

For the Church.

REV. SIR,—I lately presented your readers with a couple of extracts from Dr. Adam Clarke's Commentary, shewing the opinions which that pious and learned man entertained on the subject of a connexion between the Church and State. His views on that now often agitated question (and they are those of a great majority of the Wesleyan Society in England and Ireland) exhibit a striking contrast to those maintained by many in Canada, who profess to belong to the same religious body.—How widely their views of Ecclesiastical Polity also differ from those of the worthy Doctor, the following extracts compared with the Editorial remarks in some late Nos. of the Christian Guardian will abundantly manifest. By inserting them in the columns of "The Church" you will oblige,

UNUS.

FROM ADAM CLARKE'S COMMENTARY, ON THE THREE ORDERS OF THE MINISTRY.

I. "Episcopacy in the Church of God, is of divine appointment; and should be maintained and respected. Under God, there should be supreme Governors in the Church as well as in the State. The State has its Monarch; the Church has its Bishop; one should govern according to the laws of the land: the other, according to the word of God." Notes on 1 Timothy, chap. III. verse 1.

II. "It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons; the most experienced and zealous of the deacons, should be raised to the rank of elders; and the most able and pious of the elders, be consecrated bishops." ***** "By deacon, presbyter, and bishop existed in the Apostolic Church, and may therefore be considered of divine origin." Ibid verse 13.

III. "Not only the offices which are of divine appointment, such as bishop, presbyter and deacon should be most religiously preserved in the church, but that they may have their full effect, the persons exercising them, should be such as the apostle describes. Religion will surely suffer, when religious order is either contemned or neglected, and even the words of God will be treated with contempt if ministered by unholly persons." Ibid in fine.

IV. "In it (i.e. the 1 Ep. to Tim.) we see more clearly than elsewhere, what the ministers of the Gospel should be; and what is the character of the true church. Bishops, presbyters, and deacons are particularly described, and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head." Notes at the end of the Epistle.

NECESSITY OF LAYING ON OF HANDS IN ORDINATION.

Commenting upon the account of the appointment of the seven deacons, see Acts chap. 6, the learned commentator remarks, under the 6th verse.

I. "The Apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this they laid their hands upon them; and by this rite appointed them to their office. So then it plainly appears that the choice of the Church was not sufficient; nor did the Church think it sufficient, but as they knew their own members best, the apostles directed them verse 3, to choose these persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be of honest report, and full of the Holy Ghost, and wisdom."

He then proceeds to examine the whole account of this transaction under seven particulars, the 7th of which reads thus:—"When this was done, (i. e. prayer offered for them) they laid their hands upon them in presence of the disciples, and thus appointed them to this sacred and important work: for it is evident they did not get their commission merely to serve tables, but to proclaim, in connexion with and under the direction of the apostles, the word of life. Let no man say that any of the things here enumerated was unnecessary; and let no church pretend or affect to do without them." Again summing up his observations under several heads he says: 7. "Let the person be brought to those to whom God has given authority in the church; and let them after most solemnly invoking God, lay their hands upon him, according to the primitive and apostolic plan, and thus devote him to the work of the ministry."

I can by no means agree with the worthy Doctor in regarding the transaction recorded in Acts 13 v. 2, 3 &c. as an ordination of Barnabas and Saul in the ecclesiastical sense of the word, by Simeon &c.; nor do I pretend to be able to reconcile some of his remarks on this subject with the extracts already made; I therefore merely introduce the following passages to prove the necessity in his opinion of the imposition of hands in ordination.

II. "They laid hands upon them, thus solemnly appointing them to that particular work"—"Is it not being wise above what is written to say, 'When God has called and given authority, there is no need of ordination or appointment from man.' I would just ask the objector, why then, when God had called Barnabas and Saul to the work, did he command the Church to separate them to him for that very work? And why did they, in obedience, fast, pray, and lay hands on them?"

The opinions of A. Clarke are of course to us no more than those of a good man, possessing no authority only as we conceive them to be sanctioned by scriptural precept and apostolic practice; but surely with Wesleyan Methodists they should have at least equal weight with those of the Presbyterian author whose very erroneous views of ordination the Editor of the Guardian lately laid before his readers with evident marks of approbation.

UNUS.

LETTER 5.

Toronto, 2nd December, 1837.

TO THE HONBLE. WILLIAM MORRIS:

SIR,—In your letter to Lord Glenelg, dated 13th July 1837, you complain, "that notwithstanding the opinion of the Law Officers of the Crown in 1819 in favour of the claim of the church of Scotland to a share of the proceeds of the Clergy Reserves in both the Canadas, and also the promise of Lord Bathurst in 1825, the recommendation of the committee of the House of Commons in 1828, and the message of Sir John Col-

"borne to the Colonial Parliament of the 25th January 1832, in favour of the claim, not one farthing of the funds arising from the sale of these lands has ever been paid to the Ministers of the Scots Church in that country."

