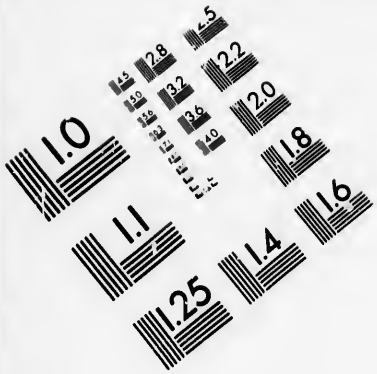

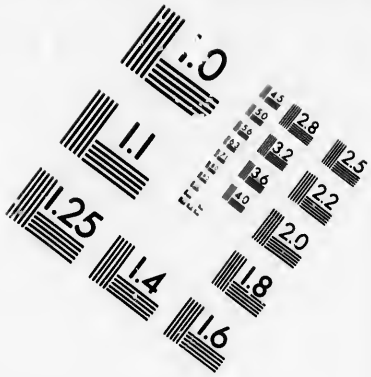

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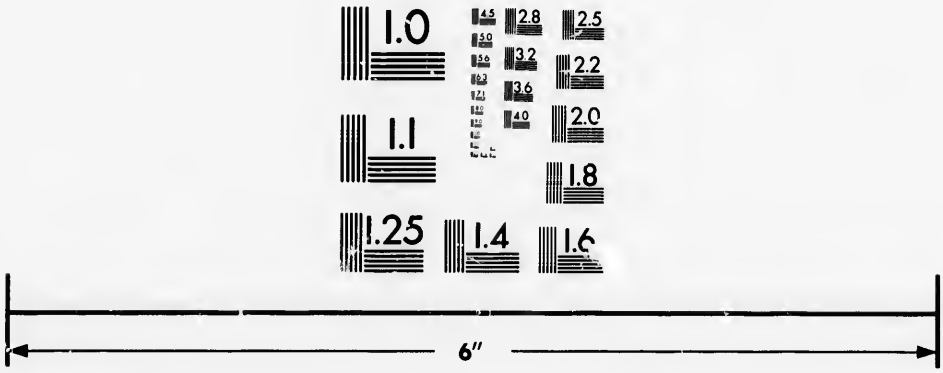

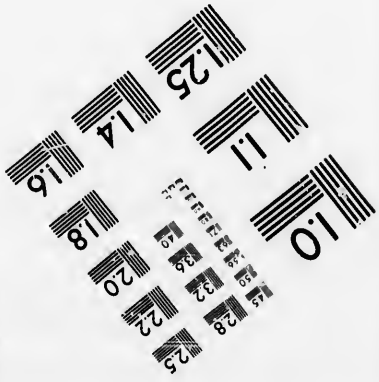

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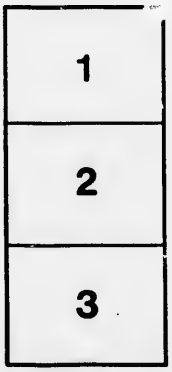

1837-1

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ADDRESS

TO THE

Clergy of the Archdeaconry of York,

BY THE HONORABLE AND VENERABLE

THE ARCHDEACON OF YORK.

DELIVERED AT TORONTO ON WEDNESDAY THE 13th SEPTEMBER, 1837.

My Reverend Brethren,—The meeting of the Clergy of the Established Church of this Province, held, in October last, under their two Archdeacons, in the absence of the Bishop, may, with great propriety, be considered an era in our Ecclesiastical History.

The measures then considered and agreed upon have been carried out or put in operation with as much diligence and effect as time and opportunity, or their nature and character, permitted.

A most gracious answer has been received from our late beloved Sovereign to the Address which we adopted and sent to the Secretary of State for the Colonies to be presented;—and we are encouraged to hope that the Diocese will be divided, and that this Province, at no distant period, will be placed under the superintendence of its own Bishop.

In regard to annual Convocations nothing material has been effected from the absence and feeble health of our late excellent Diocesan. His Lordship was too far gone in the distemper which has since removed him to his place of rest, to permit of his examining the communications which were directed by the meeting to be placed before him.

The great merits of Bishop Stewart are so well known to you, my Reverend Brethren, that I feel it impossible to add to what your hearts and recollections will of themselves readily suggest. In his Lordship were combined a frankness of disposition, an honesty of purpose, and a conscientious anxiety to promote the welfare and interests of the Church, which attracted the most general regard. He was literally worn out in the service of religion. Before his elevation to the Episcopate, he had, for many years, been travelling Missionary through the whole of this vast Diocese,—exposed to the vicissitudes and privations of the weather, intolerable roads, and a partially settled country. Nevertheless he went on his way rejoicing; and his arrival at any of our numerous stations was hailed by the resident Minister as a sort of jubilee and felt to be a blessing. The sincere kindness of his disposition never failed to beget confidence and esteem. It was easy to see that his heart was wholly in the work of spreading the Gospel according to the forms and principles of our Apostolic Church, of which he was so zealous a servant and so bright an ornament. His plainness of speech and primitive simplicity of character gained him the confidence and esteem of all denominations of Christians, for all were convinced of his faithful and hearty devotion to the cause of true religion, and were ready to receive him in his journeys with affectionate welcome. His disinterestedness in all he did, and the delight he enjoyed in doing acts of kindness to his Clergy will be long most gratefully remembered. In our hearts he still dwells, and well will it be for us to follow the godly purity of his character and conversation.

