

"Metaphich" in his estimation of the beneficial influence which the Church of England has upon the English nation, of the excellent works which have proceeded from many of those who serve in her ministry, and of the piety of individuals within her pale.

But all these things pleasant though they be to think of, are not precisely the point under consideration, which is, whether there be not a want of some closer union and fellowship, between the members of the Church, a union which is necessary, in order to increase and retain her hold, upon the mass of the population in the Colonies.

The Bishop's opinion, founded, as he intimates, on experience and observation, is, that such a want decidedly exists, and is the chief bar to the more rapid progress of the Church.

In this opinion there are probably many, who entirely coincide.

It has often been a subject of regret that the principles of many Churchmen hang so loosely about them, that while the members of each Dissenting body take an active and zealous interest in their affairs and the progress of the body to which they belong, and make it business, so to speak, a regular part of their own, and are closely united in its extension and advancement, the lay members of the Church seem to be, with some honorable exceptions, deficient in warm, spontaneous, and constant interest in her concerns.

To what cause is this deficiency to be attributed? Not to any want of Divine truth, authority, or purity in the Church itself, for that the Bishop does not intimate, and he would probably assent to all that your correspondent says in its praise, but he suggests that the means which the Church possesses, of producing brotherhood and union, among its members, should be more fully brought out, into actual practice, and be manifest to all, as really existing and influential in the Church, that, in the words of the Bishop "some closer bond of union among our people should be established, enabling them to recognize and associate with one another."

"Metaphich" seems to think that the piety of a Christian is between himself and his God, which in the main sense of it, is unquestionably true, but in the connection in which it is placed, the fair inference seems to be, that he deems it not necessary that there should be any practical recognition of his fellow members of Christ's body, any real warmth of brotherhood between them, or at least any manifestation of it in ordinary life.

Whether such a theory (which is, however, probably acted upon to some extent) comes up to the ideal of Christ's Church on earth, or satisfies the spiritual wants and sympathies of human nature, may very reasonably be doubted.

Take for instance, the circumstance, or, shall it be rather said the possibility, of a number of persons members of the same Church, assembling together in the same house of God, for, it may be many years successively, and yet that there would be no actual practical bond of union between them, no recognition of each other, as brethren; would it not follow that such a deficiency would fetter and hinder the Church in her endeavors to disseminate her tenets among mankind, even though those tenets be true?

And if the ground of examination be still farther narrowed so as only to include the Communicants in a church, and it be found that those who kneel together to receive the precious body and blood of their Redeemer, may be, and continue to be strangers to each other, always, without any practical recognition of one another as members of Christ's body; would not this deficiency, and the manifestation of more real and practical union in other bodies of Christians, be a very great hindrance even to a pure branch of Christ's Church to extend its influence among the great body of mankind.

We believe such a want in the spiritual body would operate like an atrophy in the natural body. But it may be urged that such a practical recognition, and bond of union, and even association, as the Bishop suggests, would be entirely contrary to the laws and usages of society, and therefore is impracticable.

To this, it may in the first place be answered, that if the usages of society do really interpose an insuperable barrier, to the establishment of some closer bond of union among our people, enabling them to recognize and associate with one another, it would then become a very grave question, to the sincere follower of Christ, whether such usages of society do not contain in them something that is wrong, and amenable to that sentence of Holy Writ which says that "the pride of life is not of the Father, but is of the world, the love of the Father is not in him."

But it is believed, that a bond of practical union may be established, which shall not interfere with any proper usages or distinctions of society. Two things that really are duties, very seldom clash together, and if it should be found that there is a constant and thorough antagonism between them, it may be shrewdly suspected that one of them is no duty at all; or else that it is one of a very inferior kind, and which should be considered as secondary and subordinate.

St. Peter enunciates the principle of action in such a case by his reply to the Jewish rulers in Acts iv, 19.

The suggestions of the Bishop however probably refers to the measures tending to produce a closer union among the members of the Church without infringing any proper social usages or customs.

And what shall these measures be? The question is one of some difficulty, and the Bishop while he points out and laments the deficiency which presented itself so painfully to him, has not yet pointed out the remedy.

But it is something to know what the deficiency is, for if it be once generally and fully perceived that it exists, it may be that some true-hearted son of the

Church, may, by directing his attention toward it, be enabled in the course of Divine Providence to suggest the remedy.

