

THE CHURCH.

TORONTO, FRIDAY, JULY 16, 1847.

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First Page. The Difficulties and Encouragements of the Christian Ministry. A Sermon, preached on the occasion of the Triennial Visitation of the Lord Bishop of the Diocese—By the Rev. Arthur Palmer, A. B. Fourth Page. Canadian Colloquies, or Conversations between a Pastor and his People.

THE LORD BISHOP OF TORONTO will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and St. Quis, on the previous Wednesday, (August 18), at 9 o'clock, A.M.

THE ARCHDEACON OF YORK intends to visit the several Parishes and Missions in the Niagara District on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

Any Clergyman within the Niagara District, who may require to be instituted and inducted into his Cure, will please notify the Archdeacon of such wish as soon as convenient. Niagara.....Wednesday, Aug. 25, 3 P.M. Chippawa.....Thursday, " 26, 11 A.M. Bertie, St. John's Ch. " 6 P.M. Fort Erie.....Friday, " 27, 11 A.M. Township of Dunn, " 28, 3 P.M. Christ Church.....Saturday, " 30, 1 P.M. Port Robinson.....Monday, " 31, 11 A.M. Thorold.....Tuesday, " 1, 6 P.M. St. Catharines....." 6 P.M. Port Dallowrie.....Wednesday, Sept. 1, 11 A.M. Jordan....." 6 P.M. Grimsby.....Thursday, " 2, 11 A.M.

A list of similar appointments for the Home and Sinecure Districts, to be undertaken during the month of September, will be published shortly.

In commencing the Eleventh Volume of our Journal, we cannot refrain from expressing our deep sense of obligation to the great Head of the Church, for having been thus far prospered on our way. And our heartfelt prayer is, that in the time to come we may be so guided by the spirit of wisdom and truth, that our labours may be made subservient to the glory of God, and the spread of the Redeemer's kingdom.

Some of our friends are doubtless aware, that a change has taken place in the Editorial department of this paper. Feelingly alive to his own inexperience and many shortcomings, he whom this onerous trust is now committed to, has sought the aid of kind and judicious friends, who have kindly and cheerfully assumed the editorial pen. It should be his anxious endeavour to maintain the Anglican and American reputation which it has already acquired under the fostering ability of its former conductors. Succeeding however, as he does, to a BETHUNE and a KEAY, he cannot but distrust his own fitness for the undertaking. May he be upheld by a power higher than his own.

Much of the interest and success of a periodical depends upon its correspondents. Innumerable topics of local importance must be constantly left unnoticed, if not brought under the attention of the editor by friends on the spot. Our Journal, to carry out the principles on which it was instituted, should present a transcript of our own "Christianity" told throughout the Diocese; and it is obvious that such a picture cannot be furnished, without the active and cordial co-operation of all who have the will and the ability to lend us a helping hand. That many such friends are to be found in the Province we are well assured, and most earnestly do we beg, that their favours may neither be few nor far between. We may shortly take the liberty of making a few suggestions regarding the species of communications which would most probably promote the interests of our publication.

It is scarcely necessary to say that, heart and soul we are devoted to the cause of the United Church of England and Ireland. Sincerely believing her institution to be divine, and regarding division, both theoretically and practically considered, as repugnant to the will of our great High Priest, we shall never fail, when occasion is furnished, to advocate views corresponding to these our deliberately adopted opinions. At the same time we trust ever to bear in mind, that the most orthodox churchmanship is but a dead letter, if the quickening influence of the Holy Spirit be wanting; and, that it is in vain for us to be busy about the externals of the Church of Christ, if we be not inwardly conformed to his divine image.

Thanks to "the Author of Peace," the controversies which in late years agitated our Zion, have now greatly diminished; excitement is daily giving place to sober and prayerful investigation, and many good men have come to be mutually convinced that much of their antagonism arose from an ignorance of each other's real meaning. A growing desire is manifested to bring all questioned matters to the decision of the Liturgy, Articles, and Homilies; these standards in turn declaring that their authority and dicta are derived from the pure word of God. This fundamental position the Church has ever maintained, and with the aid of divine grace will continue to do so. Party names and party spirit we hold in abhorrence, as partaking of the essential nature of schism—and as far as may be, we shall refrain from the discussion of matters "which minister questions rather than godly edifying, which is in faith." Our Clergy deriving their authority from one common Head—our laity partaking of common privileges, why should there be any "falling out by the way" in our progress to a better land, even a heavenly.