The subject of an annual Convocation be-

ing still in abeyance, it was deemed inexpedient to convene a general meeting of the Clergy during this summer; but for the purpose of procuring brotherly communication and a good understanding among the Brethren, the Archdeacons resolved to meet in their respective Archdeaconries, and, by means of a deputation, it was hoped that the same community of opinion and sentiment would be obtained as if all had assembled in one body.

Next season, the Lord Bishop of Montreal will, no doubt, extend his visits to this Province, for the purpose of exercising his Episcopal functions, and will, in all probability, assemble the Clergy and favour us with his opinion on the subject of a Convocation. It is matter of joyful congratulation to have, as it were, one of ourselves placed over the Church in the Canadas;—one who knows so well the privations, and difficulties, and perplexities with which the Missionary has to contend, and who has already given so many proofs of his anxious zeal to promote the influence of true religion, and whose mildness of disposition and promptness in performance of duty offer the most pleasing anticipations.

In regard to the encouragement and support of Missions, a step has been taken in accordance with the recommendation of the meeting which promises the most happy and extensive results.

The Rev. Messrs. Battridge and Cronyn were authorized last winter, to proceed to England on this business. They were directed, however, to go by the way of Lower Canada, to consult with the Bishop of Montreal on the propriety of taking such a journey to solicit donations in behalf of the Church of the Diocese, and to procure his Lordship's countenance, and such additional authority as he might think necessary. The Bishop of Montreal received the Deputation most kindly—examined such of their documents as the shortness of the time permitted, —bidding them God speed, and promising to send letters after them to his friends in England. The Deputation was graciously received by the Archbishop of Canterbury and the heads of the Church. They have held public meetings at Cambridge, Oxford and London, and are succeeding in procuring subscriptions for the support of Missionaries and for the building and endowing of Churches.

Their exertions have attracted very considerable attention, and the leading journal of England, perhaps of Europe, very forcibly remarks that "while the expediency of "imparting Christian instruction to the Idol-"ators of India is universally recognised by "the friends of humanity and religion, the "latter can never doubt that the stated sup-"ply of divine ordinances among our own "countrymen, whether at home or in the Co-"lonies, is a matter of superior urgency and "importance. We are satisfied that the re-"tention of the Canadian Provinces depends "mainly upon the retention of British feel-"ings and habits among the Inhabitants;— "the conviction which we have long enter-"tained as to the expediency of increasing "our Ecclesiastical force in that Colony has "only gathered strength from the appeals "and representations on the subject now sub-"mitted to the public. The case indeed ap-"pears to be one of peculiar urgency."

The recommendation respecting the education of young men for the Ministry has not been lost sight of, and it is hoped some arrangement may be made in that behalf with the University of King's College, without being very burthensome to the Church. A faculty of Divinity in connection with the Established Church may be attached or become part of that Institution, and as it is in contemplation to add a Professorship of Divinity for the benefit of the Scotch Church so soon as the University shall be in actual operation, no particular difficulty is to be apprehended.

The most alarming part of this important subject is that there are very few young men in the Colony looking forward to the Clerical profession. Parents are debarred by the great poverty of the Church, from directing the attention of their children to the sacred profession. It is nevertheless essential to the true interests of religion, to have a well educated Clergy, for, without learning, they cannot discharge with fidelity the functions of that high office.

The Bible consists of Narratives, Prophecies, Psalms and Letters,—in which the divine Doctrine is not delivered in naked and simple propositions, but on the contrary, requires a sound judgment to separate its general truths from the particular circumstances in which they are involved. The sacred volume consists not of Articles or Catechisms,

but declarations, made on certain occasions, and the dealings of God with certain nations or individuals; and from them it is required to deduce the peculiar principles or doctrines which constitute the Christian system.

Had the scriptures been left entirely to themselves, without any authoritative interpretation, we may see, from the conduct of the various sects around us, who all claim even for the most wild and opposite opinions the support of Scripture, that the true doctrine never could have been discovered.

Now this dangerous confusion was most carefully guarded against by our Lord and his disciples. Our Saviour selected the Apostles to be always with him and afterwards the Seventy.—To these men he gave authority to preach, and he provided the means of their perpetuation as a separate class. The first of this class heard the doctrine of the Gospel from the mouth of the Apostles, and were carefully instructed how to teach the same to others. They were supplied with the forms of sound words in the most ample manner, and the writings composed by the Apostles and their immediate disciples are still extant.

