

the former, and the sovereign from the control of the latter. *'Jesus answered, My kingdom is not of this world.'*

VI. I am not a member of the Episcopal Church of England, because I dislike the system of the induction of ministers by *Patronage*. The congregations which hear and pay the minister have no voice in the choice of the minister, so that he may or may not be acceptable and profitable. As the Sovereign is the great patron of the bishoprics, so the patronage of the rectories of the parishes is also removed from the church, and is shared among several classes of persons. The following is a synopsis showing the classes possessing the ecclesiastical patronage of the country, and to what extent :

	<i>Benefices or Livings.</i>
The Crown, . . . . .	952
Archbishops and Bishops, . . . . .	1248
Deans and Chapters, or Ecclesiastical Corporations, . . . . .	787
Dignitaries and other Ecclesiastical Corporations, . . . . .	1851
Universities, Colleges, & Hospitals, not Ecclesiastical, . . . . .	721
Private Owners, . . . . .	5098
Municipal Corporations, . . . . .	53
Total, . . . . .	10,708

The table is not precisely correct, for there are 11,077 parishes, and of course as many benefices or livings ; but it is correct enough for the purpose. About half of the benefices forms advowsons possessed by private persons, and the other half is nearly shared by the Sovereign and the officers of the church ; and the poor people, who should have all, have nothing to do in the matter. Here we see how effectually the inferior clergy are under the power of the bishops and the crown, and how subservient they must be to the private patrons in order to obtain a livelihood. The people must hear and pay the patron's minister, and not their own. Rather than encourage such a system, or bear the evils of it, I have no connexion with a church that patiently endures it, or perhaps willingly nurtures it. *'What,'* says Simpson, *'can be more inimical to the interests of the Gospel of Christ in the world than the damnable monopoly of church livings, so extensively common among all the higher orders of the clergy in this country ?' 'Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.'*

VII. I am not a member of the Episcopal Church of England, because the practice of *Pluralities*, or of a minister holding more livings than one, is common in the church. Not only is there a monopoly of advowsons, or of the right of presentation to livings, but there is also a frequent monopoly of the livings, one man often having several livings ; and obtained not for the sake of increased work in the salvation of souls, but for the sake of the incomes attached to those livings. And although there is a great readiness to undertake more spiritual work than can be performed by the immediate person, yet there is a still greater readiness to receive the incomes for which the party personally has performed nothing. A

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