And so, heartily commending ourselves to the prayers of all who are mindful to "pray for the peace of Jerusalem," we betake us to our task.

THE VISITATION SERMON.

Our first page is occupied by the Sermon delivered by the Rev. Arthur Palmer, at the late Visitation of the Lord Bishop of Toronto; and sure we are, that none will regret so much of our space is so appropriated. The discourse is a composition of sterling ability, eloquently expressed, and logically reasoned out. It is "the truth spoken in love"—a happy conjunction of the "pure and peaceable"—and cannot fail, we should conceive, to be eminently useful. Copies in a pamphlet form may be procured at the Depository of the Church Society.

NEW UNIVERSITY BILL.

Our readers will find, in another column, an abstract of the measure brought forward by Government relative to the University question, for which we are indebted to the Montreal Courier. The matter came before the House of Assembly on the introduction of three Bills brought up by the Hon. the Receiver General, the first reading of which was supported by the leading Conservative members, and violently opposed by Messrs. Baldwin, Wilson, and Price.

We have not yet received copies of the Bills, and in their absence it would be premature for us to enter this week at any length upon the consideration of this vitally important measure. We cannot, however, re-

frain from one or two remarks, suggested by the information which we have received.

Believing, as we do, that any interference with the original charter of King's College was unconstitutional in the highest degree, we cannot consistently congratulate the Administration on the principle of the proposed enactment. Nothing is plainer to our apprehension than that the endowment was intended for a Church of England University, such as Oxford or Cambridge, and that the same course of procedure which interfered with its primary destination, would, if fully carried out, strike a death blow at the security of all property, whether public or private. If this measure, therefore, be acquiesced in by the branch of the Anglican Church in Canada, it can only be on the footing of a forced compromise,—an acting out of the adage, that "half a loaf is better than no bread."

From the abstract of the measure, it appears that out of the existing endowment the University of King's College is to receive, under the new arrangement, £3,000 currency per annum. Now if it had been contemplated and provided for, that this sum should bear an increase proportionate to the rise in value of the landed property which forms the endowment, perhaps, all things considered, the appropriation was as liberal as could be expected. It appears, however, that such an increase is not to be looked for, inasmuch as it is proposed "to establish additional Grammar Schools as fast as the funds will permit." Earnestly do we call upon the friends of the Church in Parliament, to set their faces against any such settlement of the question. Let the University have a proportion of the endowment property set apart for her especial benefit, over which she would eventually have the entire control, and by the increasing value of which she might be benefited. To this we can conceive no reasonable objection. The resources of the University should increase in some ratio with the growing demands for instruction which, in the progress of the Colony, will be made upon her; and it is plain that an income which would be sufficient in 1847 would be greatly inadequate a quarter of a century hence.

The proposition to invest the endowment in five Trusts, one named by Government and the others by the respective bodies receiving the benefit thereof, appears to us likewise to be injudicious in the highest degree. Such an arrangement carries within itself the seeds of strife. Parties, theologically and politically at variance, would thus be constantly placed in contra-position to one another. Each succeeding month would supply some new subject of debate or antagonism, and thus a Pandora's box would be created, constantly open, and teeming with discord and all uncharitableness. We speak thus strongly, having deeply at heart the social tranquility of the community at large, as well as the interests of education, which unquestionably would be injured by such a state of things.

The only other matter to which we can advert at present is the silence preserved by the propounded scheme as regards Upper Canada College. Certain are we that all parties,—at least all who evince any measure of reason and moderation,—would rejoice to see this Institution endowed with a respectable income. Free as air, so far as its constitution is concerned, the most ultra Dissenter could not quarrel with its management or economy. It forms a point of attraction, so to speak, for the deserving and talented young men of the Province, who are laudably ambitious to rise in the social and intellectual scale. Meeting there with kindred spirits, their minds are enlarged—their manners are cultivated—and the sharp-cornered prejudices necessarily acquired in thinly-peopled and far removed districts are softened down and removed. We are aware that the College possesses a landed endowment, but this, for a long period, will be unavailable to any useful extent; and to quote the old Spanish proverb, "While the grass is growing the steed may starve." Better far, than abandon the idea of increasing the endowment of District Grammar Schools, than run the risk of crippling, if not altogether destroying, a Seminary which has already proved itself in point of fact the present allowance granted to the District Grammar Schools is sufficient for the existing requirements of the Province, whilst with the fees, the incomes of the teachers in the more populous Districts, are equal to those enjoyed by the Classical Masters in Upper Canada College.