That the want suggested by the Bishop does really exist, few persons perhaps who are practically acquainted with the working of the Church in the Colonies would venture entirely to deny, but it is much easier to perceive the evil than to suggest the cure.

It is much however that a prelate is found, who not only directs his attention to the internal life of the Church, as well as its external order, but also is sufficiently earnest and single-minded to point out the spiritual wants that may exist in it, in order that if possible, those wants may be supplied.

The writer of this brief communication has, in common with the Bishop felt and lamented the want alluded to, and altho' he cannot pretend to offer a perfect remedy for it, yet he may perhaps in some future No. of your paper if it should be deemed desirable, suggest some palliations or partial remedies.

And perhaps Metaphich also, remembering that a watchman should look not merely at the awkwardness as he may deem it, of his brother watchman, but at the dangers which threaten the citadel itself, may turn his earnest attention to this point, and aid the Bishop in building up the breaches in the walls of Zion, that she may be as "a city that is at unity in herself, and thus become 'the joy of the whole earth.'"

ALPHA.

Ecclesiastical.

CHURCH IN CANADA WEST.

We find in the *Canadian Churchman*, an interesting account of a Special Meeting of the D. Church Society, held on the 10th November, to consider an Act of the Legislature, in reference to the Rectories of the Province, and particularly the question of Presentation. This right, it is proposed, to vest in the Diocesan Church Society, instead of in the Crown, on the recommendation of the Bishop. His Lordship delivered a long and able address, giving the whole history of the matter, and arguing the propriety and the benefit of still continuing to make the Bishop the Patron. As some portions of his address have a bearing on our present position in Nova Scotia, we make a few extracts, which we hope will be acceptable to our readers, who ought to feel an interest in what affects the welfare of their fellow Churchmen, wherever found:—

"A considerable portion of the land which forms the endowment of the Rectories was set aside at the first settlement of Upper Canada, during the time of General Haldimand, Lord Dorchester and General Simcoe, and the remainder was made up of Clergy Reserves. At that early period the waste land of the Crown had acquired no money value, and while bestowed gratis on all applicants, they continued at a mere nominal price. In 1798 only ninepence per acre was offered for school lands, and so recently as 1818 lands might have been purchased in the shape of Military and U. E. rights, at about one shilling per acre—so that a quantity of land equal to the whole endowment of Rectories, might have been obtained for less than a thousand pounds, and, although the colony has greatly prospered since that period, and lands are much enhanced in value, this sum exceeds all that the Rectories can with any plea of justice be said to have cost the public.

Such is the true estimate of the property belonging to the 14 rectories about which so much clamor has been raised.

These Rectories are scattered over the whole Province of Upper Canada, an area of more than 30,000 square miles, some of them having been more than half a century in possession of the Church are much improved, and have churches and houses built upon them. A few still remain a wilderness, but the greater number have been partially cleared at the expense of the incumbents and their congregations.

From the constitution of the Protestant See of Quebec in 1791 to 1833, our Missionaries were all appointed at the recommendation of the Bishop. In 1833 the parliamentary grant for the support of the Church in the Colonies was withdrawn, and the Society for the Propagation of the Gospel assumed the support of the Church in Canada. Since that time the Bishop under their instructions has made all the appointments, and although reference was sometimes had to the Government in regard to such as were still supported from the Crown Revenue, no obstacle was thrown in the way of the Bishop in filling up vacancies. Nor after the erection of the rectories was there any change or interference with the Bishop in recommending the vacancies, because the Government well knew that a land endowment of 400 acres in a great measure unproductive was of little use, till the Bishop stepped forward in behalf of the Society for the Propagation of the Gospel in Foreign Parts to supply the stipend. In fact the recommendation of the Bishop, even when required, seemed a matter of form, for the Government never stood in the way of his nomination, not even with respect to the appointment of Archdeacons. Thus all such matters went on in the greatest harmony. Nor indeed in my simplicity did I anticipate any change in the mode of appointment, notwithstanding this offensive law—although a meeting of the Society was necessary to sanction its continuance.