Polycarp was instructed by the Apostles and was in the society of many who had seen the Lord:—he taught the form of sound words handed down by St. John, and which our Church, at this day, teaches in all their purity, and he sealed them with his blood, as an illustrious and glorious Martyr. From the earliest period, including the Apostolic age, Creeds, Articles, and Canons were adopted in the teaching of the Church, in order to secure her members against particular errors, and render them familiar with the true Faith. And, in the present age, how are Clergymen, unless competently learned, to become acquainted with the knowledge of the state and succession of the doctrine of the Church, and to contend for the faith once delivered to the Saints? Even St. Paul, notwithstanding his great abilities and thorough instruction in the law, found it necessary after his conversion to read and meditate upon the Scriptures, and to seclude himself for this study several years before he assumed the office of a public instructor. Surely then, if this eminent Apostle required to make use of such diligent exertions to prepare himself for the great work of preaching the Gospel, how much more need have we of much study, prayer, and meditation? God does not supply, by miracles, natural deficiencies which care and industry may remedy, and yet the burthen of our profession has been infinitely increased. Indeed, all that was necessary in the Apostles' time, and much more is necessary now; and it is only to be supplied, in humble dependence on Divine power, by a superior education, extensive reading, and deep meditation. We must not therefore lose sight of this recommendation, but do all we can to secure to our Church the benefit of a learned Clergy.

Time has not permitted, nor perhaps does the situation of the Clergy at present make it expedient, to take any measures respecting the Establishment of a Widows' Fund, but the subject and its further consideration can be very easily resumed in more prosperous times.

In deference to the recommendation of the assembled Clergy, a Journal for diffusing religious intelligence, in connexion with the Church of England, has been established, and we are under the greatest obligation to the Rev. Gentleman who has undertaken the arduous task of being Editor for the first year. Of his superior talents and fitness for so troublesome an office there can be but one opinion.

Doubts have been entertained by persons whose opinions merit respectful consideration, regarding the propriety of making use of the public press for the dissemination of religious knowledge; but in what way are we to counteract error and diffuse the truths of the Gospel among such as never or seldom come to Church, or who have no opportunities of obtaining information on Christian Doctrine from their local situation, if the Press be not employed?

Every one knows that the most dangerous errors are, at this moment, propagated through the Province with alarming success. In the present state of religion in the Colony, it is easy to seduce into error a large portion of the population who are not grounded in the principles of Christianity, and have had no opportunity of acquiring religious knowledge. Their attention is attracted by novelties, which their inventors endeavour to conceal under the appearance of truth. They are thrown off their guard, by the pretensions of their new teachers to superior piety. Bewildered by a plausible sophistry which they are unable to detect or

expose, they are silenced by bold assertions which they are unable to disprove.

In fact, the people, scattered as they necessarily must be in a new country like this, are not only destitute of the information necessary for self-defence, but of all the means of acquiring it, and are therefore apt to become the adherents of every species of error prepared for their acceptance. It is not uncommon to find people who have professed many different forms of Christianity, changing from one denomination to another, till they make a total shipwreck of the faith, and at length discard religion altogether.

Some teach Christianity, mutilated and divested of almost every thing which distinguishes the faith of the Messiah from infidelity. Many who, with better opportunities, might be ornaments of society, sink into total indifference to all religious opinions, and too frequently become regardless of the common principles of morality. The only way to meet many of these evils, in the present limited power of the Church, is to employ the press.

It is, indeed, the only expedient that we can adopt in order to withstand the progress of error in many places where we are unable to carry the Gospel sound. To place, by means of our weekly Journal, true information on religious subjects in the hands of the people is an effectual means of arresting the progress of error. It will enable many to form their opinion with judgment, to detect false principles, and at length to contend earnestly for the faith.

And while our Journal, in this manner, furnishes an increase of Christian Knowledge, among all classes of the community, it, at the same time, vindicates truth and elevates the common standard of morals.

In addition to the dissemination of the purest Christianity, the Press may be made still more efficient than the Pulpit in removing the bitter and unfounded prejudices against the Church, which are sedulously propagated throughout the Colony. No denomination suffers so much as we do from this cause. Doubtless, much of this bitterness arises from ignorance of our forms and doctrines, and the grounds on which they rest; but they are not the less injurious because unjust. They beget jealousy, and a spirit of restless and rancorous hostility: in some, superstitious aversion; in others, a self-righteous contempt. Even many of our own members in the back settlements, conscious of the unfavorable light in which our Church is viewed by other denominations, waver in their attachment to her cause —love her with a divided affection—and support her interests by languishing efforts. It will be the business of the Journal to direct the spirit of religious inquiry to the principles and usages of the Church, and furnish the information which it demands. From such investigations our Church has every thing to hope and nothing to fear: the faith of her children will be confirmed, and their exertions animated; the prejudices of ignorance will be subdued or removed, and the tongue of slander put to silence.

In accordance with the recommendation of the assembled Clergy, your Archdeacons petitioned the Lieutenant Governor and the other two branches of the Legislature to authorise the introduction of an additional column in the rolls of the next assessment, in order that the religious persuasion of the inhabitants might be inserted therein. The measure, owing to the press of business, has not yet been adopted; but, as it is our intention to renew the application, it is hoped that during the next session of the Legislature it will become a law. Indeed the information is so useful and so generally wished for, that no opposition need be apprehended. The Church has suffered much from the misstatements of her enemies respecting her numbers, and though certainly the most numerous denomination in the Colony, we have been again and again represented as the lowest.

