

tematize what is irregular, and to reduce to certainty what is accidental, so, with respect to the maintainance of a clergy, the method of endowment will be found, in the long run, preferable to the voluntary principle."* Were the various communities in the United States disposed thus "to follow the general course of civilization"—they would adopt some system by which such afflicting appeals as that contained in the preceding statement would be rendered unnecessary. If they do not choose to call upon the state to endow their churches—let them do it themselves upon the voluntary principle; let it constitute part of their system to accumulate funds for securing the perpetuity of their religious institutions, as well as to lay by for the purpose of guarding them against occasional embarrassments. Nor is there any danger that their Christian liberality should ever be left without an object, so long as the tide of emigration is rolling annually tens of thousands upon their shores, and surrounding nations are immersed in heathen darkness.

It becomes the members of our own church in Canada to ponder these facts and principles well. Establishment with exclusive privileges in this country, it would be unwise and vain to seek after. It is not at all adapted to our meridian, nor to the state of society in this province. But to seek after endowments is both wise and necessary, and the sooner the system is commenced of building them up for every congregation in the Province, the better. It is no injustice to any one that Presbyterians should consecrate a portion of their own wealth to support and to perpetuate that religious system which

they believe most agreeable to the word of God. Nay—if this their belief be sincere, they are bound in conscience so to do. And if they may devote their own substance in perpetuity for this object, no candid mind will blame them for seeking to obtain from the Sovereign's bounty, or from the legislature, whatever assistance may be necessary towards this same object. We may the more earnestly make application for such assistance without any suspicion of personal avarice; for any endowment of land, the only kind that can be expected, will not materially relieve the burdens of our people during the present generation.

We would appeal to ever candid and enlightened persons, whether or not, such a state of things as that depicted above, is not likely to have a very injurious influence on the minds of Christian ministers, and on the church itself. What distraction of thought must they labour under in their sacred calling on account of themselves, and their families! How strongly tempted must they be to turn away from a service which denies them even bread! And how strongly must it operate against those exertions which the church is constantly making to induce young men to enter upon a course of preparation for the sacred ministry! Young men of the highest religious principle, who may desire "to testify the gospel of the grace of God," will naturally and properly forecast the probabilities of success and usefulness should they enter upon that work—and it will be difficult to convince them, if after a protracted and expensive preparation, they have nothing to expect but the hardships of penury when they have actually entered upon it, that they can be very successful in circumstances so unfavorable. We refuse to be ranked among

*A very remarkable and candid admission made by an able advocate of the voluntary system. See *Westminster Review*, Oct. 1836.