Would not any person, on reading this passage, infer that the Ministers of the Scots Church had been left totally unprovided for; and would he not stare at the hardihood of the writer, when told that a liberal allowance had been made for their support for several years before the sale of the clergy lands commenced or even produced one farthing? Yet such is the fact. You knew or ought to have known, that the substantial part of this complaint was more than satisfied before it was made;—that had your clergy depended upon the disposable fund arising from the Clergy Reserves really sold, they would have remained several years longer without any assistance, and that the amount even now is far less than they have actually received. To reasonable people, it will, therefore, appear quite extraordinary that Government should be found fault with for not assisting your clergy from a source which yielded nothing for some time after they were provided for, and, moreover, when it did begin to yield a gradually increasing revenue, was not at the disposal of Government without the authority of some judicial proceeding or explanatory enactment.

It would, however, seem that no assistance which it is in the power of her Majesty to give, avails any thing unless it be at our expense:—otherwise, instead of complaining, you would have acknowledged with gratitude what had been done for your church, for surely the provision was not the less beneficial because the Secretary of the Colonies, discovered the means of bestowing it without laying hands on the property of the Established Church.

In regard to the opinion of the Crown Lawyers in 1819 on the subject of the Clergy Reserves, it is, as I have already remarked, far from satisfactory.

1. While it admits the clergy of the church of Scotland along with those of the church of England to share in the rents and profits arising from the reserved lands under the defective wording of one solitary clause, viz. Section 37 of 31st Geo. 3d chap. 31, it declares that the King might, under the 38th section, endow any particular Parsonage or Rectory with the whole lands allotted or appropriated in that Township or Parish. Now it is obvious that if all the lands were thus attached to Parsonages or Rectories under the 38th clause, there would be no rents or profits to divide under the 37th:—it would therefore appear to common minds, such high authority notwithstanding, that the clergy of the church of England and no other are contemplated in the Constitutional Act.

2. It is likewise to be remarked, that we have opinions which we believe far sounder in law, and from authority equally respectable, in favour of this common sense construction, which declares that the provisions of the Statute contemplate the clergy of the church of England and no other body whatever.

The committee of the House of Commons in 1828 do not concur exactly in the opinion of the Crown Lawyers in 1819. They knew that no peculiar privileges could be extended to the Kirk of Scotland out of that Kingdom to which all other Presbyterian denominations were not equally entitled, for it was in evidence before them,—yet they go much farther, and state that, with respect to the distribution of the proceeds of the reserved lands generally, they are of opinion that the framers of the Act sought to reserve to Government the right to apply the money, if they thought fit, to any Protestant clergy. The committee at the same time, confirms the Establishment of Rectories; and entertain no doubt that the intention of those persons who brought forward the measure in Parliament was to endow with Parsonage-houses and Glebe-lands the clergy of the Church of England, at the discretion of the local Government.

3. The terms upon which you propose to make peace with the Church of England.

In your letter to Lord Glenelg, dated 26th June 1837, you propose certain terms of accommodation, and you begin with remarking "that if the Members of the church of England and Scotland in Canada would lay aside all jealousy and go hand in hand together as brethren professing the same faith, they need not fear the effects of their enemies." While making use of this sugared language, what was your object in going to England?—why the robbery and destruction of our Church, and yet your mouth speaks peace! You and your constituents have pursued us with unrelenting fury for a long series of years. You have sought, by every means, to deprive us of our vested rights, and destroy our usefulness; even to take from us the marks by which our Ecclesiastical Establishment is characterised,—our Parsonages, Rectories and endowments; and while you thus desire to trample us in the dust, you claim manse, glebes, corporations, and all the privileges of your church as in Scotland. And when all these objects are obtained, you are disposed to remove your feet from our necks, to lift us from the ground, and to call upon us in the language of gentleness to lay aside all jealousy and walk hand in hand with our most bitter enemies and oppressors. Is not this adding insult to injury? We harbour no enmity or jealousy against you, but what you force upon us in self-defence. All that we require of you is to let us and our rights alone. We desire no collision with you nor any other denomination of christians. We have never found fault with the Government for giving you assistance, nor opposed its increase: all that we have ever desired is that your church should not be supported at the expense of ours.

You well know that from the earliest settlement of this Province, until your agitation respecting the Clergy Reserves, the greatest cordiality and indeed courtesy, prevailed among all denominations of christians and their spiritual teachers. If a change has taken place, so far as the two national churches are concerned, to which of them is it owing?

Your plan of accommodation is to give one third to the church of England; one third to the church of Scotland; and the remaining third for the support of such other denominations as Her Majesty's Government may select.