There lies before me a religious analysis of the Members of the present House of Assembly which appeared in one of our most respectable journals, and which has never been contradicted, in which I find thirty-six out of sixty-two, the whole number of Representatives, given to the Church of England, while five only are assigned to the Church of Scotland. Now were we to take these members as indicating the relative proportion of the two churches, it would not I apprehend be found very far from the truth. It is admitted that the same Journal gives four members to Presbyterians not of the Church of Scotland, and therefore the Presbyterian denomination taken generally counts nine or ten Representatives, but the Kirk repudiates the other Presbyterians, and cannot therefore take cre-

dit for any more than their own five, or I believe from a recent vacancy, six Representatives.

There are other grounds of approximating to a just estimate of our relative numbers. The first settlers in the Province being U. E. Loyalists were principally members of the Church of England, and since that period the number of Emigrants from the United Kingdom has doubtless borne a proportion to the various religious denominations of the parent State. Now of the twenty-four millions which the three kingdoms are said to contain six are supposed to be Roman Catholics, four Presbyterians and other Protestant sects, and fourteen, including the Wesleyan Methodists, of the Church of England. It is, therefore, sufficiently clear that the Emigrants must bear a proportion to the respective churches. It is not asserted nor is it necessary to contend that such proportion is exact, but it is matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions. But our desire is to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture.

I regret that my duty to you, my Brethren, and the tranquillity of our Church, compels me to proceed to the notice of a subject which I would have most willingly avoided, namely the opposition to the Rectories which existed at our general meeting in October last, and which we then thought, from its folly and injustice, would soon pass away. It is a painful subject & very difficult to deal with in christian charity, as it has been sedulously continued by the Clergy and members of the church of Scotland in a spirit by no means commendable. I shall, however, touch upon its history from its commencement to the present time as gently as truth will allow.—The Synod of the Presbyterians in connexion with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the Rectories. This was accordingly done, and the Petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility. You are aware, my Reverend Brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common cause with other denominations against the Church, and some of the petitions, besides the destruction of the Rectories, still pray for the division of the Reserves among all sects, or their appropriation to the general purposes of education; or in other words, for the support of infidelity, for education, separated from religion, can lead to nothing else.

In consequence of the great number of petitions presented to the House of Assembly on this subject at the commencement of the last session, they were referred to a select Committee to report upon their prayer. Another select committee was also named to report upon the best mode of disposing of the Clergy Reserves.

It is not necessary to enter into a minute detail of the proceedings of the House on the reports presented by these two Committees,—or the violent efforts made to destroy the only provision for the dissemination of pure Gospel principles existing in the Colony, as they have yet failed; but on looking over the different divisions, it is most afflicting to see that some of the most furious opposers of the Church and the most eager to deprive her of her vested rights pretend to belong to her communion. Not so the members of the Kirk, for they not only uphold their church, but seek to enrich her by every exertion in their power, and never for a moment compromise what they call her claims, however preposterous or absurd. But alas! the poison of a spurious liberality has shed its blight over many of those who ought to be the nursing Fathers of our Apostolic church, and for the sake of a hollow popularity they lead themselves to rob and betray her; and thus sacrifice their principles as honourable and religious men.

Now, however much we differ in opinion from the Scotch Presbyterians, we cannot but approve of their firmness and devotion to their church, and, if justice were on their side, we should consider them entitled to our admiration; but we repudiate as unworthy those who declare themselves members of our church, while they seek her temporal destruction and degradation. Were we seeking aggrandizement or grasping at more than our legal rights, they might find some ground of justification; but we desire bare justice only,

and this much the members of our Church, if honest men, are bound to support to the utmost of their power,—and, if they do not, they are none of us.

To one important result, and to one only did the House of Assembly arrive after much discussion, comprised in the following resolution, which passed by a majority of thirteen in a house of fifty-three members:—"Resolved, that this House regards as inviolate "the rights acquired under the Patents by "which the Rectories have been endowed, "and cannot therefore either invite or sanction any interference with the rights thus "established.

Even on this resolution, so just and reasonable in itself, and which could not have been otherwise without disturbing the titles to property through the whole Colony, we have the mortification to see some opposed, who call themselves members of the Church of England. It would be vain to attempt to reconcile such conduct either with consistency or correctness of principle.

In regard to the arguments used in the Petitions of the Scotch Presbyterians, though copied in a great measure from the resolutions of their Synod, we cannot concede to them the slightest force, while they betray not a little coarseness, selfishness, and bad temper.

They seek the destruction of the Rectories principally on two grounds:—

1st. As conferring powers on the Rectors or Incumbents incompatible with the rights of the Scotch clergy. For such apprehensions there is no foundation;—nor do those who pretend to urge them believe them to be true. Parishes have been formed in all the Colonies without calling forth any complaint, because other denominations felt that neither their civil nor religious liberty was, in the smallest degree compromised. In fact, the Clergy of the Church of England residing in this Province never had or pretended to have any authority over other denominations, and not even over their own people, except in matters purely spiritual; and so sensible are we of our weakness, as respects our own congregations, that, in seeking from the Bishop an annual convention, we found our proposition on the fact, that our Ecclesiastical law and discipline do not extend to this Colony. Whatever, therefore, the petitions state on this head is deplorably hypocritical, for no such fears or apprehensions were ever cherished or felt; and so perfectly destitute of any foundation are such allegations that no complaint has been made on the subject by any other denomination of Christians in the Province, several of which are unquestionably no less alive to their civil and religious rights than the Church of Scotland.

