

his examination before the committee of the House of Commons, states the yearly amount then given the church of England in the north American colonies to be £31,000, £15,000 Parliamentary grant, £16,000 from the society. This is exclusive of the salary to the Bishop, of Quebec, to the Rectors of Quebec, Montreal and Three Rivers, and of various other items. Say that Canada received £20,000, £200 sterling to each missionary of the church of England and the rest for building churches &c. and say, that this went on for fifteen years—we should have a sum of £300,000. If we add interest to this, we may safely state the whole amount as at least £600,000. The result 60 or 70 clergymen over the whole of Canada. The amount again granted by the local government to the Scotch church in Upper Canada may be stated, including interest, at about

£13,500
Granted from Society in Scotland 1500
£15,000

Result, 10 settled ministers.

At this rate of increase, had we depended solely on the aid received from government, as the English church has done, we should have been only able very recently to shew one clergyman and one congregation. I hold therefore that a great mistake was committed, a mistake which perhaps it is too late to remedy, but which nevertheless is much to be regretted, and which treating the subject without reserve, as I do, I may fairly state.

I have said there is a third consideration entitling us to support: we are one of the churches of the empire. Not only, on this account, have we a claim to the fostering care of Government as concerns our interests as a body, but that care should be extended to us from the salutary effect our prosperity would produce on the general good of the empire. It is unquestionably desirable that both the churches of England and Scotland, should spread widely through the empire, not only from their moral worth, but because their extension gives unity of sentiment to the whole body, and with unity, peace and prosperity.

Their extension in Canada would unite it to the empire in two ways. By sending here, and it might be by returning there, many men, from their vocation entitled to all respect, and from it too mingling in all classes, and thus diffusing their sentiments and giving a tone to the general modes of feeling and action through the society in which they moved. I may I think confidently appeal to the observation of all who have had opportunities of remarking the fact, if it do not amply bear out what general principles would lead us to believe—if the settlement of a clergyman, from either church, does not so influence the neighborhood, as to add

an additional tie, and a strong one, to those already binding us to the mother country. Again, a unity of religious feeling, is from the same merely temporal considerations, undoubtedly desirable, as being of itself one of the most powerfully uniting principles in existence. Where, as in our empire, regions extensive enough to encompass the globe are held together by the mere force of opinion, it is surely desirable that opinions having so powerful an influence should assimilate them as much as possible.

These considerations should not lead the mere politician to force, or even obtrude, religious opinions on any class. If they be not such as may be expected to find a place, as it were naturally, the attempt were worse than useless. But where there is a vacant place for those of the nation, where that vacancy is felt as a want—there assuredly he ought to assist them in filling the void. Acting on these principles, had government afforded adequate, and merely adequate, support throughout to both churches, the result of its operations in this instance would, I am persuaded, have been far happier than it has been. The misfortune has been that our politicians seem to have thought that there was but one church of the empire, and that it ought, would they or would they not, and at all expenses, to be made the church of Canadians. Hence English missionaries wherever they could be got, and a dozen people collected to hear them, were planted over Canada, and maintained for a long period at a salary of £200 sterling, without asking, or expecting a sixpence from their hearers * Now, I hold this plan of proceeding to have been wrong, because no church can, in this continent, be expected to have sway and permanency, that has not the affections of the people; and, if it have their affections, as they are able, so will they be willing, ay, even desirous, to contribute to its support. Then, and then only, it seems to them their church, and the pastor their minister.

Had the rule been adopted from the beginning, with regard to both churches, of granting from Britain, or from the British government in Canada, an equal amount to that contributed by Canadian congregations, a reasonable course of action would have been pursued, assurance would have been afforded, that there was really a call for the labors of the clergy thus sent out, and a probability, or rather, a certainty of their attaining a permanent establishment. Had this plan been pursued, there would have been no unhappy contentions or bickerings between the churches, each equally and rightfully supported, would have filled its appro-

* Evidence of Charles Merrill, Chaplain to the Bishop of Quebec, before Committee of House of Commons.