

The Clergyman who officiates in it—Archdeacon Stuart—is a man generally respected. All, however, that he has received from his hearers in a year, (I give this on authority of a leading man amongst them,) is £50. He has, however, £500 as Archdeacon, and £200 more as a Missionary of the Society for propagating the Gospel in foreign parts, so that altogether, his salary is not so far amiss, although his congregation does not contribute much of it. It is well for him that his living does not depend on the "tendency" to Episcopalianism, which Dr. Strachan pretends exists in this country.

If such be the case in Kingston, we need not wonder that in country townships, the case is much worse. To throw some light upon this subject, I beg leave to refer to the evidence given by Dr. Strachan himself, before the Committee of the House of Commons, in May 1826. In the first report, page 162, will be found the following questions and answers, the worthy Doctor being the person replying:—

"How are the Clergy of the Church of England actually supported? They are supported by the Society for propagating the Gospel in Foreign Parts.

"Is there any subscription? *It is never paid!* I was in a parish in the lower districts nine years, and they promised me £50 a year; *only three people paid it*, and I gave it back to them, that I might not have the name of having received any thing."

The "tendency" here, to the Church of England, is not very strong, even from the Doctor's own showing. The place to which he refers, is Cornwall, in the lower or eastern district, the Episcopal Church at which, is one of the oldest in Upper Canada. The last sacramental return from it, which I have heard of, gave the number of communicants at twenty-six! In fact, I have no hesitation to assert, that were the aid from Britain withdrawn, there would not be three Episcopal Churches, in Upper Canada, open at the end of six months. This is admitted by the Doctor himself, *not in his Chart*, but in a pamphlet which he published, in which he declares, that "if this provision, [the Clergy Reserves] were withdrawn, the Church [of England] is annihilated." (Pl. 12 of Religious Picture of Canada.) The Scottish Church has existed, and can exist, without the Clergy Reserves, although she is thereby prevented from extending to various districts where the people desire her presence, although unable of themselves to support a Clergyman. So much for the "tendency to the Church of England," boasted of by the Doctor in his Chart.

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In conclusion, I would call upon the people of Scotland generally, and the Clergy in particular, to bestir themselves in our behalf. We still retain an ardent love for our national Church. We look upon our connection with it, as a link, and a powerful one, in the mighty chain of affection which unites us to the beloved land we have left. Her ordinances are viewed by many in Canada, with a regard, which I am afraid those who constantly enjoy them, do not always feel. The God of their fathers is more impressively felt to be their God, when they sing to his praise the same psalms, in which, in their infancy, they joined with their parents. The English Liturgy may be an excellent composition, and every page of it may be full of pure devotion; but it does not, and it cannot, awaken in our hearts, the feelings which our Scottish worship calls up. It has no share in our previous recollections. It has no part in our remembrance of purer and happier days, when, with less of this world's guilt on our heads, we felt the felicity of comparatively clean hands and pure hearts. It calls up no recollections of the solemn stillness of the Scottish Sabbath, or the more delightful and hallowed sounds, that, amid the glens and hollows of our native country, rise through the morning's and evening's stillness. The plant may be fine, but it is an exotic; its fragrance may be faultless, but it is strange. It stands alone—unconnected with a single recollection, unless, indeed, it be this, that our forefathers were persecuted for rejecting it. I, however, have no desire to say any thing against the English mode of worship; I merely wish to see justice done to our own. I do not think, that in a country conquered by the arms of Scotland, as well as England, the Religion of the one, should not be treated with as much respect as that of the other. They went abreast to the combat, and why should they not alike share the fruits? We flatter ourselves that it has been ignorance alone, which has prevented our rights from being conceded before this. We are doing our best to procure the necessary information, and are taking the best means in our power, to have it laid before the proper quarter. More than this, we fondly hope, will not be necessary; but if it should, situated as we are, at such a distance from the parent government, more we cannot do. It must be the Clergy, and the people of Scotland, who perform the rest. Money, we ask not, and need not; but we wish for their exertions—we wish to see some indications of a feeling of sympathy for us, and an honest exertion on our behalf, of that influence which the Church of Scotland so deservedly possesses with the British Government. Do not give us room to suppose that any coldness is felt by a body whose duty, both as Scotsmen and as Christians, calls upon them to take our part. This would, indeed, aggravate the effects of the blow, if it did come. This would be the unkindest cut of all.

MONTREAL, 8th December, 1827.