2d. The value of the endowments:—

By the Constitution, our Church is entitled by legal right to more than two millions of acres, and because twenty, or twenty-two thousand have been attached to fifty-seven Rectories, a quantity much less than many private individuals possess, and not one hundredth part of her just claim, complaint has been made; but such complaint comes with a singularly bad grace from the Scotch Presbyterians, to whose Congregations the Provincial Government has always shown the greatest readiness to grant glebes.

It is farther to be remarked that, in many cases, the lands composing the endowments of the Rectories have been in possession of their several incumbents, by licence of occupation and order of the Executive Council, from their first settlement in the Parish, and their situation in becoming Rectors is not otherwise improved than in acquiring a better title to what they were in possession of before.

It is necessary to remark, however painful, that the proceedings of the Clergy and Members of the Presbyterians, in connexion with the Church of Scotland, are marked by the same kind of angry complaint (for they deal not in argument) which characterizes those of the voluntaries and other enemies of Church Establishments in Great Britain; and that, but for the good sense and honorable principles of a large majority of the House of Assembly, a vote would have passed against the Rectories; and although it could never have been carried into effect, it would have tended to unsettle every title in the Province. Happily the Patents establishing the Rectories cannot be destroyed by any power known to the Constitution, as appears manifest from the fact that the Church of England has preserved and recovered many of her most valuable endowments in New-York, Vermont, New-Hampshire and Virginia, notwithstanding the crisis of a revolution; because they were secured under the same title as the Estates of private persons. To break down the one, offered a precedent for breaking down

the other; and to this men of sense and character never would consent.

Amidst the violence and folly which these petitions present, it is refreshing to find even one moderate in language and fair in principle, so as in a great degree to meet the desire which our Church has uniformly expressed, and in which we are still ready to concur.—The Petition of the Minister, Elders, and members of the Congregation of St. Andrew's, Kingston, in connexion with the Established Church in Scotland, after expressing becoming confidence in the Legislative Council, submits, "whether the Imperial Parliament, "by their entire removal from the conflicting "interests and endless variety of opinions "which have for so many years agitated the "country and perplexed the Provincial Le-"gislature, in reference to the Clergy Re-"serves, are not best qualified to explain "their own Act and definitely settle what is "doubtful in the existing Statute without the "danger of farther disturbing the tranquillity "of the Province." The petition proceeds to state that the "Provincial Legislature can do "nothing satisfactory, however just and equi-"table, nor so stable as a declaratory enact-"ment on that subject originated in and pass-"ed by the Imperial Parliament, who, it may "be trusted, in explaining the provisions of "the Act, will be careful to preserve our "Constitution inviolate."

This is almost exactly what was proposed by the Bishop and Clergy of our Church in 1822 in their petitions to the King and both Houses of Parliament, soon after the contention respecting the Reserves commenced; for we have always sought most anxiously to avoid agitating the question in the Colony, and continually urged, as we are doing now, its reference for final settlement to the Imperial Parliament.

In passing from the petitions against the Rectories by the Clergy and members of the Scotch Church, I may be allowed, as an act of justice, to contrast their anxiety for the destruction of our Church in the Colony with the mildness which characterizes the Petition of the United Synod of the Presbyterian Church in Upper Canada not in connexion with the Church of Scotland. In urging their claim to share in the Reserves, this respectable body truly state that they were the first organized Presbyterian Institution in the Province; that they have suffered as many privations as any of their fellow christian laborers, and yield not, in loyalty to the Queen and attachment to the British Constitution, to any body of professing Christians in the Colony; and in conclusion pray that, in any distribution of the Reserves, they may be included as well as the Church of Scotland. They indulge in no virulence against our Church, much less do they plead for her robbery, but satisfy themselves with a courteous appeal for consideration on the part of the Legislature, should a division of the church lands actually take place; and were it a mere question of desert, I must say that the Presbyterians in Upper Canada are more indebted for religious instruction to the ministers of the United Synod than they have as yet been to those of the Church of Scotland, and, indeed, whatever moral influence the latter may exercise in their respective congregations, it is a lamentable fact that they are chiefly known to the public as expert agitators against our church.

Much stress has been laid by our opponents on an opinion elicited by Lord Bathurst from the Attorney and Solicitor Generals of England in 1819,—an opinion which contradicts the spirit of all the clauses of the 31 Geo. 3d. chap. 31. regarding the Reserves and their appropriation, and in truth contradicts itself. On this point it is sufficient for my present purpose to remark, that we have authorities which we consider far more sound, declaring that the provisions of the statute contemplate the Clergy of the Church of England and no other body whatever. At the same time, the natural effect of such an opinion of the Crown Officers was to beget contention in the Province. Every day's experience more and more proves how deplorable it is that an explanatory Act has not been passed by the Imperial Parliament, settling for ever this perplexed question. It can never receive a satisfactory disposition by any other authority.

