object will be to fortify and consolidate these institutions consistories will be invested with a stronger authoersons will be admitted thereto belonging to the od or the laity; and attention will be paid to the rity; persons will be admitted thereto belo necessity of forming presbyteries, deaconries, and synods, which will have a deliberate voice. 3. The Evangelical form of worship will be developed according to the existing historical bases. The church in each country preserves its particular customs, but it will be sought to introduce prayers and hymns, in order to effect a reconciliation. The preceding proposals will be discussed in an assembly of Evangelical delegates. This assembly will take place as soon as possible, seeing the movement in the Protestant churches. The assembly ought to be considered as a consultation of the members of the church, mutually exchanging their principles and their ideas. Besides the Protestant clergy, other public men occupied with the government of the Church will be admitted."

were taught, more carefully than they are, that every baptized person is, in the sight of God, held to be under that solemn engagement, we might, perhaps, admitted."

THE CHURCH.

COBOURG, FRIDAY, MARCH 13, 1846.

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a New Year; for, warned by this of the lapse of time, positions of our correspondent. men are usually roused to a more quickened earnest-

the too common propensity to turn the proper business earth to the end of time. of life into pastime, and to live as if temporal gratifications and luxurious self-indulgence were the end and aim of being. No person, with a becoming sense of his Christian responsibilities, can suppose that time and talents may be lavishly devoted to the diversions of life, while, at the same time, God is robbed of his honour by a meagre amount of time or thought appropriated to his service, and by a stinted share of the gifts and bounties he has conferred, applied to the furtherance of his kingdom and glory.—There is truth and force in those observations; and not least in the denial that "true godliness consists in the abandonment of those alone" which are termed "fashionable follies." In the parable of the Sower, we are very distinctly informed of the various impediments to the growth of the good seed of the Word; and we are there assured that the cares of this world, not less than its pleasures, may often prove a hindrance to spritual impressions, and the fruits of holy the hone of the care of the word of the world of the spritual impressions, and the fruits of holy which over the growth to flow from them. time and talents may be lavishly devoted to the diverdrance to sp:ritual impressions, and the fruits of holy duty which ought to flow from them.

We also very heartily concur in the following redeeply and forcibly upon Christian communities, there appears to be too tardy a return :-

"Many of you have become, in the Providence of God, parents—heads of families. How solemn is the responsibility thus devolved upon you. You are the natural guardians of these children and youth. They look to you for support, for counsel, for sympathy, for that moral and intellectual training which is to fit them for life. But especially are they to depend upon your example and precept in what concerns the salvation of their souls. You occupy a place which none besides can fill. You may delegate your authority, in certain particulars, to others entrusted with their education; but after all, the or woe for all eternity will depend, in a great measure, apon the faithfulness with which you have executed your where satisfactory. duty as a parent and friend. This is the point which I would seriously press upon your attention. If you would have your death-bed undisturbed you must now be faithful to your children. Oh, tell me not that you could close your eyes in peace on earthly things, with the con-sciousness that the children you had left behind, would in all probability, through your neglect, become repro- CHURCHISM AND DEMOCRATISM INCOMPAbates, and that, in consequence, you should never see them more. Under such circumstances, how could you die in peace? As, therefore, life is so uncertain, and this year may not have run half its course before you are called to your account, let me admonish you to be wise called to your account, let me admonish you to be wise in time. Gather these youthful immortals steadily around Ground of the Truth, destined to become "the fulness of in time. Gather these youthful immortals steadily around your family altar—let every day be commenced and closed with God. Impress upon them the importance of secret prayer, and the study of the sacred Scriptures. Do what you can to make them love their bibles. Bring them habitually with you to the sanctuary of God. Make them feel that the soul stands as much in need of spiritual nourishment as the body does of food. Send them to the Sunday School; the very atmosphere it breathes is healthful to the soul. Talk with them often and seriously about the things which concern their eternal inriously about the things which concern their eternal interests. Pray with them, and for them. Let them be taught to love the society of godly people. Let them be trained in enmity to the world. And, in their education, trained in enmity to the world. And, in their education, let them be sent to schools, and colleges, and seminaries, where the care of their souls will receive due attention, and where the truth will be taught without any admixture of superstition or error. If, my brethren, you will steadily pursue this course, adding to it the force of a good example, you may safely leave those entrusted to your charge in the hands of God. You may die happy, in the consciousness that you have done what you could for the benefit of their souls, and with faith, that the good seed will eventually spring up and bring forth fruit unto salvation. It is impossible, however, for me to dwell serve Him before men, and to honour and serve Him for ever for the benefit of their souls, and with faith, that the good seed will eventually spring up and bring forth fruit unto salvation. It is impossible, however, for me to dwell with too much earnestness upon the importance and weight of your good example. In vain will you press upon your children or dependents, the importance of a strict attention to religious duties, as long as you are negligent yourselves. You may, for a time, compel them to come up habitually to the courts of the Lord, whilst you are careless in your own attendance. But, unless you are careless in your own attendance. But, unless the grace of God touch their hearts, it will only be for a time. When removed from the parental authority you the grace of God touch their hearts, it will only be for a time. When removed from the parental authority you will find them preferring your example to your precept. You may teach them that the "friendship of the world is enmity with God," but if they see you plunging with avidity into its dissipations, they will quickly forget your that God is manifest in flesh in a Catholic sense: and not the salvation of men. It is thus that God is manifest in flesh in a Catholic sense: and not the salvation of men. It is thus that God is manifest in flesh in a Catholic sense: and not the salvation of men. It is thus that God is manifest in flesh in a Catholic sense: and not the salvation of men. It is thus the grace of the salvation of men. It is thus the grace of the salvation of men. It is thus the grace of the salvation of men. It is thus the grace of the grace

