

addressed, that such a rapid increase, in the number of Churches and Clergymen, must be the result of the propensity or tendency of the minds of the people of Upper Canada, in favour of his Church. To have stated what was absolutely necessary to enable one, unacquainted with the circumstances, to draw the fair and legitimate inference, would have been to defeat the object of the Chart. For this reason we do not find the most remote hint, that this Fair Fabric had been created by an influence altogether foreign and extrinsic, without any aid or cooperation from the Province itself. Was it unknown to Dr. Strachan, that whenever and wherever the people will consent, (and we happen to know, that the offer is often made, in the most tempting manner, and urged with great address and perseverance,)—to accept churches and pastors of that communion, both are readily and liberally provided “without money and without price.” It were strange indeed, if men—altogether destitute of any form of religious worship, nay, and for the most part, of any immediate prospect of obtaining such Pastors as they have a predilection for—did not close with so fair an offer, were it only for the sake of the temporal advantages which it brings to a settlement. We know however, some instances in which this alluring offer has been resisted, not from any bigotry, but from a well grounded apprehension that it might throw some obstruction in the way of their obtaining at a future day a Presbyterian Church; and we know further, that in most instances Episcopal Churches have been established, not in conformity to the general wish and feeling—but to that only of a few individuals. Nay, if we are not misinformed; some of the best Churches now appropriated for Episcopal worship, were built by Presbyterians, by voluntary contributions, in the hope—long and fondly cherished—that they might obtain a Pastor according to their own heart—but delay and disappointment have at last induced them to surrender them to the Sister Church. It was equally politic not to lift up the veil from the other side, and disclose the fact that the Presbyterians and other religious denominations have no Churches but what they build—and no Ministers but what they provide for *solely by voluntary contribution*. Nay, in many instances, as in the case of the Church of Scotland, the Minister must be brought from a distant land—with much delay—at great expence—and what is more than all—cannot be ordained, unless a call is transmitted—and before this can be accomplished, a congregation must be organised and the consent of the majority obtained, not to mention—what is equally indispensable—a bond securing an adequate and permanent provision for his support. Now this difficulty of obtaining Clergymen—under which we have laboured in times past—and which will continue to be a most formidable bar to the progress of our Church, so long as we remain destitute of Government support, is one which the Church of England can well appreciate; for if we except the Chaplains of the Army and the Navy, we shall find that the Clergymen of that Church in Canada, who have received their Education and Ordination in the parent