In so far as the provisions of the Constitutional Act in respect to the Clergy Reserves has been carried out, it is quite evident that the Provincial Legislature cannot touch them. The power of repealing, altering, &c. is for the future, not for the past. But, indeed, any action on the part of the Provincial authorities regarding the Reserves must be unsatisfactory on all hands; and if so, much less can we admit the opinion of individuals, however high in the legal profession or

in official rank, to dispose of our vested rights.

Fortunately, no consent on the part of the Clergy, should any of them so far forget their duty as to propose it, will avail. The property is in the church as a corporation, and not in the clergy for the time being, and there it must remain till the Imperial Legislature takes it away. It cannot be surrendered, were even the Bishop and all our Clergy to consent, because the church consists of the people as well as the Clergy, and they have a vested right by the Constitution to have the ministration of our church allowed them in every part of the Province free of all expense.

Our course then, my Reverend brethren, is clear and distinct; namely, to abide by the Constitutional Act. If the property, set apart to sustain a Protestant clergy for the purpose of supplying the people with the consolations of our holy religion, be forcibly taken away, we must submit, and trust in God that some other means will be discovered to secure the teaching of the Gospel to the members of our communion.

Before dismissing this subject, you will expect me to notice the recent decision of the Crown Lawyers respecting the Rectories. I forbear making any remarks on the extraordinary case submitted to them at the instance of the Colonial Department, before the Scotch agent, the Honorable William Morris, reached London; because that Department contained all the documents necessary to have enabled the Secretary of State to have made out the case full and complete;—but this I will observe that the case decided upon confirms the Rectories in the strongest possible manner, for it declares them illegal in the absence of certain instructions, a double set of which, one to President Smith in 1818 and another to Sir Peregrine Maitland in 1825, besides a strong admonition from Lord Ripon in 1832, are in the possession of this Government, and far more than sustain Sir John Colborne in the course he pursued. Nay, these instructions have not yet been abrogated or withdrawn, and would enable the present Provincial Government, if so disposed, to constitute and endow Rectories through the whole Province; and this power will remain till they are formally withdrawn, nor could any Constitutional authority disturb them. You need not, therefore, my Brethren, be under any apprehension in regard to the Rectories already established, but rather devoutly pray that five hundred more may be constituted before those instructions which are still in force can be recalled.

Disappointed, or rather, as it would seem, enraged, that the Colonial Legislature would not lend itself to the destruction of the Rectories, the Presbyterian congregations were again urged to have recourse to agitation. Public meetings were again held and Delegates appointed to meet in Convention, that an appeal might be made from the Provincial authorities to the Imperial Government. The resolutions and petition to the late king adopted by the Delegates are such that, if carried out in their full spirit, would not merely destroy the Church of England as an Establishment, but even make its toleration or that of any other denomination in the Colony more than doubtful, and clothe the Kirk with all the powers and immunities which it possesses in Scotland. For the petition prays that all Sessions and Presbyteries which are in connexion with the Church of Scotland shall be constituted bodies corporate to the effect of holding lands, buildings, and other property for Ecclesiastical and other purposes, and that effect shall be given to their judgments and proceedings in matters spiritual in the same manner as is done in the Mother Country. It must be confessed that this is sufficiently bold, and not likely to be readily granted; but it evinces a most striking infatuation when put in contrast with the other portion of the prayer, which in effect seeks the destruction of the church of the Empire.

The petition farther prays that all the disabilities under which the Scotch Presbyterians labour in the Colony may be removed; but as I am unable to discover any such disabilities, I must pass on to the argument attempted to be derived in their favour from the Act of Union between England and Scotland. Such an attempt is feeble, and cannot fail to excite the smile of thinking men. The laws and religion of England are carried to all the Colonies, and have been so carried without producing the slightest complaint in any of the dependencies of the Crown. The religion of Scotland is confined expressly, by the articles of Union as well as the laws, to Scotland;—while the laws and religion of England extend and ever have extended to all the Colonies. Had the Presbyterians in connexion with the

Church of Scotland, residing in the Province, applied to the Imperial Government for support in lands as well as in money and to be endowed in the same manner as the Rectories, on the ground that there was plenty of land for each, there would have at least been some show of reason; and although I should have considered the other class of Presbyterans, who are perhaps no less numerous and equally respectable, to the same degree entitled, had the law permitted, yet on our part there would have been neither complaint nor opposition. But their object is to break down, not to build up; and it is evident, from their conduct, that they would much rather see us prostrate in the dust than actively employed in carrying the truths of the Gospel to the destitute settlers, provided they could rise on our ruins. The origin of such a spirit needs no comment.

