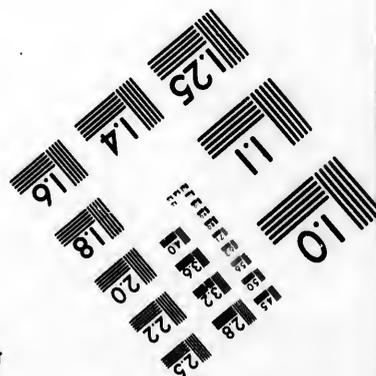
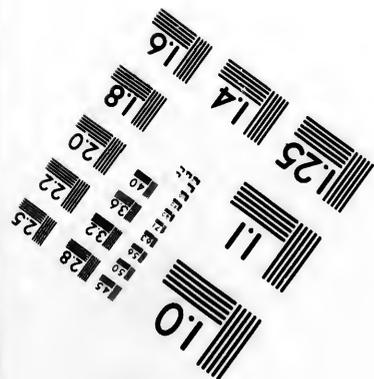
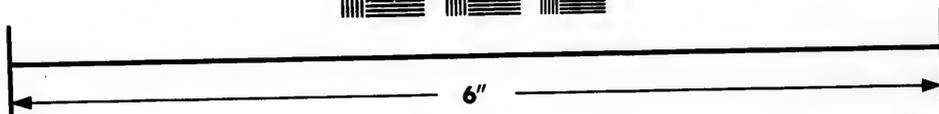
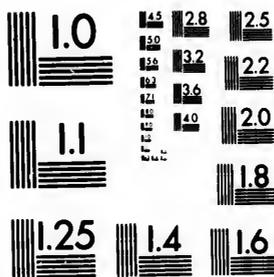


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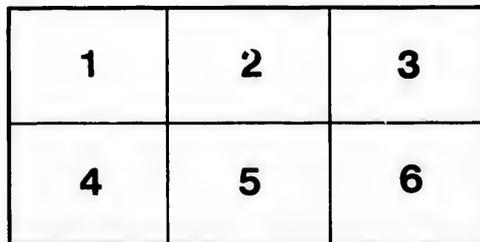
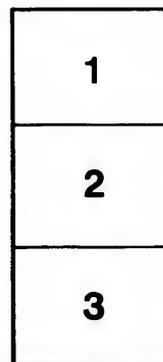
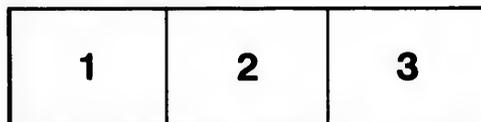
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A SERMON,

PREACHED ON WEDNESDAY, 5TH OCTOBER, 1836,

AT A MEETING OF THE

CLERGY OF THE ESTABLISHED CHURCH

OF

UPPER CANADA,

Under their Archdeacons assembled.

BY THE VENERABLE JOHN STRACHAN, D.D. L.L.D.

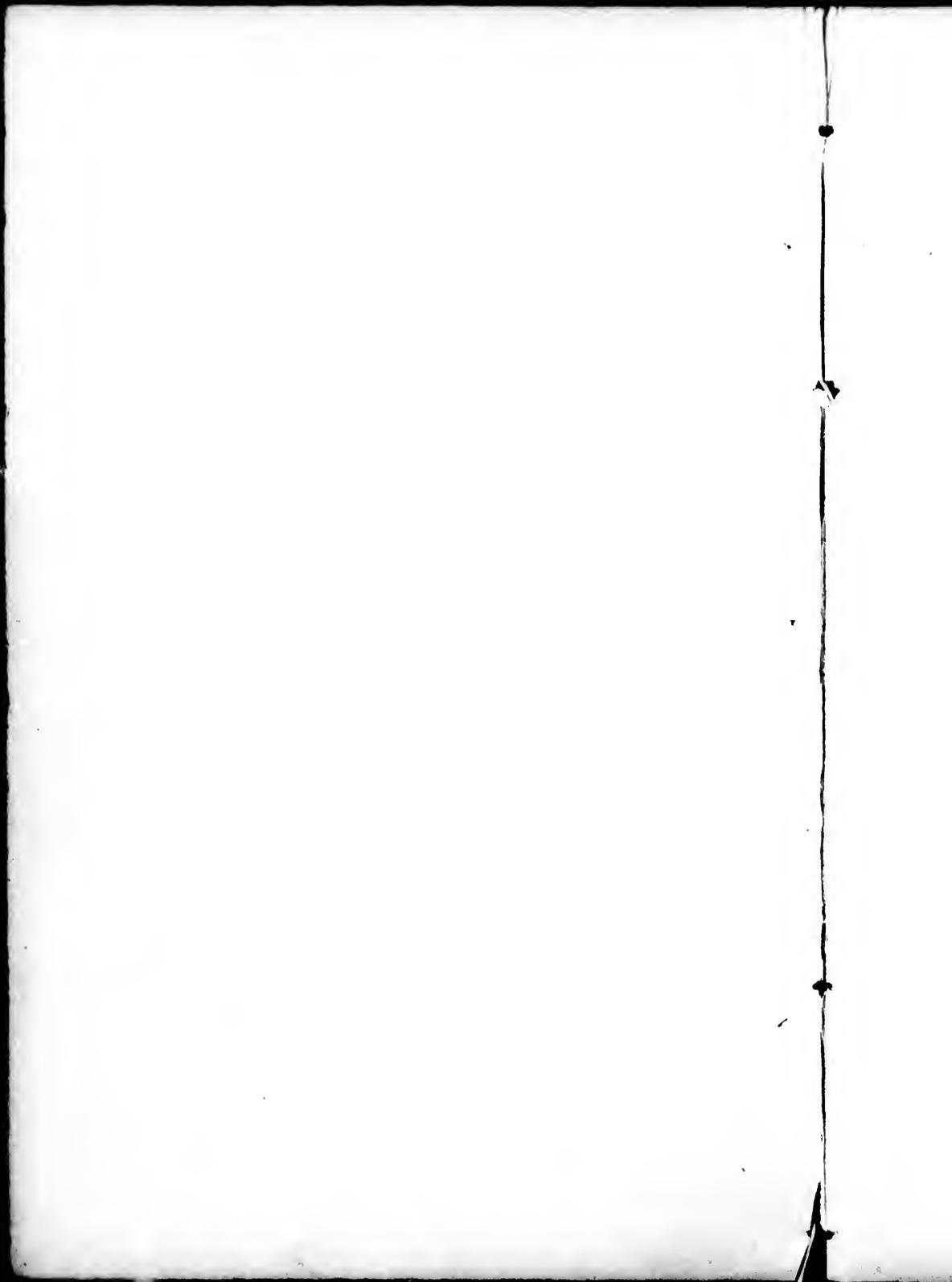
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SERMON.

EPHESIANS, 5th CHAP. 23rd VERSE.

"Christ the Head of the Church."

THE Church of Christ is one, but consists of two parts, the visible and invisible. The former militant on earth—the latter triumphant in heaven. In this world her members are called fellow labourers with the Saints of the household of God, and of the same family, because the communion of Saints for which we pray extends not only to those who are still combating upon earth, though perhaps far distant and unknown to one another, but to those who have attained their celestial habitations. And while during our terrestrial pilgrimage we are praying that we may become partakers of their blessedness, they are rejoicing in our conversion, and entreating that we may, in God's good time, be associated with them as their companions forever. Hence there is the same sympathy between the Church militant and the Church triumphant as between the members of the same body, for Christ is their head and king.

Again, believers upon earth are collectively called the kingdom of God, and their administration is dig-

nified by the same title as that of the heavenly host, namely, a hierarchy, since both constitute only one society; and between its visible and invisible parts the connexion is rendered intimate and effective by our Lord, who ratifies in heaven the sentence of the Church, when justly pronounced, upon earth: so that its power extends over both worlds, and will be exercised over Angels as well as over the children of Adam. (1 Cor. vi. 2, 3.) In this view, the visible Church is more strictly a part of the heavenly government than the different orders of Cherubin and Seraphin, for the redeemed sit as judges, while Angels are only the ministers to execute their decrees, and with reason, since they are members of Christ's body—for he took not on him the nature of Angels, but he took upon him the seed of Abraham. (Heb. ii. 16.) The Church is the ladder shewn unto Jacob, whose foot stood upon earth, but the top reached unto heaven. In this world it is regulated by men, who are the ministers of Christ's kingdom, but it reaches to Christ its head, and the Angels of God ascend and descend upon it to execute his supreme commands, and minister to its humblest members. Hence we infer that such (having opportunity) as do not become subjects to the Church on earth, can never become her subjects in heaven. We must ascend the ladder by degrees, from the lower to the higher steps; and to lessen the authority, or attempt to undermine the foundation of the Church, is like cutting the bough on which we stand—it is disjointing the ladder, and putting out the steps by which we must climb to heaven. How far God may be pleased to exert his

infinite power in order to bring any to heaven without going up the ladder, that is by the Church, is not for us to determine,—his mercy is over all his works, and he will not judge those by the law who have not the law. But this we do know, that God has shewn us no other way, and has made no promise in the gospel to any who are not in that way—none else are within the covenant of grace, nor have a right to claim the privileges of those who are members of the Church, and must be left without the covenanted mercies of God. The privileges of being within the gospel covenant are inestimable, and to purchase them for us Christ took upon him our flesh, and suffered and died and rose again. Whatever be the case of those who know not the gospel, and were never within the pale of the Church, the case is not the same with those who reject it when preached to them. (Mark, xvi. 15, 16.) Nor is it the same with those who wilfully cast themselves out by departing from the Church. Civil governments are transitory, and shall soon be extinguished forever, but the Church of Christ shall remain and become triumphant to all eternity. Not only is she the principal part of creation, but for her service and advantage all other things were created, and are made to sympathise with her in her state of humiliation as well as in her exaltation. To her the Angels of heaven are given as ministering spirits, and they are declared to be our fellow servants and brethren, that have the testimony of Jesus.

Glorious then, my brethren, is the subject to which I wish, on this solemn occasion, to call your attention. It is the Church of the Redeemed, a rapid sketch of

the history of which will, it is hoped, through the divine blessing, prepare and give profitable direction to our deliberations on the great object of our present meeting, which is to devise the best measures for accelerating her future progress and prosperity in this Province.

1st.—From the moment of the creation of a class of rational beings, to whom God had communicated his will, the Church commenced, and at first consisted of men and Angels. But this Church of peace and innocence was of short continuance, and that of the redeemed began in Adam, when he repented of his transgression and returned to his Creator. The Lord remembered that he was but dust, and looked upon him with an eye of pity and compassion. Even in the hour of condemnation, it was graciously intimated that the seed of the woman should prevail over the serpent; and this blessed promise was never lost sight of, but brought the Messiah in prospect in every age, as the leading and presiding feature over the dealings of God with man. Dark and mysterious as it appears to us, we have reason to believe that it was so far illustrated to the minds of our first parents as to strengthen their faith and comfort their souls, with an expectation of deliverance. Nor is it unreasonable to suppose, that they were made aware of the true nature of the tempter, when they saw God declare himself his avowed enemy, and exercise over him all the conscious superiority of a conqueror.