tized Christians, it appears to us, are not to be told that they "have not yet made a public profession of religion;" because, in their baptism, that profession has been most distinctly affirmed and supplied that the body as it hat preased Him. Hence these names of power and office and function that He names upon men,—names which express and set forth the divine attributes and relations towards men, also become, as to their standing in men, immutable articles of faith as fully has been most distinctly affirmed, and we regard it as dangerous as well as erroneous to intimate that they are, at any moment of their lives, free from it.

The hantized individual, who croves himself or ovid. The baptized individual, who proves himself an evil or a careless liver, may be remonstrated with on his violation of a solemn profession and engagement, on scarcely lower grounds than the person, who, having ratified that pledge in confirmation and at the Lord's Supper, manifests a similar negligence or wickedness. That "solemn vow, promise, and profession," being made in their names, rests upon them; it is, as it were, an oath of allegiance to the Lord's standard, from which they cannot relieve themselves. It is their duty, -and there are practical benefits attending the fulfilment of that duty,—to renew perpetually that vow of allegiance, in the divinely appointed way; but their neglect or refusal to do so, does not diminish the force of the original engagement. The difference is,-that the person, faithfully employing the means of grace, will receive help and strength for the fulfil-

the profession and engagement to serve him. If men through his grace and blessing, be permitted to observe a larger gathering of wanderers from the broad road of destruction, and more to throng the narrow way that leadeth unto life.

We give insertion to-day to the Communication of our able correspondent DIGAMMA, of course without pledging ourselves to the views and principles it enunciates. While many of these have our hearty concurrence, we could hardly be expected to assent to others in the broad and unmitigated aspect in which they stand. They are, nevertheless, calculated to awaken a train of wholesome reflection; and if men, through the influence of the impressions they are likely to beget, should be induced to look with suspicion We have too long delayed the notice which is due upon the levelling and encroaching spirit of the day, to the Sermon of the Rev. C. Bancroft, preached on |-the spirit, emphatically, of anti-christ, which goes occasion of the New Year, in St. Thomas's Church, to thrust some self-creation, idolized as "the voice Montreal. It contains many admonitions, forcibly of the people," into the place and authority of the expressed, to the duties of which we are, in a more Most High God, -a practical benefit would soon be than ordinary degree, reminded by the recurrence of realized from the strong, and it may be, the stern pro-

The system, commented upon we think with no ness in contemplating the deficiencies of the past, and providing for the boundless future. undue severity, of "working by a majority," may not be out of place in matters of local or mere worldly The remarks upon prevailing follies, to which, concern, -in cases which affect the collection of imunder the specious name of recreations, "the children posts, and their expenditure for the physical requireof this world" are so prone, are as much called for as ments of the people. But it is impious to attempt they are eloquently expressed; and while it will not the application of this principle to unchangeable moral be denied that mankind must have their recreations, obligations,-to the unalterable doctrines of revealed and that many of those which are most vehemently truth,—or to the regulation and governance of that denounced are not always the most pernicious in their spiritual, though visible, society which the Lord hath character, no thoughtful Christian can approve of ordained to be the witness and keeper of his Word on

> We find the following in the New-York Churchman, and readily assist in giving it circulation :-

"CAUTION! AN IMPOSTOR!

We have no doubt that the individual here described is the same person who, under the name of Selmarks upon a duty unhappily too much neglected, siderable sums of money, by the repetition of the and to the obligations of which, notwithstanding the same plausible tale, from several of the Cbrgy of many zealous efforts employed to impress them more this Diocese. We regret that he has not yet been induced to enter upon an honest calling, and that he persists in the career of imposture until he meets his requital in the tread-mill or penitentiary.