It is pleasing to remark that, amidst the bitter and unchristian agitation of the Scotch Presbyterians, our people have exhibited in contrast the greatest meekness and tranquillity: we have had no meetings among our congregations: we have made no appeals to their passions: and now, when we meet by ourselves, it will be our study to preserve the public peace and to act strictly on the defensive, for although it be our duty to preserve, as far as in us lies, those rights and privileges which are secured to us by the Constitution of the Province,—rights and privileges which we dare not surrender had we the power, without offending against conscience and incurring the just reproach of future generations,—it must not be done by wicked agitation and stirring up the corrupt passions of our people, but by manly remonstrance, a clear and quiet statement of facts and a firm adherence to the law.

We must never forget that our Lord's kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost, and that he has promised to be with his church to the end of the world. It is true, that if deprived of the means destined by his late Majesty George the Third of blessed memory, and his Parliament for the support of our church, we shall require a much longer period of time to extend her ministrations through the Province, but we must not be discouraged; and what the hand of violence takes away, will be more than made up by the affections of our people.

Governments have seldom or ever endowed churches or supported the Christian religion: this has ever been done by individual liberality; and this Province presents the first attempt on the part of the British Government to extend the blessings of the National church to the Colony;—an attempt which seems to have called into action the most malignant passions, as if the Government had been doing a most wicked thing.

Were each member of our connexion, who has the ability, to devote one hundred acres of land towards its support, as an instrument in the hands of God for the spiritual instruction of the people, an endowment nearly equal to that set apart by the Constitution might in time be accumulated, and the church, freed from all anxiety, would flourish to the everlasting benefit of the country. And there are several instances already of far greater liberality than the limit I have mentioned, and with the blessing of God they will increase with our necessities. Indeed were each communicant to give a very few acres of land, it would in time greatly contribute to the independence of the church. Nor would any such assistance be long wanting were we all, both clergy and laity, animated wholly by the principles of the Gospel; for, in that case, the same liberal spirit and enlarged views which actuated the first christians in every land of their conversion would produce the same fruits, and a portion for the service of the Lord would be first set apart:—it would also be made permanent, and not allowed to fluctuate according to the varying tempers and dispositions of the people.

You are aware, my brethren, that the basis of the church of Christ is not secular but spiritual; it is not to be considered merely a civil Institution—an erection or portion of the State;—nor does it depend upon the breath of Governments or upon the enactments of human law. On the contrary, it is an ordinance of God,—the place where his honor dwelleth,—the appointed instrument for preserving the faith in purity, and dispensing the truths of the Gospel for the instruction and salvation of mankind. This church is episcopally constituted;—a form of Government which prevailed, without interruption, for more than fifteen centuries. From this form of church government, which is of divine origin, Calvin, in the pride of his heart, departed, and from this wicked error have arisen most of the divisions which affect the Protestant part of the Christian world.

The portion of the Catholic church to which we have the happiness to belong is not only pure in its constitution, and primitive in its discipline, but in charity, mildness, and simplicity, is, I trust, worthy of its divine master, and approaches as near to Christian perfection as any Institution, partly human, can hope to attain. Under the banner of such a church we have only to multiply our labourers, and attend to her articles, rules, and discipline, to transform this beautiful country to a moral garden.

A vast field is open to the church, and invites her cultivation: many parts are unoccupied by ministers of any denomination, and in every township there is room for our own. The religious character of the people is, in a great measure, to form; and, in the mean time, heresy, indifference, and infidelity are spreading around us. If any denomination can succeed in evangelising the colony, it ought to be the Church of England; and if she does not accomplish this great blessing, the fault will be in her ministry, and not in her government and principles. But I contend that it is impossible for her to fail, if she employ faithfully the means committed to her charge.

We do not expect that so desirable a change can be speedily accomplished;—a more numerous clergy will become necessary, and resources for their moderate support. Measures have been adopted which, I trust, under the blessing of God, will greatly assist in supplying both. But, after all, our chief dependence, next to God, must be in ourselves, and great must be our exertions for years to come to supply our many scattered and destitute congregations, and to make an impression on the ranks of infidelity, or on other denominations of Christians less pure and apostolical in their principles, forms, and discipline.

The present position of the Established church in this Province, with reference to the state of public opinion concerning religious and Ecclesiastical principles, requires on our part a firm and uncompromising adherence to her forms and institutions. United together in heart and mind as our church intends all her ministers to be, we cannot fail to carry with us the blessing of our Saviour, and the influence of the Holy Spirit. The ordinary parts of our Divine service, in their precise form, are fixed by authority from which no Bishop, Presbyter, or Deacon is at liberty to depart by his own alterations or insertions, lest such liberty should produce consequences destructive of decency and order; and I am persuaded that we shall best succeed by a strict adherence to the canonical direction.

It is true, we may be branded as bigots by that false liberality which is so much the fashion of the times, and which consists in insincerity, absence of all principles, fickleness, mystery and false shame; but our ordination-vows are recorded in heaven, and to adhere strictly to the Liturgy of the church is one of their principal objects; and I am persuaded that the more scrupulous we are in keeping to the rubrics of the church, the greater will our measure of success be. The true churchman is kind and tolerant to every one, but as he sincerely prays against all false doctrine, heresy and schism, he cannot conscientiously join those who differ from him in Societies for the promotion of religious purposes. You will do me the justice to believe that I am actuated by a spirit no less charitable towards those who differ from us than those churchmen who are found on the platforms of promiscuous religious assemblies, and no less disposed to show them every personal kindness in my power; but I have sworn to adhere to our church and to her form of sound words. That church I love and believe the most perfect, and I cannot conscientiously give my support and influence to any other.