Terrible were the consequences of their apostacy on their souls and bodies; but not being left entirely hopeless, the spirit moved them, notwithstanding their

state of guilt, to turn, in deep contrition, to the God who made them, who had often appeared to them in paradise in the human form, and blessed them with so many gracious communications.

Their knowledge of God's nature and perfections was neither corrupted nor forgotten. Their own creation, and the works around them, displayed his goodness and mercy, while his omnipotence stood practically forward in the different degrees of punishment which he inflicted upon the several transgressors. To worship their Creator became their chief consolation, and for this provision was made by the appointment of the Sabbath, a day which they were taught by the Divine Spirit to keep holy as a day of rest, a day consecrated and blessed by God himself for the most sacred purposes. They were also acquainted with the law which had been enjoined them and the sad consequences of its infraction. Their faith was thus called into action, and their obedience exercised. On the Sabbath they propitiated God, whom they had so greatly offended, with prayer and sacrifice, services which not only reminded them of the guilt which they had contracted, and the death of which they had become the prey, but at the same time encouraged them to hope for mercy, and obscurely to perceive that it was heaven's gracious design to purify them from sin, and to remove the penal sentence which they had incurred. Of the precise state of religion in the antideluvian world, very little is said, but the revelations made to Adam and Eve, obscure as they seem to us, were yet sufficient to

rouse faith into action—to induce repentance, and a firm adherence to the path of duty. And this appeared to be light enough to lead the infant world as it were by the hand, in dependence upon its Creator, though it knew not whither it was to be led.

Abel is the first person mentioned in scripture who worshipped God with sacrifice, and who was separated from the wicked—but having been slain by his brother, the Church was continued in the family of Seth, till it joined itself to that of Cain, when both sank into the same corruption.

The Spirit of God had been long striving with mans wickedness, but at length the cup of their iniquity waxed full, and he resolved in mercy to cut them off if they did not, in the space of one hundred and twenty years, repent and amend. This dreadful judgment was at length executed, and the Church was continued in Noah, who was called of God and made a preacher of righteousness, both before and after the deluge. From this it is manifest that the Supreme Being was not without a Church on Earth from the creation to the flood. Provision was made for its instruction and improvement by the frequent appearance of Angels, the spirit of prophecy and uninterrupted tradition, so that the true worship of God could not, during that period, be lost in any part of the world.

The first act of the Patriarch Noah on leaving the Ark was to worship God his deliverer, by offering animals in sacrifice, a ceremony or mode of worship which must have been instituted by direct revelation in Paradise itself, for the skins with which our first parents

were clothed cannot be otherwise accounted for. It is impossible to believe that either Adam or Abel would have thought of slaughtering living creatures as an acceptable offering to God, unless by divine command. An express revelation to this effect must have been vouchsafed, and such a revelation would render plain the nature of a piacular or vicarious offering.—Hence the doctrine of the atonement was not concealed from our first Parents, but was made sufficiently clear to them and their descendants to form the basis of the Patriarchal dispensation, and thus to answer the most salutary purposes. With Noah God was pleased to converse, for he was a happy exception from the darkness and depravity of the age in which he lived, and of the awful doom that followed, and to make with him a covenant more clear and extensive than that made with Adam. The destruction of the world by water had likewise increased the religious knowledge of mankind, since the family which was so graciously saved was an example of God's justice and goodness—of his utter abhorrence of sin—his determination not to let it go unpunished—and of his supreme and absolute sovereignty over heaven and earth. Nor could these awful truths fail, for some time, to enforce on the minds of Noah and his children, fear, worship, and obedience.

The greatest praise is bestowed by the Scriptures upon the religious men of these early ages, because they exhibited a child-like confidence in God—namely, the faith of an infant to its parent; and this faith, which neither admits of doubt nor wavering, was

accounted to them for righteousness. In this consisted the great perfection of Abraham, who comes next in order in the history of the Church, and whose life and intercourse with God proves one of the most instructive, as well as interesting narratives which can engage our attention, and which, amidst all the light of the Gospel, presents the most true conception of that living faith which leadeth and guideth to eternal life.

When the world was overwhelmed with idolatry and superstition a particular nation was selected from the family of Abraham, in which the light of revelation, in as far as it was then intended to be opened, might be preserved pure and uncorrupted, and which in the progress of time, might receive more extensive communications of the divine will, and become at length the channel of conveying those blessed revelations to every nation upon earth. Not that the Israelites were chosen from any partiality in the counsels of heaven, for the purpose of God was, from the first, one of extensive and universal love. The separation between the Jews and the Heathen was absolutely necessary, to preserve the purity of the law and the revelations of the Prophets, and was only to continue till the Gentiles were prepared to receive the light of the Gospel, which was to be communicated to all nations.

In every period of the Church, we find that God, in communicating divine truth, made it always to depend upon human aid for its efficacy, support and defence. It was indeed revealed from heaven, but being consigned to man, it became his duty to pre-

serve it pure, and make provision for its dissemination. In order to effect these valuable and necessary purposes, it was requisite to connect it with forms and ceremonies, that the body might worship as well as the soul; and accordingly, under the Mosaic dispensation, these were numerous, and were maintained at what in this selfish age would be considered a prodigious and most extravagant expense. It is refreshing to contemplate the alacrity with which the Children of Israel, while poor in the wilderness, came forward to furnish the materials necessary for building the Tabernacle, and the daily support of God's worship. All contributed according to their ability; and so great was their liberality, that Moses was obliged to forbid, by proclamation, any more offerings. This generous zeal was blessed with the presence of the Almighty, who descended and rested on the Tabernacle, and was visibly seen in the cloud by which it was overshadowed. It was the pillar of fire which had conducted, and was still conducting, the congregation through the wilderness—the glorious symbol by which God signified his holy character and immediate presence to communicate with his people, and which assured them that their gifts were graciously accepted; and indeed whatever faults the tribes committed, want of zeal in support of their religious establishment was not among the number.

Nor were they left without the most substantial temporal rewards—"for there is good reason to believe that for diffused enjoyment and personal liberty—for elevation of sentiment and purity of manners,

“no contemporary nation could offer any such spectacle of popular felicity as the Children of Israel.

“The extreme brevity of the inspired historians, and the prominence given by them to single incidents, operate to deprive us of what might be called our chronological consciousness, and we forget that while running over a few chapters, we have traversed ages, and have leaped periods exceeding the duration of some mighty Empires. Certain seasons of calamity excepted, the Jewish Commonwealth, rested on the soil, and diffused among a numerous people a large measure of such felicity as earth admits of, during a much longer tract of time than has yet been granted to British greatness, and longer than can be claimed for the splendour of Grecian liberties and arts, and longer than was allowed to the foreign power of Rome. During at least seven hundred years Palestine was probably richer in human happiness than any other spot upon earth has ever been.” *Spiritual Despotism*, p. 73, 74.

Long before the termination of this period the children of Israel, under Samuel, David, and Solomon, were found capable of joining in a worship which, united with the sacrificial ordinances of the Mosaic law, the more exalted offerings of rational piety and enlightened devotion. Their government had attained a more perfect condition—their civilization had greatly advanced—they were become rich and powerful—the national character was embellished, expanded and refined, by the study of human nature and the contemplation of God’s works in the material world.

Aware of their happy changes, King David became anxious for the more dignified support of religion, and its more general and perfect diffusion among the people, and sought to build a house to God in which the Ark of the Covenant might be placed and set at rest from its wanderings: but God refused him this additional glory, seeing he was a man of blood, and reserved it for Solomon, who was wise beyond the sons of men. This Prince had studied the productions of nature, from the Cedar of Lebanon to the Hyssop on the wall, and has bequeathed in his sacred books to future generations a record of wisdom, industry and observation, unequalled by the most splendid remains of heathen antiquity.

In building the Temple, King Solomon, while attention was paid to the directions given by God to Moses for erecting the Tabernacle, nevertheless, made it to surpass in splendour, magnificence and beauty, any structure which the ingenuity of man had ever designed. It was indeed built on a scale of expense of which it is difficult to form an adequate conception, for when the rich materials were collecting by King David, the same eagerness was manifested by the people to contribute, as had been done by their fathers at the setting up of the Tabernacle. God accepted their offerings, approved of Solomon's work, and declared at the dedication of the Temple, by filling it with a miraculous light or glory, the well-known symbol, that it was the appointed place where men ought to worship him—that there he was to be found when called upon—that thither, as to the abode of the Holy Spirit, the Court of their Heavenly Sovereign, both

King and People, Priesthood and Laity, were to resort: for though God dwelleth not in temples made with hands, yet this was his local residence, and was therefore the house of the Lord.

The second temple was built as it were out of the poverty of the returning captives: for though the Kings of Persia contributed their assistance—the people were called upon for their offerings, and small as they were, when compared to those presented to King David, they were precious in the sight of God, for like the widow's mite, they were almost their whole living. But it was not merely in its external appearance, and the richness of the materials, that the Temple of Zerubbabel was inferior to that of Solomon,—it was likewise deficient in several particulars of far greater importance;—it had no Ark and Mercy Seat—no manifestation of the Divine presence in the Holy of Holies; the Urim and Thummim—the Spirit of Prophecy, and the sacred fire on the Altar, which had been first kindled from heaven, were wanting: and yet, according to the Prophet, all were to be more than supplied, and it was even to exceed in glory the first temple, because it was to be honoured with the presence of the Saviour in the flesh. These deficiencies, however, appear at first view so precious and necessary, as to extinguish all comparison with the Temple of Solomon, which contained the Shechinali or mysterious light, the established sign of God's immediate presence, and undelegated communication with his people, and was attended by the spirit of prophecy, a dispensation of singular value, interest and beauty. Without these, the rites and ceremonies

of the law seemed dead, and the God of Abraham to have forsaken his people. To the faithful few, the Prophecy of Haggai might give strength and encouragement, but in the absence of a direct communication with the Lord as in times past, what was to support and animate the multitude ?

Never were the Sovereign wisdom and mercy more signally displayed than at this period of seeming neglect and desolation, for God more than supplied all the deficiencies of the second Temple, by putting it into the heart of his servant Ezra to build Synagogues throughout all the land, for religious worship and instruction. Hitherto, the Israelites had only the Temple, and to this place the burning of incense, and the offering of sacrifice, were restrained : but no provision was made for teaching religion to the people ; and though all the males of the nation were commanded three times a year to present themselves before the Lord, in the temple at Jerusalem, yet these were not found sufficient to preserve them from idolatry.

