wealthy, or thriving in their respective occupations, and can afford to give in this service of God three or four times the amount they now give.

who preach the gospel should live of the gospel, gave this command for Christians to turn their backs upon, and treat it like an empty sound? O let them no longer be inconsiderate! He who is 'yea and amen' in His promise, is 'yea and amen' also in His requirements; and it is vain presumption to think that this portion of His law will not bring forward its condemnation in the last day.

Still, though we recognize the necessity of adhering to prudence and taking a common sense view even in matters of the gravest religious importance, we have by no means intended to encourage anything like distrust in a gracious Providence, or to quench the flame of holy zeal in him, who remembers his Creator in the days of his youth, and desires to become a Priest in the Temple of the Lord.

From the Aberdeen Constitutional of June 4th,—for which we are indebted to a much esteemed Churchman,—we learn that Bishop Terrot was consecrated to the See of Edinburgh on the 2nd June.

Immediately after the consecration of Dr. Terrot, the six Bishops held an Episcopal Synod, and proceeded to elect one of their number to fill the office of Primate of the Episcopal College, in room of the late Bishop Walker.

The Diocese of Edinburgh can exhibit a succession of Bishops, whose virtues have shed a lustre over the long-depressed fortunes of Scottish Episcopacy; and now that a brighter day has dawned upon this pure and long-suffering branch of the Christian Church, we have every assurance, in a life already devoted to the best interests of his fellow creatures, that Bishop Terrot, will walk worthily in the footsteps of his departed and sainted predecessors, Bishops Sandford and Walker.

No reasonable doubt can now exist, that in the course of a few weeks, Sir Robert Peel will be Prime Minister. Whenever the new election takes place, the Conservatives are certain of increasing their present majority on the English constituency to a great extent.

The Corn Law question, which so many persons in Canada regard as a thorn in the side of Sir R. Peel, is an instrument of success and strength to him.

Moreover, whatever mistrust may have been felt by the High-Tories towards Sir R. Peel, has been completely dissipated by the decided course which he has lately taken; and instead of the Conservative camp betraying symptoms of dissension, we find Lord Stanley emphatically declaring in Parliament during the late great debate, that "after seven years of the most intimate and unreserved communication with Sir Robert Peel,—after the most cordial concurrence with him upon all political questions—after the most unreserved mutual interchange of opinions, he was prepared to take his share of whatever responsibility might devolve on his right hon. friend."

"However flattered he might feel at the manner in which that toast had been proposed and received, it must be a matter of deep regret to every one, as it was to him, that that toast had not been responded to by one whose heart was with them that day (cheers)—one who, with a perseverance, a patience, and a judgment unparalleled, (cheers) had marshalled the constitutional forces of this great empire, and had led them through a succession of difficulties and reverses till they had gained what he believed he might call a complete victory. (Immense cheering.)

This does not sound like the language of jealousy or disunion; and we are sure there is sufficient sense in the Conservative body to merge all minor differences, and co-operate cordially with their great leader in rescuing the Queen, the Church, and the State, from the fearful jeopardy in which they all at present stand.

We do not conjecture that the accession of Sir R. Peel to office will have much effect on Lord Sydenham's administration. His Excellency, it is rumoured, will return to England in the month of September, and will scarcely be able to hold much communication with the new Ministry, should the Conservatives, as we anticipate, succeed in ejecting Lord Melbourne.

"A description of the Person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Juden, to the Senate of Rome,"—which has been copied by our loyal and spirited co-temporary, the Montreal Herald,—has, we believe, been declared, by the highest authorities, to be a spurious document.

We have this week devoted more than ordinary space to English news, under the impression that an occasional, though rare, variation from our usual selection of matter, will be generally acceptable.

Canadian Ecclesiastical Intelligence.

ORDINATION AT THREE RIVERS.—On Sunday last, 4th July, the Bishop of Montreal held an Ordination in the Parish Church of Three Rivers, assisted by the Rev. S. S. Wood, M. A., Rector of the place, (and recently appointed one of His Lordship's Chaplains), the Rev. H. Burgess, B. A., Missionary at Nicolet, and the Rev. N. Guenout, Missionary at the Rivière du Loup, Three Rivers District, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:—

DEACONS.—Mr. G. Milne, M. A., who proceeds to a charge in the Bay of Chaleurs, Gulf of St. Lawrence, vacant by the removal of the Rev. C. J. Morris, M. A.; Mr. G. R. Pless, Theological Student, who is appointed to a temporary charge of certain detached Protestant Congregations in the District of Montreal.

PRESTERS.—Rev. C. J. Morris, M. A., appointed to succeed the Rev. W. W. Wait in the charge of Port Neuf and parts adjacent, in the District of Quebec; (Mr. Wait having received an appointment in the City.)

Rev. D. B. Partridge, Missionary of Huntingdon and parts adjacent, District of Montreal; Rev. W. B. Robinson, Travelling Missionary in the District of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his headquarters, at present, at the Rivière du Loup, in that District, where the erection of a Church is now in progress.

This is the first time that the solemn and impressive ceremony of Ordination, according to the rites of the Church of England, was ever performed in Three Rivers, and it was an entire novelty to a large part of the Congregation; who witnessed it, however, as it may be hoped, with better and higher feelings than those of the mere gratification of curiosity or interest arising from the acknowledged beauty of the appointed services.

The Ordination Sermon was preached by the Bishop. The afternoon sermon by the Rev. D. B. Partridge. The singing, aided in its effect by instrumental music, was beautifully conducted, in a great measure by some of the principal ladies of the place, and was truly calculated to promote devout feelings.

The Bishop returned to Quebec on the morning of Wednesday, the 7th instant.—Quebec Mercury.