Had you gone to London merely to propose this plan, and not for the destruction of the Rectories, we should not have complained; for though we can never consent to give you any part,

much less two thirds, of a property which is at present legally ours, yet it was competent for the Imperial Parliament to deal with your proposition as they might deem fit, and it would have been our duty to submit. It is, however, very clear that, if your plan had been entertained by the Government, it could have been carried into effect without interfering with the Rectories: the trifling endowments attached to them might have formed a part of the third (more than 800,000 acres) coming to the church of England; consequently, this interference was altogether gratuitous, and has served no other purpose than to excite the malignant passions of your people and a determined spirit of resistance on ours. As regards the justice of your plan, nothing in its favour can be said. 1. It deprives the church of two thirds of her patrimony. 2. It gives the Kirk, whose members are not one fourth so many as those of the Church, an equal share,—that is four times their fair proportion; and this without regard to the difference of the Government of the two Churches. 3. It gives to the Kirk as much as to all other Protestant Denominations, who have the same claim; for if the 31st of Geo. 3d chap. 31, be extended in its 37th Section beyond the church of England, it includes all Protestant denominations in the Province.

But would such a distribution give satisfaction? It might be agreeable to the majority of the natives of Scotland and their descendants in the Province, but to none else. "Other denominations," says the Rev'd Mr. Nolan, a respectable Methodist clergyman, "consider their own claims upon Government full as good as the claims of the Scotch Kirk;—claims not founded in law, but in their necessity, in their usefulness, in their numbers; in their good moral conduct, in their loyalty, even in their moderation; in not teasing the Government for pecuniary assistance, in not calumniating the clergy of the church, in not making an array of their numbers, though so much greater than the Scotch communion, to intimidate the church;—all which strongly recommend them to the favour of Government. I do not mean to say that they are collectively more numerous than the Scotch communion, for that would convey a false idea of the number of the latter; but that some of the Sects individually are more numerous than the Scotch communion."—The Rev'd Mr. Alder gives similar evidence before the committee of the House of Commons. To expect that such a measure of distribution as you propose, would settle the question of the Reserves in a satisfactory manner to any but your own people, is the greatest absurdity.

And here I will observe that, however much inclined Her Majesty's Government may be, from your urgent representations, to favour the Scotch church, it will be found a matter of extreme delicacy on the part of Her Majesty's Representative in this colony. Several denominations consider themselves equally respectable with that in connexion with the Kirk of Scotland, and look with great jealousy at any preference conferred upon her adherents. To the church of England, as the religion of the Sovereign, and recognised by the Constitution, they may be disposed to yield some deference; but I will venture to say that no policy will be found more unpopular, or generally offensive, than to place the Kirk of Scotland above the denominations with which it is classed in Lord Ripon's Despatch, and in the different proceedings of the Imperial Government, having for their object pecuniary assistance to different religious communities in the colony.

On reaching Liverpool, you invoked the assistance of the Rev'd Dr. McLeod and the Rev'd Dr. McFarlane; and I regret that these respectable clergymen did not comply with your request. Had they done so, I am persuaded that your proceedings would have been very different both in object and temper.

Even your invitation betrays the bitterness of your spirit against the Established Church:—"as the influence of the Episcopal Church in Canada will be exerted to the utmost to counteract the object of my Mission to this country, I will feel greatly obliged, if you will have the goodness to give me a helping hand at the Colonial Office; and I suppose this can most effectually be done by engaging the support of leading members of the Legislature. Perhaps Principal McFarlane will also be kind enough to render me assistance in the way which he may think will best answer the purpose. No time ought to be lost; for if the subject is to be brought before Parliament the present Session, it cannot be taken up too soon."

You were doubtless much surprised, and perhaps not a little mortified, that we did not consider your mission of sufficient importance to write a single line, or make a single movement:—the Rectories had been established on ample authority; they had been confirmed by the Legislature; and they interfered with no claim from your church or any other denomination. Your reception, I confess, would have surprised us, if any thing in the present times could surprise us;—but we do not believe that the leaning of the Colonial department against the Rectories proceeded from any love to your church, but from an antipathy to Church Establishments in general, which seems to have obtained a footing in high places.

Had the venerable clergymen, whom you invited, come to your aid, they would, I am fully persuaded, have advised you to pursue the same course that Dr. Mearns adopted in 1823.—This excellent person applied to Government, in the name of the General Assembly, for some provision for their Missionaries in North America; but left it to the wisdom of Government to devise the funds which may be applicable for this purpose. The answer returned was favourable, and it has been nobly fulfilled; for ever since 1826, assistance has been provided for Ministers of the church of Scotland serving in Upper Canada.

Had both or either of the Reverend Gentlemen come to your aid, they would have deprecated your attack upon the Rectories as absolute insanity; and so far would they have been from being displeased at their erection, that they would have hailed the measure as affording the best possible ground for soliciting farther aid in support of their own Church. Any attack upon the sister Establishment they would have sternly forbidden, as peculiarly dangerous in the present times, and certain to defeat your object. They too well knew the disposition of the Ministry in respect to National Churches, and the rising strength of the conservative spirit to have countenanced you in tearing to pieces the