On the Sabbath Day, the Synagogue received the neighbouring inhabitants, for prayer and praise, to hear the law and the prophets read and interpreted, with suitable exhortations from the Priests, Levites or Elders, by whom the worship was conducted.— Thus while the temple service was still continued, and was wisely adapted to secure the union of the nation, and to prevent innovations in the public solemnities, the Synagogues were equally calculated for an increase of personal piety, and perpetuating in the

minds of the people the knowledge of revealed truth. And accordingly, after their establishment the Jews never relapsed into idolatry. The denunciations of the law against it were so deeply impressed upon their hearts, by hearing the Scriptures, and the signal calamities which the nation had suffered for worshipping the Gods of the Heathen, became so familiar to their minds, that they never again tempted the Lord to jealousy by deserting the religion of their fathers. Judea was in time so minutely divided, that a Synagogue was erected wherever ten families could conveniently attend: it was therefore impossible for any one to grow up ignorant of the law and the prophets, for none were permitted to absent themselves from the Sabbath assemblies. The Scriptures, so full of the noblest truths and most sublime discoveries, being as it were daily heard, could not fail of elevating their minds and purifying their sentiments. Moreover, every Synagogue was likewise a School for the instruction of youth, and their education was directed almost exclusively to the acquisition of religious knowledge. The loftiness, purity, and beautiful sweetness of the Psalms—the sublime but subdued severity of the law, and the glorious communications of the divine will and purposes by the Prophets, were the constant themes of youthful instruction. Such subjects presented in their natural loveliness and variety became the best preparation for a holy life and conversation. So greatly did Synagogues multiply, that it is supposed, that nearly five hundred were to be found in Jerusalem at the period of its destruction by the Romans. Moreover wherever the Jews were dispersed Syna-

gogues were built, and we read of them so often in the Acts of the Apostles as almost to justify the literal acceptation of St. James's assertion, that Moses had in every city those that preached him.

A people enjoying such advantages were gradually prepared for still clearer communications of the divine will, and to give a more spiritual interpretation to the character of the Messiah as announced by the Prophets. We find accordingly that after the general use of Synagogues, the Church of the Jews became more and more pure, and acquired the knowledge and belief of a future state. For although when our Saviour appeared there was a Sect who believed not either in Angel or Spirit, a large proportion of the Jews held the doctrines of immortality, and of rewards and punishments hereafter. The law or Mosaical dispensation which served as a School-master to bring the Jews to Christ had now done its work; the revelations of the Prophets had contributed to the same end; and thus after a lapse of four thousand years from its earliest announcement the blessing of Christianity was conferred upon the World.

The wise providence of God by the dispersion of the Jews placed among all nations a sort of half-way house between idolatry and the dispensation of the Gospel. The Synagogues were the places where the Apostles first opened their Commission—they were spots of holy ground amidst general corruption—stars of light shining amidst universal darkness, by which the Jews sent up a comparatively pure worship while

all around them was superstition and abomination, and many of them were changed into Christian Churches. Nor is this to be wondered at, for the first converts to the Gospel were Jews, who being well acquainted with their former religion and the methods by which it was taught and upheld, were eager to extend the like benefits to the dissemination and support of Christianity. At first the procedure was perhaps somewhat the reverse in point of order to that adopted by Ezra for he was clothed with public authority and could therefore at once fill the land with Synagogues. But Christians at the beginning, few in number and without civil power, could only build or set apart places of worship one by one, as converts became sufficiently numerous to form a congregation. These places multiplied gradually till the majority of the people and Rulers of the country became believers and then a division something like Parishes, took place and Ministers for the dispensation of the word and sacraments were appointed for each. I pretend not to say that the process would in all cases be the same, on the contrary the steps were no doubt frequently different. Proprietors were in the practice of constituting their estates into Parishes for the benefit of their families and retainers. Like divisions were often made by the Bishops and Governors of the Church. All had the same object in view, namely, that of carrying the truths of the Gospel home to the bosom of every rational creature.

The Synagogue and its small portion of the surrounding country with the resident inhabitants do not more resemble a Christian Parish Church and con-

gregation than the religious service performed in each—a resemblance which might indeed have been anticipated since the primitive disciples were all members of the Jewish Church, and therefore naturally retained as much of their ancient form as was consistent with their new profession. Accordingly, in both, prayer is addressed to God in behalf of the congregation—his praises are sung—the Scriptures are read and explained, and the worshippers are dismissed with a blessing. It is thus that the general aspect of God's Church is ever the same, though some changes are required, to meet the greater purity and extended nature of the Christian dispensation.

And here it cannot be out of place to pause for a moment and admire the wisdom of our Creator in the slow and gradual communication of divine truth, and this more especially as regards his own nature and perfections. God's presence with his reasonable creatures has gradually assumed a character more and more unlike our gross conceptions of any earthly or created object, until under the Gospel we are found acknowledging the reality of the divine presence, without any sensible manifestation. To his chosen people he was made known as the God of Abraham, Isaac and Jacob; and his presence was associated with a pillar of fire, a cloud, a tabernacle or a temple. In time the Prophets mentioned a new conception of God's presence, in which the analogy to an earthly abode and local existence was to be more distant and less perceptible. The Lord himself, said Isaiah, shall give you a sign—Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel, or as

the Evangelist explains it, God with us. Accordingly God was made manifest in the flesh, and taught his followers so far to divest their minds of an association between his holy presence and a local habitation, as to contemplate the divine nature in its connexion with the immaterial qualities of the human soul.

But there was yet a farther stage of revelation to which our Lord himself directed the views of his Church.

Not only was the worship of God to be done away which connected his presence with a mountain or a building, with Jerusalem or Gerezim, but it was expedient that Christ, the fleshly manifestation, should also go away, and when the true worshippers should no longer say "lo he is here, or lo he is there," for the kingdom of God was to be within them; and they were to worship him as present in his spirit—present in no one place—in no one man, but in his new body the Church. Buildings we have which are dedicated to God's service, but it is not in them that the Holy Spirit dwells, but in the congregations which fill them—for wheresoever two or three are gathered together in the name of Christ, his spirit will be with them, to bless them and do them good;—they are lively stones—portions of the spiritual structure, the Church, with which God promises his presence to the end of the world.

Our Lord, during the whole of his short residence on earth, made preparation for the perpetual establishment of his Church. Soon after he began his ministry, he chose twelve disciples, and afterwards seventy

others, of an inferior order, whom he sent to preach in his name; and before his ascension, he directed the eleven to meet him on the mountain which had been the scene of his former humiliation and agony, and was now to become the witness of his glory, that he might assign them the government of his Church, and appoint them his ambassadors, to appear in his name, furnished with full and satisfactory credentials. On Mount Olivet he gave them a solemn commission, founded on the authority which he had received from his Father—"all power is given unto me in heaven and on earth:—go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, unto the end of the world."

The first public act which is recorded of the Apostles, after their Lord's ascension, was the election of Matthias in the place of Judas, to make up the number twelve, and thus to preserve the integrity of that high order to which Christ had appointed them.

As our Saviour delivered an outward commission to his disciples, so we find them proceeding in the same method. The Church increased rapidly in numbers and extent, and as their fellow labourers were removed by persecution or natural death, others were ordained by the Apostles, in the various orders of the Ministry, and invested with the power which they had themselves received immediately from Christ himself—to preach his word—administer the Sacraments—per-

form the services of religion, and each in their several offices to maintain the unity of the faith, in the bond of peace. Into this Church or Society, under the government of the Apostles and their successors, the Bishops—all who were converted—were baptized, and all were required to pay obedience to her institutions, and hold communion in her prayers and ordinances. In the Church, they felt themselves in the bosom of their mother—she became their residence, their home, and to her they were all bound by the same holy ties, remembrances, affections, hopes and anticipations. Here then we have the establishment of the visible Church, under the Gospel dispensation, ordained by the divine author and founder of our faith, to be the instrument of preserving that faith in its genuine purity, and of upholding it for the instruction of mankind. With care and earnestness did our Heavenly Master institute her ministry, invested with all the power and authority of a divine commission; and great was the solicitude of the Apostles to keep up her order and institutions, and perpetuate them to the end of time. She was Episcopally constituted—a form which so generally prevailed, that from the death of St. John, the last of the Apostles, until the separations which in some instances unhappily took place at the period of the Protestant Reformation, no other was known in the christian world. The Church thus established has continued in the same order, and without interruption, to the present time, first under the Apostles, and in succeeding ages under the control and direction of the Bishops, who had in the beginning been ordained of the Apostles themselves.

And thus has the Apostolic commission been transmitted in succession to the several Ministers of the Church in various ages and nations. The Church of Christ is not therefore a self-constituted assembly, or an ordinance of mere human institution,—it derives all its power and authority from heaven, and it is essential to its nature and character, not only that its doctrines and ordinances be conformable to Scripture, but that it bear the stamp and visible credentials of a divine commission.

Under the ministration of three distinct orders, Bishops, Presbyters and Deacons, the Christian Church, with very few exceptions, has, from the days of the Apostles, dispensed the truths of the Gospel; and aided by the civil government of the nations which had embraced the faith, she has endeavoured to carry its truths and consolations to every creature within their bounds. Guided by the Church, christian Rulers have provided for the observance of the Sabbath, divided their dominions into parishes, or small districts, with Churches convenient for the assembling of the whole population, and appointed a Preacher of righteousness to lead and direct the worship of God in Christ Jesus. In every one of these Parishes has been heard, for many generations, the sound of the Sabbath bell, reminding all that heard it of the nature of God's holy day, and inviting them to his house of prayer, so that the pure worship has ascended for many centuries, and now ascends, not from one temple as at Jerusalem, but from thousands, and from every quarter of the world; nor is the period far distant when the knowledge of the Lord shall cover the earth as the waters cover the sea.

2ndly.—In turning from the Church universal to the portion to which we have the happiness to belong, and which stands by common consent at the head of all Protestant denominations, we may with truth aver, that cleansed by Divine Providence from the corruptions of former ages she has restored, in a great measure, the modes of worship which prevailed in the purest times of christianity, and revived, in the simplicity of her ministrations, much of the lively image of the Primitive Church. Her fundamental articles are strictly agreeable to Scripture—her devotional exercises are not only intelligible to the meanest capacity, but may be safely pronounced superior to all other sacred compositions of human origin, for simplicity of language, fervour of piety, and evangelical sentiments. Her orders of Priesthood derive their origin from the Apostles, they are confirmed by the earliest usage, and are recommended by the great utility of Clerical subordination. Thus deservedly celebrated for her institutions and her modes of worship, our Church seeks to extend to her children in this Colony, all the advantages which she has for centuries been conferring in our father land. She feels the imperative duty that as God has revealed and committed the truth to her care, she is responsible for its dispensation, not only as regards her members at home, but her members at a distance. The Gospel is not confided to man to be hid under a bushel, but after directing his own conduct as it prescribes, it becomes his duty to teach it to his brethren. Hence every christian is, to a certain extent, a Missionary, and every christian nation is bound to use all its energies in promoting

the knowledge and power of the Gospel truth among nations still in darkness, and more especially is it bound to extend to its children, and those of the same household of faith, the same privileges, as regards religious instruction and culture, when they remove to Colonies, that their fellow subjects enjoy at home. Hence our Mother Country, in giving a constitution to this Colony, acted wisely, and in strict accordance with christian duty, in making provision for the religious education of the people, in that form of christianity which she herself had adopted, and which merits, as it has obtained for many ages, the approbation of thousands of the most enlightened friends of Christ, as the purest which has ever yet existed.