[Since the above was written, we have received copies of the Bill to incorporate "the University Endowment Board," for which we are indebted to the kindness of the Solicitor-General and the Hon. W. B. Robinson.]

DESTITUTE EMIGRANTS.

It will readily be believed that a great and increasing destitution prevails among many of the poorer class of Emigrants who have this summer been landed at our city. The ravages of fever have played sad havoc among heads of families, leaving numbers of young people utterly destitute, and exposed to all the bewildering hardships of inexperienced "strangers in a strange land." Surely in such circumstances it is not too sanguine in us to trust that the Christian charities of our people will be called forth in behalf these hapless children of poverty and bereavement. In country districts many openings can doubtless be found for employment to this interesting class; and we are sure that any communications on the subject, addressed to the Rev. H. J. Grasett, M.A., will be promptly attended to. That gentleman is constantly cognizant of the circumstances and wants of the parties for whom we plead, and will be able to select fitting individuals for such particular situations as may be condescended on.

We think it but right in this place to allude to the generous conduct of Mr. Horwood, of the North American Hotel, on a late occasion. Unsolicited, he transmitted the plentiful remains of the dinner prepared for the Odd Fellows' Society last week, to the poor inhabitants of the sheds. To all similarly circumstances we say, "Go on do likewise."

SICKNESS AMONGST THE EMIGRANTS.

We are deeply grieved to notice that the infection of the typhus fever which is now prevalent among the Emigrants is communicated rapidly to those who are in attendance upon the sick. In Montreal, very many who hazarded their own safety in behalf of the suffering Emigrants, have contracted the disease, and fallen victims to its ravages. In addition to the frightful statements of the Pilot, in another column, the following paragraph from the Montreal Herald will excite very painful feelings:—

"It is with deep regret we this morning record the death of two of our most deservedly valued and esteemed fellow-citizens, Lieut. Lloyd, R. N., and Mr. Crispo, from typhus fever,—contracted in the performance of their self-imposed duties, in attending upon the sick emigrants at the sheds,—both were connected with Trinity Church; the life of whose highly respected and excellent incumbent, the Rev. Mr. Willoughby, is we are sorry to say, sober and devout mind; the narrative itself will be no violation of religious propriety, and, if the writer be a Wilberforce or a Pagan, will do good. Taylor's scenes are chiefly in fashionable life,—many of his leading characters are luxurious, worldly-minded, easy-going people. He meets with much to throw him, in spite of himself, into descriptions which are artificial, and colored with the very hues of the gaudy world which he seeks to reprove. Pagan's Village Tales, on the other hand, afford the very happiest scope possible for the exhibition of pure spirit, touching truth; and in regard to style, than his quiet, pretty tale of Merry Andrew. "Rattius" occupies a totally different sphere; but is excellent in its way. The characters are diversified,—philosophers, soldiers, divines; but all of them conduce, more or less, to the design of the Tale,—the illustration of Christian antiquity. The personages are important enough to satisfy the most dignified reader,—Galerius the Cæsar, Porphyry, Pamphilus the friend and tutor of Eusebius, and Rattius himself; who is a highly polished disciple of the Athenian schools; and in regard to scenes, the Author's genius has been remarkably fortunate,—Seythia, Palestine, Alexandria; the soldier's camp, where we see the brave Christiania loyally doing battle for his superiors, though he will not worship their gods; the rich Heathen's mid-

A PUBLIC MEETING will be held in the Old City Hall, this Evening, at 7 o'clock, for the purpose of taking into consideration some method of "making immediate provision for destitute Emigrants, particularly for those who have been or may hereafter be discharged from the Hospital convalescent." We beg to call the attention of our readers to the Advertisement which appears to-day in our columns in connection with this humane undertaking.