The statute under consideration enacts an entirely different mode of filling up a vacancy from the former practice, so far as the Rectories are concerned, but

offers no reason for the change, and yet its provisions cannot be carried out without the assistance of the Propagation Society and the Bishop.

And who, it may be reasonably asked, is so well acquainted with the merits and demerits of his Clergy as the Bishop, and who is prepared to deal with them so tenderly and considerately. With no one else can the responsibility of appointments be more safely lodged, for if the responsibility be divided among many it ceases to be felt. Who can judge so accurately of the claims of each individual Clergyman as the Bishop—and who so anxious to give weight to the long tried and successful services of the aged Presbyter, or so ready to attend to the just expectations of the people, when not frivolous but of a substantial character.

It must not be forgotten that the Rectories are not yet benefices in the true meaning of that term, nor will many of them be for a great number of years. Only one or two can at present support the Incumbent in common decency and comfort. The rest of the 44 must depend, as they have always done, on the Society for the Propagation of the Gospel for their maintenance, dispensed through the Bishop of the Diocese.

Were the Rectories rich or comfortable livings, there might, perhaps, in this calculating age, be some show of reason for changing the manner of appointment; but when there is in truth little or nothing to give away, contention about the nomination becomes unbecomely, and for the present in some degree ludicrous.

It may perhaps appear to some that I am pleading for myself, but there is no one present more free and independent in this respect than I am. The appointments to Parishes and Missions have been to me as they must be to any one, an anxious and onerous duty; it is a power not to be coveted by any who have experienced the many perplexities with which it is accompanied. Moreover, I have had no relatives or friends to provide for, or promote merely as such, and I fearlessly challenge any one to bring forward a single instance of my preferring an applicant except from long and faithful services, superior acquirements, or a necessary regard to the peace and well being of the Church. But even were I of a grasping disposition, surrounded with expectants and flatterers, and sufficiently weak to yield to their solicitations, I have, in truth, almost next to nothing to give, and were it otherwise my time is too short to work much evil. A very few years at the most will terminate my labours and separate me from all earthly cares, and this among the rest. It would not, therefore, be worth my while to contend on my own account for any particular line of action; but feeling that the office of Bishop has been overlooked, and his acknowledged rights interfered with, not merely by this statute, but in the various plans which our obliging, but, I fear, inconsiderate friends, have without solicitation, offered for our adoption, it is due to my function and character, and that firm integrity of purpose, which I hope ever to maintain, to appeal from and oppose any course which may in the slightest degree infringe the undoubted rights of our holy Catholic Church and her Ministry; for it shall never be said that the first Bishop of Toronto permitted, without decided remonstrance, the curtailment of privileges which our Prelates in Canada have always exercised, because from a false delicacy he was ashamed to defend them.

In all my appointments I have proceeded without fear or favor, weighing with an honest mind the just claims of my Elder Brethren, who have served faithfully, and paying due regard to the upright feelings and opinions of the people of the Parish, who being now called upon to assist the support of their Clergymen, have acquired the title to increased consideration.

The truth is our livings are so poor that our respectable families decline to bring up their children to the Church, and hence it frequently happens that we cannot, till after long delay, fill vacancies or open new Missions.

I am at this moment writing to the Society for the Propagation of the Gospel in Foreign Parts, urging upon them to send me four Clergymen to fill stations of importance.

Were the different Parishes to do more for their Ministers, and to consider it a pleasure—as it is certainly their duty—to support them in decent comfort, our students in Divinity would increase, and the pressing and embarrassing wants of the Diocese would be more promptly remedied. Now, it is to be desirable for a Parish to require a just influence in the nomination of their Minister under such regulations, as the peace and order of the Church render necessary, that congregations has only to provide wholly for his maintenance, and enable the Parent Society to transfer his salary to some of the remote settlements where the inhabitants are yet struggling with the forest for their daily bread. To pursue this course is not merely duty of every respectable congregation which at present the sent draws assistance from the small public fund at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, and which may soon be swept away, but imperative upon every Christian who sincerely prays for the extension of the Church to the waste places of the Diocese.

In regard to an advisory council to keep the bishops in order, it is hoped that they will have their deans and chapters, their legitimate advisers, long before the patronage of this poor missionary church can produce either suspicion or inconvenience.

His Lordship having concluded, the Resolutions published in the *Church Times* last week, were read and passed,