The progress of religion, and the building of churches in new Colonies, resemble, in no small degree, the first ages of the Gospel. For many years after the commencement of our settlements, there were only three Clergymen, with their congregations, within the vast bounds of Upper Canada. They have indeed multiplied in number, but far too slowly for the wants of our people, for even at this late period we scarcely count fifty Clergymen actively employed, and allowing to each, four places for regular and occasional service, or in all two hundred stations where the ministrations of the Church are dispensed; it is almost nothing in a country so vast and splendid as Upper Canada, or, perhaps, rather like a few cultivated spots in a great wilderness.

Even for this much we stand indebted, not to the provision, for the maintenance of a Protestant Clergy,

secured by the Constitutional Act, which has been most unwisely allowed to become a subject of contention; but to the Society for the Propagation of the Gospel in Foreign parts, and which, till very lately, has been the sole instrument under God of preserving the doctrine, rites, and ordinances of the Church of England in the Colony. It sent us Ministers, Catechists, and School Masters; it promoted the building of places of worship; distributed the holy Scriptures, the Liturgy, and religious books suited to the wants and different characters of the population. But this venerable Society has been lately compelled to withhold further assistance from the Colony, on account of the withdrawal of the aid which Parliament has been hitherto in the habit of extending through that institution, for the support of the Established Church in the British North American Provinces. Henceforth, the Church in this Colony must depend upon local resources, and these must be derived either from the Government, or the voluntary contributions of the people. We have seen from the history of the Church of God, that these two have been generally combined. In the Jewish Church, the people were called upon to assist their Rulers, by free-will offerings, in building the Tabernacle and Temples; and their voluntary contributions were always considerable, though the principal expense of supporting the public ministrations of religion was defrayed by Government. And thus has it ever been with christian nations;—the Established Church has from the first been maintained out of permanent endowments granted by the State, or private individuals, and the voluntary offerings of

living worshippers. But in planting Colonies, the case has been somewhat different ; for, with the exception of England, other nations provided for their religious instruction, by giving them the same Ecclesiastical establishment with the Parent States, and still more abundant means of support. In legislating for the Canadas, Great Britain, ashamed of her former inattention to the christian well-being of her Colonists, and observing the care which France had taken of the religious instruction of her former subjects in Lower Canada, laid the foundation of a future provision for the support of christianity, according to the forms and discipline of her own establishment,—a provision which has been hitherto of little advantage, and which never can supersede the generous exertions of individuals. But I stop not at present to inquire how far it is the duty of Government to provide for the maintenance of religion among the people, as my object on this occasion is to call your attention to the deplorable state of the Church in respect to government, discipline, and moral influence—now that she is in a manner cast off and left to herself—and to urge you to devise such measures as may give her something of that efficiency which the Church possessed when recently planted in Asia, and in the land of our fathers.

So long as the population of the Colony was small, and our congregations few and far distant from one another, little more could be required of the Clergy than personal piety, and a faithful and vigilant discharge of their pastoral duties, in their parishes and neighbourhoods. Nor while fostered by the Society

for Propagating the Gospel in Foreign parts, and cherished by the tender care of the Civil Government, was much required of our people. The ministrations of the Church were provided without money and without price, and with the exception of building a Church, the Laity were seldom called upon for any assistance. Matters are now much changed. Separated, in a great measure, from the Mother Church, and deprived, by the pressure of the times, of much of that protection which the Civil Government has hitherto willingly accorded—assailed on every side by enemies whose hostility is openly avowed, it becomes both the Clergy and Laity to prepare themselves for such a state of things, and this the more speedily, since even within the pale of the Church herself we have many lukewarm friends, who, from indifference or indolence, are content to sit still and allow us to be robbed of our vested rights under the hollow pretence of a spurious and unprincipled liberality. But this must be no longer permitted. The time for apathy and inactivity has past away, and every friend of the Church must exert himself to the utmost in her favour; nor can any one be excused who does not employ the talents intrusted to him by his Divine Master, in promoting His glory, through that Institution of which He is the head.

Happily, our Church contains within herself all the principles and sources necessary to meet the present crisis, and by calling them into action, to embrace within her bosom all her children in the Colony, were they ten times more numerous than they really are or can ever become. From her earliest beginning in

England, she has had an Episcopal constitution, and flourished more than one hundred and fifty years before becoming a legal establishment—an event which did not take place till Constantine the Great declared Christianity to be the religion of the Empire. This Emperor's mother was a native of Great Britain, and in that Island, which was in all probability the place of his birth, he was proclaimed master of the world. Nor is it a violent conjecture to suppose that, under such circumstances, his native Province possessed no common share of his favour and protection.

At the Council of Arles, which was convened by Constantine, three British Bishops attended—a proof that the British Church had already acquired some degree of eminence. It was established long before the Bishop of Rome had any authority beyond his own diocese; and in the seventh century, it was secured in its rights and privileges, by the great Charter of English liberty. When, therefore, it is asked where the Church of England was before the Reformation, we answer—in the records of remote antiquity, and in the strong holds of Magna Charta: and it stood unaltered in its constitution by the Reformation, which merely enabled it to wash itself clean from the impurities which it had contracted during its long connexion with Rome, and to reject the supremacy of her Bishop. In every thing else, it remained the same religious society—the same legitimate branch of the visible Church that it had been for more than twelve centuries, though now renovated and brought back nearer to the standard of the primitive Church.

The Church of England, according to its original constitution, is governed by National, Provincial, and Diocesan Synods.

The national Synod or Convocation is early mentioned, and was at first of a mixed character; because, from the superior ability and learning of the Clergy they were for many ages summoned to all deliberate assemblies, civil as well as religious. On this account it is frequently difficult to determine, of many of these assemblies, whether they were convened for ecclesiastical or civil purposes. In after times the Convocations became complete and systematic in their organization, and consisted of two houses, with duties and privileges belonging to each. To the Upper House belonged the power of originating all measures; the power of jurisdiction; of presenting subjects of debate; the choice and number of the Committees of the Lower House; determining the right of election; censuring for absence, and proroguing the Convocation.

To the Lower House belonged the right of presenting their own and the Church's grievances to the Upper House; offering petitions for making canons and revising old ones; of being Assessors of the Upper House, in judicial affairs; and of dissenting from any matter, so as to hinder it from passing into a Synodical Act.

2. *Provincial Synods.*—In these, by the Constitution of the Church, Presbyters had the right of sitting, and a negative on the Bishops in all conclusive acts—But such Synods at length merged into the Convocation.

3. *Diocesan Synods*.—"It has been the constant sense of the ancient Councils and Fathers of the Church, that every Bishop has a commission from our Saviour, to govern his Diocese, and in order thereunto to convene his Priests under him. The common direction of the Canon Law appoints the meeting once a year, and this *Linwood* seems to deliver as the rule of the English Church: and thus the matter is stated in the designed reformation of the Canons drawn up in the reign of Henry VIII.

"To this annual Synod, all the Clergy who had any benefice within the Diocese were obliged to come, under the penalty of suspension. If the Diocese was small and had but one Archdeaconry in it, the whole Clergy met together at once: if it were more large, the Bishop sometimes divided his Synods according to the number of his Archdeaconries, and held his Diocesan Council at several times, and in several places, but still the method of business was the same in all."

The form of holding these Synods is as follows:—
 "The Clergy in solemn procession came to the Church assigned, at the time appointed by the Bishop, and seated themselves by the priority of their ordination. Then the Deacon's and Laity were admitted. The Bishop, or in his absence the Vicar, when the office for the occasion was over, made a solemn exhortation to the audience—then a sermon was preached—after which, if the Clergy had any complaints to make, or any thing else to offer, they were heard by the Synod. The complaints of the Clergy being

“over the Laity made theirs; then the Bishop proposed his Diocesan Constitutions to them, after which, if nothing remained to be done, he made a Synodical exhortation, by way of injunction, to his Clergy; and so all concluded with solemn prayers suitable to the business.”—*Collier's Ecclesiastical History of Great Britain, Vol. 1, Page 249.*

Of these different Synods the Diocesan is the only one which can at present be adopted with advantage in this Colony. It should meet annually on the summons of the Bishop, and should be regularly organized on certain principles, that its objects may be the better defined. Such an assembly would seat the Bishop, yearly, in the midst of his Clergy, like a father among his children, and thus realise the theory, if not the practice, of the Parent Church, which places the power of government in the Clergy as well as in the Bishop. In England the Bishops have always been elected (though now unhappily only in form) by the Deans and Chapters of their respective Cathedrals, who were originally designed to be the standing Council, or Presbytery of the Bishop, to advise and assist him in ordinations and deprivations, and censuring all grosser criminals, and defending the doctrine and discipline of the Church. And it is difficult to conceive an association more endearing, intimate and effectual, than this provision contemplated, when the spiritual father of his Clergy called them around him as brethren in Christ, to consider how His glory might be promoted.

To the ancient civil Constitution of England, as far back as Magna Charta, we are in the habit of appeal-

ing; and it is no less fair to make the same appeal to the antiquity of our venerable Ecclesiastical fabric, in order to prove that its government has ever been by Bishops and Presbyters, and that to confine it exclusively to the former is repugnant to sound policy—scriptural rule—the genuine constitution of the Church of England, and the practice of the Christian Church in all ages. I venerate Episcopacy, for it is Apostolical, and with becoming reverence for the living, I profoundly honor that host, the Angels of our Church, from the time of the Martyrs to the Venerable Secker, Porteus, and Lowth. It is, therefore, from no disrespect to the order, or to the men, for men they still are, however excellent in talent or sublime in piety, that I feel, that in England, the Bishops are at present permitted, in many cases, to exercise too great power over the Clergy, while in others, they are too much restrained by the Civil Courts, and that I urge the necessity of conforming, in this Province, to ancient usage, which required the Bishop to do nothing material without the advice of his Presbyters, and to hold frequent meetings with his Clergy, to regulate the affairs of the Church.

In addition to the reasons already assigned, for the immediate adoption of a Provincial Synod, I may notice the changes which have recently taken place in the Parent Church, and the many others which are in contemplation and will certainly become laws. These will greatly alter her state and œconomy, and render this portion, to which they cannot extend altogether, anomalous, unless we possess the power of Self-Gov-

ernment. In our present state we can exercise little or no discipline, for the Ecclesiastical law has never been extended to the Colony, and without Synods no customs or usages can grow up, or any power be exerted from an authority sufficiently recognised and respected, or indeed in any way, except in so far as the Bishop may feel himself at liberty to act alone, a course of proceeding which could not be satisfactory either to the Bishop or the Members of the Church. The Diocesan Convocation, which to me seems the most desirable, should consist of the Clergy having cure of souls, and a lay delegation of limited power, in no case extending to spiritual things, from each Congregation, with the Bishop to preside. I am aware that many estimable persons are unwilling to associate the Laity in a scheme of Ecclesiastical Legislation, and think that in this respect our sister Church in the United States has fallen into a great error; but on this subject it may be remarked, that in primitive times the body of the people had a very considerable share in the determinations of the Church: the Laity were present with the Apostles and Elders at the Council of Jerusalem, and were required to chuse proper persons from among themselves to present to the Apostles, and afterwards to the Bishops, for ordination, although they had no power of their own accord to appoint them to any sacred office. It is indeed admitted, that the Laity were not allowed to sit in the Councils or Synods called by the Emperors, but before their introduction they were a component part of the Diocesan Assemblies, and it is to this period of the Church that, in this Province, we wish

to return; it suits better in every respect with our situation in this new and extensive region, where the scattered fragments of our communion are to be carefully and laboriously collected: but as the people could not, like those of the Church of Jerusalem and Antioch, act in a body, they must act through representatives. It may be farther remarked, that the introduction of the Laity is more than justified by the practice in England; for when the Convocation meets and provides for the state of Religion, the measures which it adopts and the Canons which it has prepared, must be ratified by the King, Lords, and Commons, before they become binding as laws of the Realm. Moreover, by the Statute of Submission, (25 Henry 8,) the Convocation can only be summoned by the King's Writ; nor when met is it to enact, promulgate, or execute any new Canons, Constitutions, Ordinances, provincial or other, unless the King's assent or license be had to make, promulgate, and execute the same.