> It is requested that all communications adessed to the Rev. JOHN HICKIE, be henceforward directed to Stratford, Huron District, whither he has been translated by the Lord Bishop of the Diocese.

Mr. Thomas Ryall, Travelling Agent for this vill fall back upon yourselves; their weal Journal, is now engaged in a collecting tour Eastwards where satisfactory.

Communication.

(For The Church.)

The Word of God concerns first, Himself; then, His creatures. This is the order of revelation. He first reveals Himself, saying, I am the Lord thy God: then, Walk before me, and keep my commandments. The names by or under which He reveals himself, express eternal realities. They are His truthful titles; they declare what He is; tell out His attributes; indicate what He does; designate relations between Him and us; and so become to us immutable articles of faith, because of

You may teach them that the "friendship of the world is enmity with God," but if they see you plunging with avidity into its dissipations, they will quickly forget your lastructions. And so in every other particular; children are keen observers of men and manners, and he who acts on the contrary supposition will quickly find his mistake. Beware of thus trifling with the eternal interests of those committed by God to your charge."

The democratic creed makes mere brute-tore and the whole Bibbe: ye.

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trative of all His attributes.

2. I believe in Jesus Christ our Lord, the express-imment, teaching, and blessing of men.

3. I believe one Catholic and Apostolic Church, upon

which, as upon one body of many members, but of dif-ferent offices, these names were named from God, but standing first in the person of Christ, in whom all fulness standing first in the person of Christ, in whom all fulness dwells, and out of whom it is brought distributively in different individuals. He the High Priest gave a priest-hood, one with Himself, for the service of God and the blessing of the people. He "the apostle.... of our profession," (Heb. iii. 1) gave apostles, setting them first in the order and constitution of His house. He the Prophet gave also prophets, joining them with apostles in the foundations, which are twelve. He the Evangelist or Preacher of the Gospel, gave evangelists for preach-

It is often, it is to be feared, deemed a palliation to preside in His name over individual Churches for the and ordinances; and in all these is He robbed. And in the Church. All these to me are immutable articles of faith equally with the leading article of belief in God; because they all flow by the acts of His power out of that fulness which He gave to be in the Head of His body the

These articles of belief are carefully gathered from the exact letter of holy Scripture. And as the Church is the appointed witness to and keeper of that letter, I do hope appointed witness to and keeper of that letter, I do hope and trust that no one who may read these lines will be so warped by existing systems as to be offended that the letter of Scripture has precedence given it in this account over the present actual Church. For if we cannot believe the record of Scripture, what can we believe? We certainly cannot believe that the Church has the right of altering God's Word,—of changing the names or setting aside the ordinances and gifts that He gave her. The keeper of and witness to what He gives can have no such power. And if the actual Church differs from His account of what He made her and gave her—let God be true, and the Church the liar.

true, and the Church the liar.

Every article of the Gospel creed asserts royalty, and requires believers in God to be royalists. In revealing and declaring Himself to men, God does so in the character and under the names of their Creator, Lawgiver, and King. He set up royal government among the Jews, whom He made the head of the nations by constituting m "a kingdom of priests" for the blessing of all the The Saviour He gives the world is constituted King of kings, Lord of lords, and Prince of the kings of the earth. Our calling in Christ is to be kings and priests, and to reign on the earth with Him in the world to come, when the kingdom of God is revealed. Christendom, as the word signifies, is even now Christ's kingdom, though as yet it has not taken all power on earth, as the Church must do when the time comes for the sons of God to be manifested and take the kingdom, which, as the Creed expresses it, shall never have an end. Hence the royal-ist article of the Christian Faith is not only first in time and place, but in dignity and importance, including, originating, authorising, promulgating and enforcing every other article of the Christian Faith.

The Democratic Creed meets and confronts this article as an enemy, at the very threshold of its entrance into human affairs, and contends against it throughout.

human affairs, and contends against it throughout.

The Gospel asserts that power belongs to God alone, and that He alone gives it to men by putting upon men names embodying more or less of His power and attributes. It sets forth His perfect way of calling and anointing kings to their office, and of ordering a national council, as He did by Moses (Num. xi.) in giving the seventy elders of Israel for that purpose, and putting His Spirit upon them, as He did also upon Moses, Joshua, Saul, David, and many others. The democratic dogma rejects all this, asserting that power is from the people,—from beneath, not from above,—from the ruled to the ruler,—from the less to the greater; or that negatives can generate, endow, and authorize positives. It discards all generate, endow, and authorize positives. It discards all Christian qualification whatever as needful in rulers or in any members of the state, and thus denies that God's grace is peculial. race is needful to rulers, which is equivalent to rejecting od altogether. It rejects kingly rule and nobility, and all names expressive thereof. And if professed der crats have ever acted differently, it is because of the christian feeling in them which their infidel political ereed had not eradicated; for truth may neutralize error

holden with it.