NUMBER OF EMIGRANTS arrived at the Port of Toronto, ending 15th July, 1847.—

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| Total | 16,087 |
| Emigrants | E. McLELLAN, Government Emigrant Agent at Toronto. |
| Emigrant Office, | Toronto, 15th July, 1847. |

A VENDOR OF PATENT MEDICINES who calls himself Mr. Urquhart, and is employed, it appears, in the two-fold occupation of selling one of the thousand Panaceas of the day, and writing in defence of the irrelevant Advertisement in which the supposed virtues of the Nostrum are paraded, has shown that he is free from "any serious intention of doing a derision to religion," by publishing in the very Journal which had put so favourable a construction upon his motives, a Letter, which applies to a Correspondent of the same Paper, signing himself "Presbyter," the epithet "pious hypocrite or misguided zealot!" Unless Mr. Urquhart be as ill-informed upon the titles of the Ministers of religion, as he is in regard to its evidences, he must be conscious that he has used a Priest of God's Holy Church the object of his adulation and offensive language. When persons fearlessly present themselves as the advocates of belief, it would be exacting too much, perhaps, to expect that they should be observant of courtesy and politeness; for, since good manners are a part, and an important part, of Christianity, when the foundations of Christianity are assailed (which is done by impugning any of the miracles of Holy Writ), good manners are likely to suffer in proportion. We can only hope and pray, therefore, that the same spirit which descended upon God's appointed servants, may work such a change in Mr. Urquhart's sentiments as to place his mind under the guidance of a more trusting faith, and his pen under better restraint. If his views should be thus corrected in regard to God's miracles, his feelings, doubtless, will become more kindly and deferential, towards those who, by assuming the name of "Presbyter," profess themselves to be God's accredited Ministers.

CANADIAN COLLOQUIES.

We omitted to state, in the proper place, that the article under this head on our last page, is the first of a series, written expressly for our Journal. It may be mentioned that the present dialogue is re-printed in tract form, and may be had at the Office of this Paper, price five shillings per hundred.

OUR MONTHLY REVIEW.

We have to request that works for Review in our Paper, may be transmitted to the Office, postage and carriage paid, not later than the 20th of each month. Books published in England and the United States of America, left for us respectively with Mr. Wm. Rowell, Bookseller, Cheap-side, and Mr. Daniel Dana, at the Depository of the Protestant Episcopal Sunday School Union, No. 20, John Street, New York, will be duly transmitted to us.

DIOCESAN PRESS.

The Meeting of the Board of Audit of the Diocesan Press appointed on the 4th June, 1847, (consisting of the Rev. T. B. Fuller, the Rev. W. M. Herchmer, and W. Kerby, Esq., L. Lawson, Esq., Angus Bethune, Esq., and Mr. Sheriff Rutan) will be held on Wednesday, the 17th inst., at the City of Toronto. A Meeting of the Stockholders in the Diocesan Press will be held at the same place on Thursday, the 5th of August, 1847, at 3 o'clock, P.M., for the purpose of electing the Committee of Management, and on general business.

THOS. CHAMBERLAIN, Manager.

Office of the Diocesan Press, 15th July, 1847.

In the Address of the Clergy to the Governor General, which was published last week, we have to notice and correct a typographical error. In the last paragraph "conveniently conduce" should be read "eminently conduce."

Our Monthly Review.

Rattius and Lucius, or Stories of the Third Age. By ROBERT LEE, W. G. LITTLE, M.A., Archdeacon of the East Riding, &c. Church Society's Depository, Toronto.

These two tales are founded upon a very interesting period of Roman History, the close of the third century, the momentous turning-point in the fortunes of the Church. "Lucius" is now in course of publication in this paper, and the chapters of it which have already appeared are sufficient to enable our readers to form a fair judgment of Mr. Wilberforce's fitness for this department of religious literature. We do not notice the book now as a work which has recently issued from the press; for it has been between four and five years before the public; but the introduction of "Lucius" into our columns gives us an opportunity of saying something—in which we must needs be brief—touching the practice, which is now frequently adopted, though the propriety of it has been questioned by a few of our countrymen, of procuring and instruction through the medium of fictitious narrative.