Since the passing of the Submission Act it is ruled—

That a Convocation cannot assemble without the King's leave, nor, when assembled, confer or make Canons without the Royal license, much less put them in execution; and even with the King's license Canons are void which are opposed to the King's prerogative, repugnant to the common or statute law, or contrary to any custom of the Kingdom—In fine, the direct interference of the Laity with the discipline and government of the Church in England, is much greater than it is in the United States, and the advantages which it brings to the Ecclesiastical polity of our neighbours are entirely lost in the Mother Country.

By introducing the Laity as a component part of the Councils of the Church, Episcopacy has become popular in the United States, and the long cherished prejudices against Bishops have not only vanished away, but they are acquiring among the people much of that respect and veneration which they enjoyed in the first ages of the Church. There is something gratifying in being associated with men holding an office so holy, and to which they are in general promoted from approved piety, learning and ability, by the suffrages of their brethren the Clergy. Without the business talents, and active energy of Laymen, the Church assemblies would lose much of their authority. Few would submit to their decrees, and the great and increasing interest now taken in the proceedings of her Conventions and Convocations would soon cease to exist.

But it will be said that no Convocation can be called in this Province without first obtaining the direct sanction of the King, for that by statute law, as well as ancient usage, his supremacy in things ecclesiastical is altogether absolute. On this point it may be observed, that it cannot be our desire, much less our duty, to act in disobedience to our Sovereign; and were we to presume to enact rules and constitutions, binding the community at large, we should be contravening his supremacy; but all that we desire is that the Bishop may annually convene his Clergy and Delegates of Congregations in Common Council or Synods, to transact such affairs respecting the Church as may be found necessary for its well-being and extension. To such an assembly neither the supremacy

of the King nor the Act of Submission offer any impediment, since it has respect to none but the members of our own communion.

In the opinion of the best authorities the supremacy does not extend to Diocesan Synods: even *Dr. Wake* admits, that the Bishop of each Diocese has, by divine commission, a power of governing that portion of the Church of Christ over which he is placed, and to call together the Presbyters which minister under him; and this was constantly held by the Fathers and ancient Councils of the Church: and indeed without such power, the Bishop could not discharge the functions of his office.

Having thus seen that a Convocation of the Clergy under their Bishop opposes no civil authority or duty, and interferes with the rights of no other denomination, we may with propriety proceed to notice some of the benefits which its introduction into this Province would produce. It is quite evident that a greater degree of union is necessary among us than has hitherto prevailed. Our Mother Church has lost much in the affections of the people, and general influence in the nation, by suffering her Convocation to fall into complete dissuetude. How beneficial would such meetings have been in averting the many evils which now threaten her peace and existence. Nor are we, my brethren, without our dangers, troubles and anxieties—and to surmount them, we must be united, and act in one compact body, under our venerable Diocesan. Our Clergy are distributed over so vast a surface, and their residences are so far asunder, that unless called together by authority, they

can seldom meet. Which of you has not frequently stood in need of encouragement, caution and support—but where were they to be found. From one year to another you remain, in as far as the society of your brethren is concerned, almost alone. During nine years that your Preacher remained in Cornwall, he was assisted only three times in his Sabbath duties by Brother Clergymen.

The subjects which we have most at heart in extending the Church, and carrying her blessed ministrations to every corner of the land, will be more rapidly and certainly secured by lawfully constituted annual assemblies of the Clergy, than in any other manner. Nor do such meetings involve any assumption of power; it is a right inherent in the Church, for Bishops to call Diocesan Synods: nor can we remain any longer scattered and disjointed as we are, without abandoning some of our most important rights and privileges. Every other denomination of Christians in the Colony have their regular meetings, under the names of Conference, Presbytery, or Synod, from which they derive much comfort and advantage, while our Church, though lawfully established, possesses no stated deliberate assembly to watch over her interests, nor any competent authority to pass such regulations as are suitable to our situation and the many new occurrences which are daily rising up.

Look around you, my brethren, at this magnificent Province, and tremble at the fearful disproportion that exists between the rapid increase of our population and the growth and extension of our religious institutions. In many of the settlements, the influence of

the Gospel is scarcely visible, and the return of the Sabbath scarcely known. In several districts, our Churches are few and feeble, and townships, and even counties, are found totally desolate in regard to religious ministrations, and are never blessed with the voice of prayer, or the music of devotion. Our people are increasing in an astonishing manner—the arts of civilized life are advancing—the forests are disappearing like a dream, while towns and villages are rising up like a vision,—but the progress of religion bears no proportion to the growing wants of the rising community, and in many places, the Sabbath is neglected or despised, and without a change, will be gradually forgotten. And what must be the consequence of this melancholy state of things, if we continue to sit still and make no extraordinary exertion. Our blessed religion, which prepares souls for heaven, is the only true source of morality and public order; it is therefore evident, that unless we multiply our Churches and Clergy throughout the destitute quarters of the land, infidelity of sentiment and immorality of practice, will irresistibly prevail. Now religion can never be made to flourish except through the instrumentality of a competent Ministry—a Ministry qualified by its numbers and intellectual attainments to take that station in society which they ought to occupy, and to exert upon the community that moral influence which a Christian Clergy ought ever to possess. One great object of our contemplated Convocation will therefore be, to remedy an evil so great and alarming—to plant in every part of the Province a learned, vigilant, and devoted Clergy—to give to

every thousand souls among our increasing members, a Pastor, whose influence over them shall be such as always belongs to competent knowledge, combined with consistent piety and faithfulness of effort.

A season of emergency has evidently arrived, when we are imperatively called upon to act as a branch of the Catholic Church, and to exert those powers for her preservation and prosperity which she derives from Heaven, as well as those which are secured to her by the Constitution, and the acknowledged law of the land. At present we have no source from which good counsel and assistance in Ecclesiastical affairs can be derived—no authority to induce a willing consent to such things as shall be wholesomely ordered and appointed for the honor of God, and the good of his Church. Are we to wait for a season still more perilous? Attempts are making to deprive us of our most valuable privileges, and to degrade and vilify our religious institutions in public estimation.—And are such difficulties to be overcome by shutting our eyes? It has been my full persuasion for many years, that the obstacles in the way of the progress of the Church are only to be conquered by organized meetings of the Clergy, assisted by the Laity; and that had such been instituted when first suggested, much evil would have been prevented.

As a deliberate body, the Convocation would discuss and finally sanction measures for the general interests of religion; and in its judicial capacity, become the dispenser of the graver awards of discipline. Perhaps it might be found an improvement, and prevent local interests from being overlooked, for the Archdeacons

to meet the Clergy of their respective Archdeaconries once or twice during the season. At such meetings, reports of their peculiar wants and necessities might be drawn up for the information of the Convocation or Diocesan Council, whose attention would thus be directed to special as well as general matters, and be more certainly led to the adoption of such useful improvements as circumstances might require. The Bishop, strengthened by the Convocation, could more effectually urge the Clergy to redoubled exertion—and the Clergy, the people; and thus the impulse coming from the proper source, and flowing down with genuine influence upon all the descending gradations, would produce the most beneficial results. The streams of religious zeal and beneficence thus diffusing themselves, as from a fountain, in a natural and adequate current, and receiving on every side tributary rivulets, as they pass along, would swell into a mighty river that would fertilize the Colony.

In this way, new life and energy would be infused into the Church; and the Clergy, being in constant communication, would become intimately acquainted and act as one man. Their frequent intercourse would of itself work great improvement, by comparing mutual exertions with their results—detailing their various plans and operations—and examining carefully in what way they could be perfected and rendered more efficient. Hence new views of usefulness would be opened, and purer and higher motives generated. The younger would learn from the elder Clergy, the fruits and counsels of experience. Free communica-

tion would throw great light on the many parochial duties which we are called upon to discharge—in preaching, catechising, visiting the sick—preparing the young for Confirmation, and afterwards for the Lord's Supper—conversations on the difficulties which all have to encounter, and on obstacles to be removed—would sharpen the reason, and raise the desponding Minister to renewed exertion, when he found that his neighbour, whom he considered proceeding without let or hindrance, was beset with greater obstructions than he had to surmount, and yet went forward trusting in the Lord. He that goes to such assemblies, crying out in the humbleness of his spirit—Alas! I am unequal for this great and precious work: I perceive little or no fruit from my labours—will learn that the success of the Ministry is generally composed of very small things: which, taken separately, are apparently insignificant, and yet when combined, form an important amount. They are grains of mustard seed, which gradually spring up into luxuriant trees. The Apostles were often disappointed, on account of the slight impression which they made upon their hearers, and our Lord himself marvelled at the perverseness of the people. It is God who gives, in his good time and manner, the increase: our duty is, to use the means faithfully with prayer and supplication. Much of the good done by preaching, and the different ordinances of religion, consists in preventing evil, and therefore its extent is not often known, and not always by the person benefitted. Those, therefore, who are disposed to express their wonder at the little success which seems to attend Gospel Ministrations, should recol-

lect that it is very difficult to be ascertained. The evil prevented, as well as the good promoted, ought, in all justice, to come into the reckoning; and what that may be, in any supposed circumstances, it is impossible clearly to determine. After a few meetings, the Clergy will feel their strength, and find that easy to accomplish by the whole, which was impossible for one. They will learn to think, desire, and do the same things; and the result of their united efforts will produce a moral sympathy among their congregations, which will greatly increase their efficiency. For, as with the Priest, so with the people: if we assemble ourselves for holy purposes, the blessing of God will be with us, and he will put it into the hearts of our congregations to strengthen our hands, and the more we labour, so much more effectively will the blessing operate—but I must close.

Think not, my Brethren, that I have attached too much importance to the measure which I have recommended, by thus calling your attention to its plan, its objects, and benefits—or that I rely upon it, or any thing that man can propose, to effect the purposes of the Gospel. We are called upon to use the means, but the blessing is from God, and on him we depend to prosper our humble endeavours; and whatever public measures may be thought expedient for the more complete dissemination of our religion throughout the Province, let us never forget that our first duty consists in the faithful discharge of our Parochial Ministry, which carries into effect the merciful purpose of God, in the dispensation of the Gospel; and makes provision, that our people may be brought to

God, through Jesus Christ, and being instructed and maintained in his Faith, may be enabled to render this present life an habitual preparation for eternity.