Civil Intelligence.

From our English Files.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS, Thursday, June 10.

CHURCH EXTENSION.

Sir R. ISGLIS said, although it could hardly be expected at this period of the session that he should have the opportunity of bringing forward the motion of which he had given notice, with reference to church extension, he wished, out of respect to the house, to state the course he intended to pursue.

HOUSE OF LORDS, June 11.

JEW'S DECLARATION BILL.

The Marquis of BUTE moved the order of the day for the third reading of the above bill. The Bishop of LANDAFF said, he felt the strongest objections to this bill. It was, in his opinion, a measure, to declare that religion was not a matter of indifference in the admission to certain civil rights. Why should they be now called on in this respect, or he might term it, insidious way, to pass a bill of this description? Under the pretence of extending what was granted to one class of the community to another, but an entirely different class, they were called on to abandon the long-recognized principle of regarding religion as a matter of great importance in connection with the exercise of certain civil rights.

to take advantage of it should make a simple declaration of their belief in Christianity. They were to say, "I declare in the presence of God, and on the true faith of a Christian." In consequence of that, it was enacted that Quakers and Methodists should be entitled to the benefit of that act, provided they made a declaration that they would not exercise their power or authority to the injury of the Church. Now, if in that case, how cautious ought they to be in making such a concession as was proposed by this bill to a body of men who declared that the head of the Christian religion was an impostor and a deceiver. (Hear, hear.) He did not say this in the slightest spirit of animosity or reproach, but merely to show that this measure was contradictory and inconsistent, and that if they were to decide that no one should be excluded from civil offices on account of his religious principles, they ought to do so by a general measure, and not by taking such a declaration to a bill of this kind by way of rider—a proceeding which, in an argumentative sense, he regarded as a sort of fraud upon the legislature.

The Earl of WICHELSEA conceived it to be a measure fraught with the utmost danger to the religious interests of the country. Those who were prepared to admit persons of the Jewish persuasion into the government of our municipal corporations could not conscientiously refuse to admit them into the legislature; and if that were once conceded, the brightest gem in our national character would be destroyed, and the country would cease to be respected as a Christian country.

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The Bishop of ST. DAVID'S, who was inaudible in many parts of his speech, supported the motion. He looked on it as a matter of policy to conciliate as far as possible the affection of a wealthy and powerful body of individuals towards the land of their birth, to which they might be attached, although they must ever remain to a certain extent foreigners and aliens. Nothing more was required in those selected to fill municipal offices than that degree of probity and integrity which in his opinion might be reasonably expected from those professing the Jewish faith; and it must be recollected that if they did not believe in the New Testament, at least they believed in the Old, the principles inculcated in which afforded, in his opinion, an ample guarantee that those who obeyed its mandates were possessed of sufficient probity for the discharge of municipal duties.

The Bishop of LONDON said, he had heard the speech of the right reverend prelate with very great mortification; the intensity of which was aggravated by the knowledge that the great talents and powers of that right reverend prelate could not give great weight to any opinion which he advocated. The principle involved in this measure was neither more nor less than this—whether this country should continue to pay that homage to Christianity which it had hitherto done.

It might be very true, though God forbid it were so, that there should be some holding of property in the name of the nation might be unbelievers, or even Atheists, who were such a sect which must always lie within the conscience of the individual, and all that the legislature could do was to take care that none should be admitted to its councils but such as professed a belief in Christianity. (Hear, hear.) It was now, however, proposed to admit those who professedly disbelieved, and habitually reviled the doctrines and truths of our divine religion; and this was what he thought no legislature should consent to.

The Marquis of BUTE replied: he supported this measure because he thought it his duty as a Christian to do so. The lords have then divided, when there appeared— For the third reading of the bill, 64 For the amendment, 98 Majority against the third reading, 34

We call the attention of the public to a practical illustration of the operation of the Corn-laws now exhibiting at the office of this paper. We have been at the trouble of procuring flour, which are placed in the window of the publishing office, one, such as is sold in England, sound, white, and of the finest quality, similar to what are used in Germany, made from black eye; and the other, a specimen of the food consumed in Russia and Poland, black and sour; they are each sold at 6s. in the respective countries. It requires a mere glance at the cover which is the preferable article, or which is the most substantial and digestible food. The decision must at once be in favour of our British manufacture, and this will commend itself still more to our operative friends, when we state in addition that the British agricultural labourer is paid on the average nearly three times as much wages as the foreigner; that the British operative gets about one-half more on the average than the foreigner; and the British mechanic and artisan obtains more than double the average wages of the foreigner. English labour is not decieved by the anti-corn-law delusion; it is a mere artifice to grind down the wages of the poor, under the cry of cheap bread.—Liverpool Standard.

NEW ALLEGES OF THE LEAGUE.—A friend informs us that in Liverpool, on Sunday last, he heard one of the street preachers who infest the high ways and thoroughfares, deliver a radical anti-corn-law lecture in the guise of a sermon.—Manchester Chronicle. At a corn-law meeting at Epping, on Friday last, the chairman, H. J. Conyers, Esq., said, "He had sent his son-in-law to Shrewsbury to turn out the Radical, and he had said to him, 'Go on, for every tree on my estate shall be cut down to retain you.'"—Chelmsford Chronicle.

The Duke of Cleland has subscribed no less a sum than £100,000, to the Coppock fund for the ministerial cause. His Grace's dukedom was given for his support of the Education Bill, but so great an act of ministerial favour seems to give the Whigs a strong claim upon his long purse, more especially considering his advanced age and the opposite politics of his Conservative son and heir, Lord Darnley, who is thus molested by his father's liberality.—Morning Paper.