The Author of the "Heart," Dr. Smith, of New York, expressly disapproves of this method of disseminating religious knowledge and teaching spiritual things; and the Rev. Mr. Taylor appends to his "Records of a Good Man's Life" a sort of apology for enlisting fiction in the service of truth. We cannot but think the censure of the one undeserved, and the apology of the other quite unnecessary. The practice, we think, is warranted by the Scriptural parable and allegory, which is nothing more or less than an imaginary description employed for the sake of the hidden meaning and the sacred moral enclosed within it. We should be very unwilling indeed to deliver an unmerited condemnation of the writings of a class, which have been contributed by such men as Pagan, Grosley, or Bellamy, and many others possessing a happy talent of invention, who have caught the truth arrayed in this graceful and alluring garb—to make its way into a thousand households, where formal treatises would have slumbered for years with their leaves uncut. For ourselves, we cannot see what there can be inappreciable or unsound in the practice of writing Tales, or ideal Conversations, or Fables, or Apologues, or any thing of that kind, with an obvious religious bearing; so long as the good taste and judgment and piety of the writer are sufficient to keep him from the style of novel and romance. So long as the truth is upheld,—so long as it can be seen at a glance,—and so long as there is nothing affected, sentimental, or extravagant in the incidents or language of the narrative to displease a sober and devout mind;—the narrative itself will be no violation of religious propriety, and, if the writer be a Wilberforce or a Pagan, will do good. Taylor's scenes are chiefly in fashionable life,—many of his leading characters are luxurious, worldly-minded, easy-going people. He meets with much to throw him, in spite of himself, into descriptions which are artificial, and colored with the very hues of the gaudy world which he seeks to reprove. Pagan's Village Tales, on the other hand, afford the very happiest scope possible for the exhibition of pure spirit, touching truth; and in regard to style, than his quiet, pretty tale of Merry Andrew. "Rattius" occupies a totally different sphere; but is excellent in its way. The characters are diversified,—philosophers, soldiers, divines; but all of them conduce, more or less, to the design of the Tale,—the illustration of Christian antiquity. The personages are important enough to satisfy the most dignified reader,—Galerius the Cæsar, Porphyry, Pamphilus the friend and tutor of Eusebius, and Rattius himself; who is a highly polished disciple of the Athenian schools; and in regard to scenes, the Author's genius has been remarkably fortunate,—Seythia, Palestine, Alexandria; the soldier's camp, where we see the brave Christiania loyally doing battle for his superiors, though he will not worship their gods; the rich Heathen's mid-

nights; the solemn service of the Eucharist celebrated by night and amid ruins, in describing which the author takes occasion to give a full transcript of the Liturgical forms; the Christian arbitrator adjusting disputes among the brethren, that they might be deterred—according to the Apostles' prohibition—from "going to law before the unjust, and not before the saints;" all these, if well read and supped, make up a very pleasing and instructive recital.

Peace in Believing, exemplified in the case of the late Mary Anne Sophia Whitehead, by the Rev. JONATHAN SHORT, Rector of Port Hope. Diocesan Press. This interesting pamphlet, the substance of Sermons preached by the Author—contains a very affecting sketch of the life and early death of a very amiable, pious, and well-instructed child of the Church. In the history of the Christian life there can be nothing more delightful and more edifying, than the visible fruits of divine grace working in the mind and conduct of the heart. Where shall we find plants of the Lord,—members of Christ's Church,—more precious than those who, like the lamented Miss Whitehead, have never thought of the Spirit whose sacred presence attended upon the waters of baptism,—those favoured ones, who have not felt the clouding pang and struggle of separation from habitual sin, but have grown gradually and uniformly in grace from the consecrated font to the peaceful bed of death. We will gladly make use of this pleasing publication in the way of selections.

The Messiah. A Poem in six Books. By the Rev. ROBERT MONTGOMERY, A.M. Eighth Edition.—London: Baileys, 1847.

Sacred Meditations and Moral Themes, in verse. By the same. Third Edition. Fisher & Son, London, 1847.