NOTE 1st, PAGE 11th.

Expenses of Religious Establishments among the Jews.

MR. EDITOR,

At a time when every thing connected with a Church Establishment, particularly with regard to its endowment, is sought after and read with great avidity, perhaps the following estimate of the expenses of the Religious Institutions of the Jews under the Theocracy, by *Dr. Durclee*, may be new to many of the Readers of your useful miscellany; at all events it cannot be uninteresting to any. It is taken from *Calmet's Dictionary*, Vol. 3, Fragment 135.

"Let it be observed," says this learned Divine, speaking of the taxes paid by the Proprietors of Estates in India, "that that which is usually called the Lord's part, in Scripture, was really appropriated by him to three different purposes—part to the National Treasury, part to the stated Sacrifices, and the other part to the Priests and Levites."

Let us suppose an estate of three hundred per annum value, of our money,—then the onus or burthen of the Landlord would be as follows, being the whole that was paid by him for religious and civil purposes.

The burthen or tax on £300 per annum, besides
 personal service in war, or per cent £21 6s. 1½d.
 being something more than five per cent,..... £63 18 4½

DISTRIBUTION.

For the National Treasury,..... £29 1 9½

ECCLESIASTICAL ESTABLISHMENT.

For the Priesthood,..... 5 5 4½

For the Levites,..... 14 11 4½

For Sacrifices, Charity to the Poor, & Hospitality. 14 19 10

£63 18 4½

Thus it appears that more than one-fifth of the annual produce of the land was devoted to purposes of piety, including, under the Theocracy, the honorable support of the Government.—(Abstracted from an article in the *British Magazine*, Vol. 4, Page 316.)

NOTE 2nd, PAGE 25th.

The Subjects of every Christian Government, where religion is established, may be divided into three distinct classes;—those friendly to the form of religious worship recognized by the State;—such conscientious Dissenters as do not agree in some subordinate parts, but who rejoice that the fundamental truths and ordinances are brought within every man's reach, and are pressed with kindness on the whole population;—and thirdly, those who are hostile to every established form—with whom may be classed the determined enemies of the faith. The second class aware of the vast importance and utility of Religious Establishments, and knowing from their own as well as universal experience, that private associations are unable to convey the truths and ordinances of the Gospel to the whole population, are friendly to the form of Christianity supported by the State: they reap its benefits in the order, quiet and integrity, which it promotes, and feel satisfied with the ample measure of toleration which they enjoy. But the third class, having nothing of the spirit of the Gospel, seek the prostration of all religious truths, and their subserviency to the will of man, as if they were not the revelations of heaven.

I am aware that, in a Colony peopled from all quarters of a great and extensive Empire, it is more difficult to determine the religious establishment than in an old country where the majority are of one mode of faith. Having regard to this circumstance, the Imperial Legislature, when the Constitution of Government for these Colonies was under consideration, while provision was made for the Established Church, recognised the Roman Catholic Religion in Lower Canada, and provided for its support, on account of the majority of the inhabitants professing that faith. And in accordance with this precedent, I am of opinion that aid should be afforded to its Ministrations in this Province also, though certainly not at the expense of the Protestants. I am farther of opinion, that our Sister Church of Scotland, which is the legal Ecclesiastical Establishment of a most important section of the Empire, should likewise experience the kind protection of the State, and effectual assistance in support of its ministrations. Further, the assistance of Government, in the way of support, need not extend.—These are land-marks easily defined.—To go beyond them, is to leave the shore without a compass. And as no political rights or privileges of any sort are conferred upon any denomination, no person differing from these three branches of the Christian Family has any just reason of complaint.

Unfortunately, the provision intended for the support and extension of the Established Church has been, till lately, altogether unproductive, and now that it begins to come into operation, it has been made the sub-

ject of contention. In aggravating this contention, part of the public press has been assiduously employed; and what is much to be deplored, one branch of the Provincial Legislature has of late years declared, in various ways, by a majority of Members, its hostility to the Church of England, and not only to the Church of England, but as it should seem to Christianity itself—for the Chaplain has been dismissed—no divine blessing is invoked upon their proceedings; and so marked has been their hostility to the religion of their Fathers, that they refused last spring to adjourn over Good Friday, the most solemn Fast of the Christian Communion, and which has been observed in all ages with the greatest solemnity. Is it possible that under such circumstances their measures can prosper, or that the blessing of God can be with them: or can we expect that the pure and holy faith as dispensed by the Church will be continued to us if we bear not testimony against such rank infidelity. Shall religion—God's best gift—his rule for his creatures, be set aside by men sitting in the highest judgment seat, and acting the most important part in the destinies of the Province. Shall the doors of the House of Assembly be shut against every testimony of the God of Nations. Go to the remotest Heathen, and ask if there be any such thing;—their natural consciences would revolt at what professing Christians thus approve;—a Province of God's kingdom holding itself relieved from all duty to him, and spurning the means of owning his authority.

But we are told that the provision destined by law for the maintenance of a Protestant Clergy, will be far more advantageously employed in promoting general education. And can there, in a country professing Christianity, be any education not founded on Gospel principles. Even the Heathen, in all ages, have considered their religion the principal part of the education of their youth, and to this all other branches of knowledge were made subservient. The Mahometans at this day do the same. But in Christian countries we are often shocked by observing parents, guardians and instructors, eager to teach the youth every kind of knowledge except that of the true faith, upon which their eternal happiness depends. Now what is solid education but the knowledge of the Gospel?—We are commanded to bring up our children in the fear and admonition of the Lord; we admit the inspiration of the Scriptures—their absolute authority and inestimable value: and shall our children not profit by them? Is not every Church the purest and most valuable seminary of instruction? Is not the word of God the true mine of christian education? The Bible is the only book which God has sent into the world, and the only book which he will send into the world.—All other branches of knowledge are weak and imperfect, frail and transient: but scriptural knowledge is durable as eternity.

It ought ever to be remembered, that the provision appointed by the Imperial Legislature for the support of religion in this Colony, belongs much more to the people—more especially to the poor and destitute, than to the Clergy, for it seeks to establish in every small neighbourhood a Church and Minister, and a school. Hence the youth are instructed in the things which belong to their eternal peace; the poor and the stranger have the ministrations of the Gospel without money and without price, and a friend ready to assist them; the afflicted have one to console and succour them; the widow a stay; and the fatherless and orphan a shield. Let us suppose this provision sold—in a few years not a trace of it would be found, and not a creature benefited. Preserve it under proper regulations, and you will be able to plant a Servant of God wherever he is required, or can be useful, and insure to the latest posterity the religious instruction of all our population, till the whole Province becomes full of the knowledge of the Lord, as the waters cover the sea.

The deceptions practised to delude the people in this matter, and the calumnies cast upon the Church of England and her Ministers, would have been unworthy of notice, had they not made a deep impression upon many well intentioned but ignorant men, and supplied weapons to various denominations, which hate an Established Church much more than they love the Gospel.

NOTE 3rd, PAGE 25th.

In May last, the following extract from my Institution Sermon was sent from the Town of London to a friend in Niagara, to be inserted in one of the Newspapers of that place, in the hope of doing away with some uneasiness which seemed to have arisen respecting our mode of Institution:—owing to some mismanagement the extract was not published.

Institution, in the Church of England, differs only in form from what is called, in the Kirk, placing a Minister in his Parish, or over his Congregation: I did not, therefore, anticipate any opposition on the part of the Presbyterians of the Church of Scotland, regarding a Ceremony which their Presbyteries are daily performing according to their own usage. It will be seen by reading the extract that I considered them our friends, for the rancorous, and I will say ferocious proceedings of their Synod and some of their Congregations had not then appeared; nor do I notice them now for any other purpose than to mark that there was no hostile feeling against them on my part, nor is there now, for I have reason to believe that the more intelligent Members of that venerable National Church, both Lay and Clerical, deplore the uncharitable spirit of the proceedings of the Synod as much as I do.

(EXTRACT.)

“ It is now about forty three years since provision was made for dividing the Province into Parishes, and endowing Rectories and Parsonages, but nothing effectual was done till January last. There were many obstacles to surmount. The property assigned for the maintenance of a Protestant Clergy was, till very lately, unproductive, and any portion set aside as an endowment offered no benefit to the Incumbent, so long as lands in fee-simple were easily obtained from Government: there was therefore little earnestness manifested on the part of the Church, or of the Civil Power, to proceed upon the Constitutional enactments for erecting and endowing Parsonages and Rectories. The subject, however, was occasionally brought forward, and in 1818 was taken into serious consideration, and although no general measure was adopted, Parsonage Houses have since that time been occasionally erected.

“ In 1832, Lord Goderich urged the propriety of proceeding regularly in the erection of Parsonages, and bestowing upon them a moderate endowment, in the terms of the Act, and indeed such a step became absolutely necessary, because the Society for Propagating the Gospel in Foreign Parts, trusting to the provision appointed by Government for the maintenance of the Clergy, withdrew all assistance from the Missionaries who had been sent into the Province. Still the measure of endowing Parishes proceeded slowly, and was not finally determined and matured till December last. It is only justice to state, that it was not hastily taken up by Sir John Colborne, nor did it originate with him, but with the Imperial Government. Instead, therefore, of being rashly acted upon it was long in progress, and if it became one of the last measures of his administration it was not from intention, but from the suddenness of his recall. This tardy and imperfect compliance with the Constitution has given great umbrage to the enemies of Religion, for all must be considered hostile to the Gospel who seek to excite evil passions, and impede the dissemination of its truths. It is indeed curious, though melancholy to remark, how cordially certain professors of Religion and open Infidels meet upon this subject. What is the amount of the endowments which Government has secured to the Church of England? A few acres of Land;—scarcely sixteen thousand, out of many millions, which of right belong to that Venerable Establishment. Nor is this a new grant, for the greater part, if not the whole of this trifling endowment, has been in the actual possession of the different Clergymen at their several Stations or Parishes, from the first day of their appointment. In no case has the endowment of one Parsonage exceeded four hundred acres, except in two or three instances where a double charge or two Clergymen were contemplated, a portion of land by far too small, and in most cases of no immediate value what-