In the present times, we seem to revolt at every thing connected with order and regular establishments: but, I trust, that on this point I have nothing to apprehend. I am, however, solicitous that the church of England may ever stand fast in this Colony, and that, standing fast in one spirit, her Clergy and Members may, through God's grace, resent every attempt to divide them, since every hope of good to be derived from our Apostolic church would be defeated by a difference among ourselves. Let us not, however, mistake standing fast in the Spirit for indifference. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men; but it supposes that we are truly religious, for even differences are to be preferred to a hollow christianity.

Happily, such a state of things is carefully guarded against by our faith and worship. Our Liturgy is a luminous comment on the Gospel; its devotions breathe the purest spirit; and on every page, the great and saving truths of salvation are prominently brought forward, and no person can be in any danger of becom-

ing indifferent to the doctrines of redemption and grace, while he holds fast this precious volume.

Our Apostolical church seems to stand alone, as a beacon on a hill, emitting a clear and steady light, for the direction of the world; and her wisdom in adhering, through good report and evil report, to the doctrine and principles of the primitive age, will yet appear in this growing Province, and be fully admitted by many who now consider such adherence to be little else than the extreme of bigotry and folly.

The Church may be persecuted, but I trust we shall not, my Reverend Brethren, be found wanting. God will give us faith, strength and energy, when we need them, in these days of trouble, reproach and blasphemy; and he *will* raise up Rulers whose trust is in him, who are willing to suffer for conscience sake, and ready to become the followers of those, who through faith and patience inherit the promises.

The matters of business likely to come before you are not such as to call forth any division of sentiment or protracted discussion, and we shall have the benefit of the deliberations of the Clergy of the sister Archdeaconry for our guidance and direction. As we are united in one interest, it is hoped that the present meeting will find no difficulty in concurring in the steps which have been adopted; nor can we apprehend any but the most beneficial results from such assemblies, if we pray for the hallowing and restraining influence of the Holy Spirit to direct us aright.

We frequently see the members of secular assemblies, after the most ample and minute, and sometimes warm discussions, finish their debates in the greatest harmony; and shall not we, who have nothing at heart but the peace and prosperity of the Church, separate in renewed confidence in the faithfulness of the promise that the Redeemer will be always with his Church? In truth, there can be no debates nor combination of circumstances so trying as to be incompatible with kindness and equanimity.

We must be on our guard against excitement, and not fall into the error which we disapprove so much in the enemies of the Church. The measures which we take to preserve her temporalities must rest on just principles, firmly but respectfully urged; and having done so, patiently wait the result;—and even should that result be unfavourable, we are not to pander to the wicked passions by violent agitation and complaint. The Church, labouring under every privation, may still do essential service to the population of the Province; and save them, when no other power can save them, by urging, steadily, independently and quietly, its blessed truths upon their hearts.

Such is the temper of the times that first principles are shaken, and instability seems to pervade every institution; if, therefore, the property of the Church be taken from us by legal oppression, we must receive it as a trial of our faith, and, submitting in all patience, seek consolation in turning with redoubled ardour to our sacred duties.

From teaching the Gospel in the purest form to the inhabitants of Upper Canada we cannot be driven. We are a Missionary Church;—in this consists our true character; and as our organization is Missionary, let us cherish more and more a Missionary spirit. This can be done amidst the wreck of our temporalities as well as amidst the slander and contumely of our enemies, without affording them a single just cause of irritation. By thus proceeding we shall exhibit the character and principles of the Church in all their attractive beauty, and win far more friends in the day of our adversity than in that of our prosperity.

Remember, my Brethren, that, next to God, every thing depends upon our conduct and ability. A Clergy, to be truly efficient in a new and rising country like this, must unite many qualities of rare and superior excellence. Their piety must be sincere and consistent; their habits patient and laborious:—they must possess the power of holding Christian conversation with persons of all classes, and be at all times ready to give a reason for the faith they profess. They must be attached to order and discipline, have clear and comprehensive views of the evidences of religion, and a competent acquaintance with the history of the Church of Christ. They must also be well acquainted with the constitution of our own Church, her articles of Faith, her rules and discipline; and that knowledge of the Scriptures which is every where expected in the clergy, though here, from the circumstances of the country, it is particularly required. "Such a body of Clergy," says a distinguished Missionary Bishop of the Church, "though not numerous, "acting on common principles, breathing the

"same spirit, and speaking the same thing;—
"combining zeal with love of order; courteous
"without secularity; sedate without being
"austere; respectable from their education and
"attainments, and revered as living examples
"of the power of the Gospel over the heart:
"such men can never be without influence in
"any region of the civilized world. They
"possess, indeed, an efficiency which is not
"properly their own,—but is rather the opera-
"tion in and through them of the HOLY
"SPIRIT."