It has frequently been to us a source of astonishment, that the works of Robert Montgomery should be, comparatively speaking, so little known in our colony. One who has thought of the English copies of the author, would have secured for the province, by his pen, a larger measure of attention from the Canadian public than hitherto they have obtained. But in truth, it is only of late years that this gentleman has met, even in England, with the meed of approbation, which we conceive he justly merits. For this temporary "staining of fame," many reasons might be given, which we cannot enter upon at present, but perchance may advert to large on a subsequent occasion. This much, however, we may say, that the laudable perseverance which was manifest in submitting his works to the reviewing bodies, advocated from first to last, the cause of revealed religion, is sufficient to account for the vituperative ridicule with which the professional Reviewers of some years back, endeavoured to strangle the children of the press, for evil as well as for good, we cannot wonder that the public who were gleeting over the metricalness of Byron, and the intellectual blasphemies of Shelley, should have taken their cue from these malevolent critics, and have commended to their literary compeers their contempt. But like water, truth will find its level, the world, happily has become "smit with the love of sacred song"—Montgomery is now read, and the strictures of his detractors, have been forgotten in the more practical, unostentatious, as in many other matters, Butler's adage holds good, that "the value of a thing is only just what it will bring;" and the simple fact, that "the Omnipotence of the Deity, has now reached its twenty-third, and the 'Messiah,' its eighth edition, furnish the most conclusive testimony to the merits of the author.

We cannot afford space for an analysis of the "Messiah." Suffice it to observe that the divine personage whom it sings, is reverently traced from the infant dawn of creation, through type, and sacrifice, and prophecy, down to the completion of his mighty scheme of redeeming love. It is contemplated as the source and centre of all Revelation and Rites, as the infinite and absorbing "all in all." Delightful as a mere effort of mind, this sacred Epic furnishes rich matter for holy meditation to the Christian in his closet. If perused in a fitting spirit, the reader cannot fail to close the volume "a better and a wiser man."

"Sacred Meditations," is a beautifully got up book, and consists of a variety of lyrics on the most solemn and practical subjects, redolent of the genius of the poet, and the piety of the believer. It would form a tasteful and profitable gift for young people.

Lenten Thoughts and other Poems. By JAMES FURNEAUX. London: Rivingtons, 1847.

Though occupying as yet, no prominent position in the "Index of fame," Mr. Furneaux is still not unworthy to be classed as one of our rising sacred poets. His volume, now before us, aspires not to any flight so lofty as that which possesses such of his *hæmædion*, and that which has a more ambitious altitude than he has hitherto attempted. Modest grace and simplicity are the amiable characteristics of "Lenten Thoughts"—and a warm tone of unaffected and unobtrusive piety pervades and seasons the whole.—The following sonnet will remind our readers of the quaint antitheses of Herbert and Feltham:—

"CHRISTIAN CONTRADICTIONS."
"The brightest angel of a Christian's life
Springs like the rainbow from a storm of tears;
His very peace is only gained by strife,
And all his hopes originate in fears.
The merry, with bent earth-ward look appears,
And the sorrowful hath upward gazing eyes;
Angels they are most fit with blinding tears,
Most plainly Heaven before their vision lies;
And when the mourning heart is sad and lone
The Holy Comforter is most its own;
Then, Lord, thy Cross upon our shoulders bid,
Great as our sins, and heavy as our load,
And passing through life's chastening land,
Death but the dawning of an Easter morn."

It will give us much pleasure to meet again with Mr. Furneaux, and that before long, in the interesting walk of sacred poetry.

The Address at the laying of the Corner-stone of St. Mary's Church, Burlington, New Jersey; by the Right Rev. L. S. IVES, Bishop of North Carolina.

This is an excellent Discourse, bringing before us—in a very pleasing way—some truly Catholic views of Church architecture and arrangements. The features of truth ought to be visibly impressed upon our Churches; and the most beautiful of the Church of the future need hardly say, that for such a doctrine we desire the widest possible circulation.

A Sermon preached on behalf of the Society for the Propagation of the Gospel in Foreign Parts, under the Queen's Title, in the Church of the Holy Trinity, on Sunday, 7th June; by the Rev. R. ATTHILL, M.A., Rector of Hull.

This is an earnest and forcible vindication of the claims of the Society. Speaking of national lukewarmness and indifference, and contrasting the supineness of Government with the labours of the Society, the Author very happily describes this venerable Association, as "a door by which the pious liberality of the Church may cover our country's sin."

Eccelesiastical Intelligence.

CANADA.

DIocese OF QUEBEC.