ever. And what power do these Rectories or Parishes confer upon their Incumbents? Not the slightest, in a temporal point of view, beyond that of secure possession and the spiritual care of their own people. Yet most denominations in the Province, the Sister Church of Scotland and the Church of Rome excepted, have joined the enemies of religion, and have sounded the trumpet of alarm as if our dearest rights and liberties were in danger. What makes this attack the more shameless is that they themselves have been receiving, annually, assistance from Government, some of them more, in one year, than all the endowments granted to the Church of England will yield in ten years; and such is their deplorable stupidity, that they think there is a difference of principle between endowments and yearly assistance. Now whether Government gives aid to any denomination in money or in land, it is equally an endowment. If there be any difference, it is that money is better. If one denomination, for example, receives from Government ten thousand pounds, it may be placed at interest, and yield a permanent revenue of six hundred pounds per annum, or it may be expended in building Churches—if expended in building, it saves the denomination ten thousand pounds, which must have been laid out for the like accommodation, and which they can, if it suit them better, spend upon some other object, for the benefit of their peculiar worship: in either case it becomes equivalent to a regular endowment. If, therefore, it be wrong in a Christian Government to promote the religious instruction of the people by giving land, is it not equally wrong by giving money? But the eyes of such hypocrites are evil, because the Government is inclined to be good. So far from its being wrong, it is the bounden duty of Rulers to support the true Religion, and bring the benefits and ministrations within the reach of all their population. There is not, I am persuaded, a sincere Christian in this Province who would not rejoice to see help extended to every Township where a Congregation of his own denomination could be formed, in order to keep up among them the worship of God, and teach them the pure doctrines of Christianity; and next to his own he would assist the Church of England, a Church founded on the Word of God, whose principles are holy and benign, and in proportion as they are brought to bear on the understandings and hearts of men they cannot fail to produce the most salutary effects. Every soul that is brought to the knowledge of the truth as it is in Jesus is an accession to the number of freemen, for where the Spirit of the Lord is there is liberty: and as the true Church is the grand instrument by which sinners are brought from darkness to God's marvellous light, it is clear, that whatever degree of rational and substantial freedom we at this moment enjoy, is to be traced to the influence of pure and undefiled Re-

ligion—we are free only in proportion as we are holy. The Church of Christ is therefore the parent of civil and religious liberty. It is true we have as yet, comparatively, but a few small Societies dispersed through this extensive Province, but it is to be hoped that we shall rapidly increase not only from the assistance of Government, but from the zeal of individuals; for here at Port Burwell, we combine the voluntary system with the principle of an Ecclesiastical Establishment, and indeed the most wholesome state of the Church, will be when individual and associate efforts combine with those of the civil power, in collecting congregations and building Churches. In this place we have a pleasing proof before us of what one pious and intelligent friend to religion can accomplish. What was this place a few years ago but a moral blank, presenting a gloomy forest and inhospitable shore: no associations dear to the mind were awakened as you passed—the charities and the arts of civilized life were unknown, and for man there was as yet no fixed abode. How altered is the scene? A growing population—increasing industry—residences bespeaking comfort—commerce rapidly extending her wings, and cultivated fields taking place of the dark forest—but above all, this Temple, through the munificence of one man, COLONEL BURWELL, raising its head, in which from hence forward the truths and ordinances of Christianity, according to the most pure form, will be dispensed. Oh! that other Landholders would take example by what we this day behold accomplished, and actuated in like manner by the fear of the Lord and the love of Christ, that they would either of themselves, or by associating with their friends, do the like in their respective neighbourhoods. And blessed will it be for the Province when every Village and Township can boast a Church and resident Clergyman, or when the majority shall delight to belong to that Communion which stands at the head of all Protestant denominations."

NOTE 4th.—BOTTOM OF PAGE 26.

On the general ground of expediency, it has been urged that to attempt to maintain an Established Church in this Province, is a dangerous policy—that will excite jealousies and discontent, and lead ultimately to the loss of the Colony.

If a few active Agitators can succeed by these argumens in deterring Government from maintaining one of the plainest principles of the Constitution, from the fear of rebellion, they will have succeeded beyond what they would have hoped when they began this cry.

The actual state of the people of Upper Canada, in regard to religious liberty, is this:—every office under the Government; every public em-

ployment, is alike open to all who will take their oath of allegiance to their Sovereign;—no difference exists founded on a difference of religious faith. By Provincial laws recently passed, the congregations of every sect of Christians known in the Province, not less than ten or a dozen in number, have the legal faculty afforded them of holding, in a corporate capacity, such land as they require for the scite of a Church and Burial-Ground; and the Preachers of every sect known in the Province have power to solemnize marriage, not merely between members of their own congregations, but generally. Further—no individual in Upper Canada is, or can be, directly or indirectly, liable to the payment of a shilling for the support of any Protestant Clergy whatever. In the absence of all provision of that kind, His Majesty and Parliament, out of means clearly at the disposal of the Crown, have created an endowment that shall secure the maintenance of public worship according to some form, and they have selected that form which is established in all parts of the Empire, with the single exception of Scotland. No person is driven or tempted to join himself to the Church thus supported, by any superior power or privilege conferred upon its members. All sects are equally tolerated, and none are rendered less able to support their own Preachers by having to make any contribution to the Clergy of the Church.

NOTE 5th, PAGE 27.

That in speaking of Christianity to a Christian Government, two things are taken for granted;—First—that it is true, or in other words, a revelation from God; and secondly—that all persons to whom it is preached are bound by the most solemn sanctions to receive and believe it,—for, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Accordingly, professing Christians admit that it is their duty to instruct their children and family, or allow them to be instructed, in Christianity; and we consider those who do not thus act worse than Infidels. Now, what Parents are to their families, the Rulers and Legislature are to a Nation: for a Nation is composed of families, however extensive, great and powerful. Since, then, it is the positive duty of Parents to instruct their families in Christianity, so is it the positive duty of Rulers to take care that the great family over which they are placed be taught and instructed in the way of truth. To neglect this, is to be guilty of a great sin, and to fail in the chief duty which Rulers owe to their people. Hence they are not at liberty to leave the people to accidental instruction in the Gospel, for they are bound by the most solemn obligations to provide it, as Parents for their children. A Na-

tional Church is the fulfilment of our Lord's command, to the extent of that nation—"Go ye into all the world, and preach the Gospel to every creature."—It carries the Gospel into every Parish—into every house, for the purpose of evangelizing the people, and that not a single individual might be without the means of christian instruction. And they who do not see that it is the imperative duty of Governors to institute a National Church Establishment of Christianity, must have a sad obliquity of vision, and seem incapable of perceiving truth, by means of the dense fog of prejudices with which their minds are surrounded. It is indeed impossible to teach Christianity to all the individuals of a State, without a Christian National Church; and accordingly, the most glorious and triumphant state of Christ's Church will be when it is established in all the dominions of the earth, and when the Kings and Legislatures of all nations shall make it the religion of the people.

NOTE 6th, PAGE 28.

The inhabitants of this Colony proclaim themselves Christians, and are therefore directed by St. Paul to live together in all the duties of society worthily of the Gospel of Christ. It is therefore their bounden duty to form themselves into a Christian order, to regulate themselves according to Christian principles, and to make provision for the spiritual wants and duties which such a Society requires. If this be the case, how ridiculous it is to hear modern Infidels speaking of Church and State as not only utterly distinct, but immiscible. Since the time that the Gospel was received by our Saxon Ancestors, all the elements of our Constitution have been, and still are, essentially Christian. To efface every trace of our religion from our Institutions, is happily impossible. It would be to compel Christians to change from the laws of their Fathers, and not to be constituted according to the laws of God. But the whole polity of a Christian Nation ought to be established on Christian principles. Church and State, comprehending the whole Clerical and Lay population, should be mixed together and blended into one Constitution: and this is precisely the character which Christianity has assumed since it was first freely recognized in the world, and which it is now sought to destroy;—but as well may you seek to separate soul and body, as to separate Church and State in a Christian Nation.

NOTE 7th.—PAGE 28.

It has been urged as an argument, which may have some weight with strangers to this Province, that, notwithstanding the superior advantage of having such a provision as the Reserves, the Church of England has not a majority of the population in her favour, and from hence it is contended that there must be some distaste in the people towards her doctrine and worship, so that an attempt to force her upon them as an Establishment must excite resentment and disturbance. In answer to this, it may be remarked, that the Colony, as respects religion and education, was, from the the first, settled upon an injudicious plan. If the Government had begun at the point nearest to Lower Canada, and settled the Townships regularly and completely as they advanced—not opening a second Township to location until they had settled the first—it would have led to a state of society in every way advantageous. Schools and Churches would have been accessible to the rising generation: the Reserves, from the first, would have formed an actual and immediate endowment: and the Church would have grown with the population.

On the contrary, however, every District of this extensive Colony was thrown open at once; Settlers received grants, and straggled into every part of it—so that when the population did not exceed twenty thousand, it was dispersed over a tract not less extensive than England.

To introduce the worship of the Church of England, generally, under such circumstances, would have required more than one hundred Clergymen, and even then, many must have been unattended to.

The Reserves produced no immediate revenue till a portion was allowed to be alienated in 1828: the few Clergymen that were in the Province—not more than six for many years—were paid by the Society for Propagating the Gospel in Foreign Parts, and were stationed in towns where their cure would embrace the greatest number of souls. The consequence of this was, that the Preachers of other denominations, chiefly itinerants, and not expensively educated, were content to accept of almost any provision, and to overspread the vacant ground. Many of them have been indefatigable in their exertions to produce feelings of jealousy and hostility against the Church, and now they appeal to the enmity which they themselves have excited, as if it were the inherent disposition of the people—and then ask of the Mother Country, that in deference to this temporary hostility unfairly and insidiously created by themselves, for interested purposes, she will forego all regard to what ought to be the future condition of this valuable Colony, and that renouncing for succeeding generations the inestimable benefit which religious establishments confer upon the United Kingdom, she will leave no barrier against confusion and

infidelity, but such as the zeal and ability of individuals may prompt them to interpose. But so far from its being true, in fact, that the Church of England is unacceptable to the people generally; the greatest exertions are made by the inhabitants to erect a Church wherever a Clergyman can be spared for them—and a Clergyman going into any part of the Province, is received with gladness, and soon acquires a congregation. That the great difficulty is in providing Clergymen to meet the calls which are made for them; and the slightest observation, must convince any one who is upon the spot, that it is no proof of hostility to the Church of England, that a great number of persons can be got, by art and perseverance to sign such Petitions as are put into their hands. Were the population of Upper Canada supposed to be divided into three parts, it is believed from the most accurate inspection that we have been able to make, that one of these thirds, is strongly attached to the Church of England, or more disposed to her ministrations than to those of any other denomination.—Another third is composed of the various divisions to be found in the Colony—and the remaining third, if not hostile to Christianity, may be considered neutral, and to present a missionary field, to any denomination that shall attempt its cultivation: nor is it too much to hope, and even to expect, that the Established Church, if permitted to retain its Constitutional endowment, would make a deep impression upon this portion of the people, and at no distant period count under its banners nearly two-thirds of the population of Upper Canada. It is said that the Establishment of the Church of England in the Province works injustice to those who differ from her in religious principles? This we deny; they forfeit no privilege, nor are they excluded from any advantage as Subjects of the King, while the most valuable benefits accrue to them as well as to the whole community. There is not a single enlightened Dissenter in this Province who can make such an allegation against the Established Church. The advantages which it now confers are great, but such would be augmented one hundred fold more were it duly protected and its efficiency extended. Waving for a moment the religious view of the question, I ask is the protection of property and the increased security of personal safety by the diffusion of right moral principle of no advantage? Is the prevention of crime of no advantage? Is the diffusion of industry and frugality and kindness of heart of no advantage? Is an elevated standard of physical comfort and happiness among the peasantry of the land no advantage? Is the maintenance, I boldly ask, of an Establishment conveying such precious blessings to every hamlet and to every hearth not worth the small endowment which is required to support it, and which takes not one farthing from any individual? I envy not the feelings of the man who could stretch forth his unhallowed hands to violate the sanc-

tity of the National Altar—He may style himself a Patriot, but he is the Nations' worst foe, who denies to it the privilege of acknowledging God in its National capacity.