The Annual General Meeting of this Society was held on the 7th of July, at the National School Room, in this city, the Right Reverend the Lord Bishop of Montreal, President, in the chair. The attendance of Clergy was, to our regret, small; occasioned in a great measure by the sickness which confined some—among whom we are soled and deeply to be regretted, the Rev. Mr. Willoughby of Montreal—and detained others on whom fall the duties of those laid aside from duty. There were, however, present 14 Clergymen, including the Rev. G. M. Armstrong, Rector of Louth, in the Diocese of Toronto, besides the Lord Bishop, and several influential Gentlemen of the Laity, and a large number of persons in holy orders. The meeting was opened with prayer, the Right Reverend the Chairman addressed the meeting at some length on the subject of the Society in general; his Lordship afterwards called upon the Secretary—Rev. Wm. Dawes—to read the Resolutions, which was an interesting document, exhibiting gratifying fact of some increase in the Society's receipts, though not to the extent that might be wished. The following Resolutions were then adopted, being introduced from several of the Clergymen and Laymen who were the movers and seconders:—

1st Resolution. Moved by Hon. A. W. COCHRAN, seconded by R. GOWEN, Esq., and printed under the direction of the Central Board, and adopted by the Rev. C. L. F. HAENSEL, seconded by Col. ORD, &c.

That this Meeting desires to express its devout thankfulness to the Giver of all grace for whatever success was achieved by the labours of the Society during the past year.

2nd Resolution. Moved by the Rev. S. S. WOOD, seconded by J. B. FORTSHY, Esq.

That this Meeting regards the large accession to our numbers, by the immigration of this year, as a call, under

the Providence of God, to renewed exertion on the part of the Church Society.

4th. Moved by Rev. E. W. SEWELL, seconded by H. S. SCOTT, Esq.

That this Meeting tenders an expression of its continued interest in the proceedings of the Sister Societies of the Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton.

5th. Moved by T. TRIGGE, Esq., seconded by Rev. Jas. JONES.

That whereas several Members of this Society have left the Province to reside in England, who may nevertheless continue to feel an interest in its proceedings and prosperity, such members be requested to continue their contributions and membership, and to recommend the cause of the Society to their families and friends; and further that the Hon. George Pemberton be requested to receive subscriptions in England.

6th. Moved by the Rev. E. C. PARKIN, seconded by Major LAWRENCE, Rife Brigade.

That the thanks of the Society be given to his Excellency the Governor-General for his kindness in consenting to become the patron of the Society; and that the Lord Bishop of the Diocese be respectfully requested to convey the same to his Excellency.

7th. Moved by Rev. J. TORRANCE, seconded by C. N. MONTZAMBERT, Esq.

That the following Gentlemen be the Vice-Presidents of the Society:—

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| Hon. Justice Reid, | Hon. G. Moffat, |
| Justice A. J. McLean, | " J. Pangman, |
| " Justice Day, | " G. Pemberton, |
| " Justice Gale, | " W. Sheppard, |
| " Justice Pyke, | " S. Stuart, |
| " At. Gen. Badgley, | " B. A. Tucker, |
| " K. C. Cochran, | " Mr. Walker, |
| " S. Gerrard, | Col. Willgress, |
| " E. Hale, sen'r., | Rev. Official Mackie, |
| " Ed. Hale, jun'r., | " J. Bethune, D.D., |
| " Baron de Longueuil, | " S. S. Wood; |

and that the following Gentlemen be requested to accept office as Members of the Central Board for the ensuing year.

- The Chairman of the District Associations, Rev. W. AGAR ADLER, Esq., M.D.
- | | |
|---------------------|---------------------------|
| Rev. W. Anderson, | T. Cary, Esq., |
| " C. Baneroff, | Hon. J. M. Fraser, |
| " W. B. Bond, | J. Bell Forsyth, Esq., |
| " W. Chardron, | Augustus Heward, Esq., |
| " D. F. Falloon, | H. Heward, Esq., |
| " J. Flanagan, | A. F. Holmes, Esq., M.D., |
| " C. L. F. Haensel, | H. Jessopp, Esq., |
| " W. T. Leach, | J. Leavcraft, Esq., |
| " R. Londell, | H. LeMessurier, Esq., |
| " A. W. Mountain, | Mr. J. McCord, |
| " J. Ramsay, | Cap. J. H. Maitland, |
| " E. W. Sewell, | E. L. Montzambert, Esq., |
| " W. Thompson, | H. S. Scott, Esq., |
| " J. Torrance, | W. Hall, Esq., |
| " M. Willoughby, | |

8th. Moved by Rev. Official Mackie, seconded by Rev. R. ANDERSON.

That the thanks of this Meeting be given to the Officers of the Society for their efficient services during the past year.

9. Moved by H. JESSOPP, Esq., seconded by Rev. W. KING.

That so much of Art. ix. of the Bye-Laws of the Society as relates to the necessity of holding a meeting of the Central Board on the Wednesday nearest to the 21st of January in each year, be repealed; and that the article be framed to provide for the three other periodical meetings therein prescribed, and still to equalize the number of Meetings between the two cities of Quebec and Montreal, it be left discretionary, as circumstances may dictate, to hold a special meeting of the said Board or not, which meeting shall be taken to count as one of the Meetings held alternately in the two cities.

10th. Moved by Hon. A. W. COCHRAN, seconded by H. GOWEN, Esq.

That the xii. Art. of the Bye-Laws relating to the Lay Committee be altered and amended by omitting all the first line, and to the word "Society" which occurs in the second line, and inserting the following words, "This Committee shall consist of the members appointed before the Incorporation of the Society, and of such other members, not exceeding five, as the three members shall in future be appointed from time to time by the Central Board at any of their stated or special meetings."

That so much of the 4th Article of the Constitution, Rules and Regulations of the Lay Committee as requires the presence of five members of the Committee at meetings, be repealed; and that three members shall in future constitute a quorum for business at the meetings of the Committee.

That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for the purpose of the conducting of the Committee arising within that district, such meetings to be called, and the proceedings thereon, to be regulated by the Constitution, Rules, and Regulations of the Lay-Committee.

That at such meetings a Chairman shall be elected for the occasion; the meetings so held shall be deemed to be valid notwithstanding the non-attendance of any member mentioned and that three members shall in future constitute a quorum for business at the meetings of the Committee.

That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for the purpose of the conducting of the Committee arising within that district, such meetings to be called, and the proceedings thereon, to be regulated by the Constitution, Rules, and Regulations of the Lay-Committee.

ENGLAND.

HOUSE OF LORDS.

The Bishopric of Manchester Bill was read a second time.

NEW BISHOPS.—The Archbishop of Dublin presented a petition from the Bath Church of England Lay Association, praying for the re-establishment of the diocese of Kildare. The most Reverend Prelate also brought in a Bill to remove the restrictions imposed on Her Majesty's prerogative by the Church Temporalities Act, with a view to enable Her Majesty to appoint Bishops to any see superseded or united under that Act.—The bill was read a first time.

EDUCATION.—The Bishop of Exeter proposed a Resolution to the effect, that it was the opinion of their Lordships that persons in holy orders not exercising ecclesiastical functions ought not as such to be ineligible to the office of schoolmaster in schools receiving aid from Parliamentary grants. The Right Rev. Prelate urged the justice of allowing Deacons to be eligible to these appointments. The Marquis of Lansdowne objected to the making of a fund for training Deacons for holy orders—for preparing persons for a career in the Church—by misapplying a fund intended for the career of a schoolmaster. The motion itself would have no practical effect, he should therefore meet the motion by moving the previous question.—Lord Stanley said the question was, was it right to the Church, at the request of the Dissenters, to exclude from the mastership of the schools receiving aid from Parliament persons in holy orders? In his mind Dissenters had no right to impose such a principle on the Government. It was not sought to obtain stipends for Clergymen, or for clerical functions, but only to remove from them the exclusion laid down in the rule of the Committee of the Privy Council. The Bishop of Norwich opposed the motion.—After a few words from the Earl of Chichester and the Bishop of Salisbury, who were understood to support the view of the Government in regard to the motion, the Bishop of Exeter replied, stating that he would not divide the House, as he had understood the Marquis to say that there was nothing to prevent persons in holy orders from acting as schoolmasters in schools connected with the Church of England, only they would not receive any portion of the Government stipend. The motion was then withdrawn; and their Lordships adjourned.

GOVERNMENT EDUCATION.—The Bishop of Exeter put certain questions to the Marquis of Lansdowne respecting the Government compact with the Dissenting body in the matter of education, and succeeded in eliciting the fact that all persons exercising ecclesiastical functions, whether members of the