NOTE 8th.

It has been clearly shewn that this endowment which was professedly calculated, at the time, to support one denomination of Clergy, will not be adequate even for that purpose for very many years to come. But it may be farther observed on this point, that there are Sects in Upper Canada who are so far organized that their Preachers are allowed to marry—of most of these there are some few in every part of the Province—of several enough to form a small Congregation in most of the settled Townships; at all events, if all were entitled to share, no permanent endowment could be made for a Clergyman of any Sect, without its being made subject to abatement, as Congregations of other Sects might arise. Upon such a system ten, or even five pounds per annum, could not be ensured to the Clergymen of any denomination, and this pittance subject to diminution as Congregations multiplied or Sects increased. If the Government exercised the power of granting or apportioning this endowment, it is impossible to conceive any more certain or fruitful source of discord than such a state of things would create, and the animosities and jealousies which would be engendered by this interminable contest of Religious Sects about money or lands, would do more towards destroying the peace of Society, and all religious and charitable feeling, than any other course that could be contrived.

Nor is it lightly to be considered that the British Government owes it to herself, to the integrity of her Constitution, and to the peace of her other dominions, not to introduce into this Province in deference to an unreasonable clamor, a perfect anomaly in this important branch of her administration—and that it is due to religion herself, and to the best interests of her subjects, that she should not pursue a course which can only lead to the conclusion that the Sovereign Power of the State is perfectly indifferent to truth in spiritual matters. It could surely only be ascribed to such an indifference if the Sovereign were to pay without distinction from his treasury the preachers of a multitude of different sects for inculcating opposite doctrines. It has hitherto been thought that toleration consisted in subjecting no man to injury in consequence of his creed, but not in conceding that all sects were equally entitled to the assistance and certain support of the Government in propagating their opinions however contradictory to each other, and some of them unintelligible in themselves.

The absurdity and inexpediency of such a course are generally found to be so striking, that even in the petitions against the Reserves, which have been promoted with so much industry, a conviction of that truth is expressed; and the only remaining alternative is proposed of leaving no provision whatever for religious instruction, and of appropriating the Reserved Lands to other purposes. But allow me to ask, on what principle should a resolution so fatal to the future welfare of this delightful country be adopted by the Government. His Majesty's sacred obligations to his people would seem utterly to forbid it; on what Christian principle can it be desired? In Lower Canada, where a majority of the population is yet Roman Catholic, the Clergy of that Church are expressly secured by Parliament in their right to tithes, which they enjoyed before the Conquest. (14th George III. chapter 83.) They are supported by this provision. guaranteed by law: and in consequence, every Parish has its Church and Priest. There are in the same Province more than one hundred and fifty thousand Protestants, of various denominations;—now, these express no discontent because the Roman Catholic religion is supported and preserved by the Constitution: they are satisfied that they are themselves exempt from contribution.

In this Province all Protestants are equally exempt from burthens for any purpose of the kind. Ought they not then to look with equal contentment upon a provision intended by the law for a Protestant Church—and that Church the prevailing religion of the Empire, which the Sovereign has sworn to uphold?

Again, it happened that our former Monarchs, though they unfortunately abstained from any special establishment of the Church of England in the old American Colonies, did grant liberal endowments of land to one or two Episcopal Churches in the City of New York. These, by the vast increase in the value of the land, have become endowments of great importance—they were respected in the Revolution, and they exist to this moment sacred and untouched, under a Government which professes to have no Established Religion. Other sects in that country shew no jealousy of these endowments—they make no attacks upon them—they reckon them no infringement of their privileges—they do not ask for their demolition—and we see what beneficial effects are flowing from them.—They secure to that State the establishment of a Bishop and a Clergy, increasing daily in number. The Church which, without such a footing, might perhaps not have been planted or could not have been sustained, is increasing rapidly in numbers and in public favour; and there will be perpetuated in that State a standard of pure religion and worship, which may tend much to withstand the spread of Infidelity and Atheism, and to protect true religion from the inroads which the speculations of Unitarians and others are continually making.

If those who desire to see all provision for Public Worship abolished, rest that desire upon principles, it may naturally be asked, how it happens that the affection and ability of parents cannot be relied on as a sufficient assurance that they will provide for their children such instruction, in mere human learning, as is necessary to their happiness and success in life : and that in consequence, in every Government, it is thought indispensably necessary to found Colleges and Schools, and to maintain them, in a great measure, at the public expense ?—And since this is found to be the case in this Province, as well as in other countries, it is natural to enquire whether religious instruction is comparatively of so little moment, that it may be safely left to the care of individuals or to chance ; and by what reason is the objection to be met which may be obviously urged, that although as to temporal wants the more they are felt the stronger must be the wish to supply them, it is otherwise with respect to deficiencies in the religious condition of a people—the more they are deluded by error, or sunk in ignorance or depravity, the less sensible are they of the necessity of religion, and the less likely to make any effort for their own rescue.

A pauper pinched by cold or hunger, will beg for food and raiment, and be thankful when he receives them, but the heedless and profligate sinner is hardened in proportion as he is destitute of religious knowledge, and would scoff at those who invited him to assist in building a Church or maintaining a Parson. If he is to be saved at all, he must be saved against his will, and without any dependence upon his voluntary exertion.

NOTE 9th.

If experience is appealed to in support of the unjust and unchristian proposition, to abolish the endowments for the Church, it is only necessary to look at the condition of society in England and Scotland, and to consider that in this Province the Crown has laid the foundation for the same happy results, by a measure which imposes no burthen upon any one, and which cannot, like tythes, give rise to litigation ; and the Government, moreover, possesses the power of so regulating the measure of every incumbent, that in this Province no unequal distribution of the provision for the Clergy need ever occur, which in other countries subjects the Establishment to formidable objections.

I know of no country to which those who would desire to see religion unsupported by the State are likely to refer us, unless to the United States of America. I am aware how generally the delusion prevails in Europe, that all that is there to be found is worthy of imitation ;—it is a mis-

chievous error; and none are more sensible of this, or more freely admit it, than the most intelligent among the inhabitants of that country. Some Englishmen who have described the Institutions of those States, have happily observed them long and closely enough to acquire a knowledge of the truth; and it cannot be said that the error I have adverted to has not been detected and exposed by writers of talent and character; but it is, nevertheless, an error that still prevails among superficial Politicians, and under the influence of it they are too frequently led to prefer systems which are shewn by their practical effects to be infinitely less favorable than our own to the moral condition of society, and the dignity and independence of the human character.

Besides, it should be remembered, that the American principle in regard to Religious Establishments, has not stood the test of centuries,—it has not been long enough tried to make the experiment satisfactory; and so far as the effects are at present developed, they are not such as to allure us to imitation, but rather the reverse. Among them, I may notice the notorious fact, that some little time ago, in a neighbouring State, a public meeting of seven hundred persons were employed in discussing the following propositions:—"That it is an infringement of "rational and constitutional liberty, for the Legislature to require one "day in seven to be kept holy; and also, that it is an infringement of "liberty to require any witness to give his evidence upon oath, inasmuch "as the tendering him an oath requires from him, by implication, an "avowal that he believes in a Supreme Being, and a future state, which "belief, though it is desirable all men should entertain, yet none should "be required to declare."

There is no bound to the wild extravagances into which the human mind will run, when it is publicly admitted as a principle that all modes of faith are indifferent, and when the State will not even countenance any standard: in such case, there is no redeeming power (at least none human) to save men from the indifference and folly into which time or caprice are sure to lead them.

NOTE 10th.

Should the provision for the support of a Protestant Clergy be withdrawn, the Canadas will present an anomaly new to the Christian world, and without a parallel in the history of nations. The one Colony will exhibit a Religious Establishment protected and upheld by a Protestant Government, which teaches Christianity, not certainly in its purest form,

while its friends are told by the highest authority, "that England will "protect and foster the benevolent, active, and pious priesthood, under "whose care, and by whose example, so much of order, of good conduct, and of tranquil bliss, is created, preserved, and handed from "generation to generation." The other Colony, though professing the religion of the Empire, instead of meeting favour and protection, left totally without the means of religious instruction, and even the provision bestowed by the pious Sovereign, and wise Legislature of a former period, recklessly confiscated, just as it was becoming available, by the same Protestant Government, and the inhabitants, thus deprived of their legal and vested rights, suffered to fall back on Infidelity or Pagan darkness.

Should the Canadas ever furnish such a melancholy contrast, we may well say that the glory of the British Empire has passed away. But it cannot be.—The ministrations of the Church of England are promised to the inhabitants of this Province by the Constitution, without money and without price: and of this privilege they cannot be deprived, without the most aggravated injustice. Nor can our Rulers withhold from the National Church a support and protection equal at least to that accorded in Lower Canada to the Church of Rome, without trampling on the most solemn pledges, and compromising their characters as Christian men. But we look for better things; and we firmly trust, that our pious Sovereign, aided by his enlightened Councillors, will renovate our Church as a blessed instrument for disseminating the truths of Christianity through this growing Province, and that the leading objects of his efforts will be to build it up in strength and efficiency, under the direction of Him in whose name he reigns,—an object worthy of all praise, and to the promotion of which, so far as it administers the Gospel in purity, the whole system of nature, and the dispensations of Providence, are, by the Divine mercy, made subservient.

NOTE 11th.

COBBETT ON THE ESTABLISHED CHURCH.

I was a sincere Churchman—because experience had convinced me that a uniformity in the religion of a country was a most desirable thing: because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and who performed all its useful labours, should have a Church, a Church-yard, a Minister of Religion, and all religious services performed for them, at the expense of those who did

possess the houses and the land ; in a word, in the Church and its possessions I saw the patrimony of the working people, who had neither house nor land of their own private property.

For these reasons I was a friend, and a very sincere friend, and able to be a very powerful friend of the Church Establishment. An Established Church—a Church Establishment upon Christian principles is this : that it provides an edifice sufficiently spacious for the assembling of the people in every Parish—that it provides a spot for the interment of the dead—that it provides a Priest or Teacher of Religion to officiate in the edifice—to go to the houses of the inhabitants—to administer comfort to the distressed—to counsel the wayward—to teach children their duty towards God, their parents, and their country, (thence our Parish Schools,)—to perform the duties of marrying, baptizing, and burying ; and particularly, to initiate children in the first principles of religion and morality, and to cause them to communicate—that is to say, by an outward mark to become members of the Spiritual Church of Christ ; all of which things are to be provided for by those who are the proprietors of the houses and the lands of a Parish—and when so provided, are to be deemed the property, or the uses, belonging to the poorest man in the Parish as well as to the richest.—
COBBETT, 21st December, 1833.