God's way in naming upon men names of power is, to make the name indelible, not allowing the recipient to fall back again into the common mass. "Once a priest always a priest:" once a king always a king: once a deacon always a deacon, unless promoted for good behaviour—(1 Tim. iii. 13). This fundamental principle of economy is asserted in such texts as these: "I will make him a pillar in the temple of my God, and he shall go no more ont:"—"I will give them an everlasting name that more out:"—"I will give them an everlasting name that shall not be cut off:"—"Thou hast been faithful in a litshall not be cut off:"—"Thou hast been faithful in a little; be thou over ten cities." The democratic dogma rejects in toto this principle of permanence and stability; allows of no indelible names; permits the holding of office for but very brief periods, requiring the incumbents to fall back into the mass of the people; holds out no encouragement to faithfulness in the hope of "Friend, go up higher"; and cuts off almost the possibility of the benefit of experience, by having the management of the state always in raw hands: as if ignorance and rashness (commonly going together) were a nation's best-yulwarks.

The Gospel exhibits men in the mass corrupt by nature and under the power of the devil, enemies to Gut and prone to all wickedness; but continually asserts individual goodness and trustworthiness through redemption and grace in the Church; and therefore shews them bear-

ing indelible names of office, and being entrusted with power as long as they live. On the contrary, democratism asserts the perfection and infallibility of the mass, or rather of the majority on a division; while it treats each individual of this infallible majority as unworthy of coufidence. For it makes the majority to be the source of power, authority, and wisdom; and assumes it to be always right by acknowledging no law but its will. And so it allows no man to remain in office but a very brief period, on the ground that he is either certain to become a traitor to his trust, or so liable to become one that the chances are almost infinitely against him. On this ground, while the miserable official is in place, every body employs himself as a vigilant superintendent over him, especially those of the defeated party on the annual division to ascertain on which side right is to lie for the division to ascertain on which side right is to lie for the year; and so the two parties continue pitted against each other from year to year. For the doctrine that the will of the people is law is confined to the majority on a division of the infallible multitude; while the minority is regarded and treated, as to power and office, in the light of outlaws. "To the victors belong the spoils." And this is the necessary working of the majority principle.

And here I beg to refer to God's true deaconship, as set at the first by ordination, with the indelible name and character as an ordinance, but which the Church has

character as an ordinance, but which the Church has generally dispensed with, and substituted in its place the sham of Churchwardens, elected every year, and set without ordination! And hath not the Church suffered loss?

all rights to be the fruit of redemption and the gift of God derived from Himself to individuals through a state-

Finally, on every point that can be named, these two creeds are in open, point-blank, undisguised contradiction to each other. And this capital heresy, so sweeping, so to each other. And this capital heresy, so sweeping, so to each other. So exclusive, so flattering to the natural o each other. And this capital access, so sweepings comprehensive, so exclusive, so flattering to the natural neart of man, so potent to puff him up with pride and picty, gentleness and godliness,—is the professed political creed of more than three-fourths of all the people in America, both Romanist and Protestant. And men appear to be afraid to speak against it, as if it had power to destroy all who will not appear to be a fraid to speak against it, as if it had power to destroy all who will not at least treat it with great consideration and profound respect. No doubt it has "a burning fiery furnace" into which to cast men, even "the tongue set on fire of hell, and setting on fire the course of nature." It commands the majority of "the Fourth

It is clear from the premises that the enforce this royalist or primary article of the Christian faith, this one out of which the whole Gospel and the salvation of the world came forth, is the first duty of all preachers and pastors of the Church of Christ, and that the reception of it ought to be made a term of Communion in the Holy must believe in God through the medium of His names, attributes, relations to us, His ordinances and gifts to men, and the names and calling He puts upon men. If we strip Him of these, we set up an idol of our own imagination, and "think He is altogether such an one as ourselves." (Psalm 1. 21.)

prayer-uouss, and religious works, at the publication prices, by applying to the Treasurer, who kindly takes charge of the Depository.

In conclusion, your Committee hail the establishment of this Association as a link which binds them to their fellow-christians throughout the length and breadth of the land, all professing the same faith in the worship of

It is often, it is to be feared, deemed a palliation of religious carelessness or reckless transgression, that the individual guilty of them has made no vow or profession to lead a godly life. People are prone, we fear, to delude themselves with the idea that they are free from the responsibilities of the Christian vocation, because they do not formally assume or declare them in their daily acts; and that they may keep themselves estranged from Christ and the devotion they owe him, because they do not statedly reiterate the profession and engagement to preside in His name over individual Churches for the keeping of His people—(Rev. i. 2, 3.) And hence "with angels and archangels, and all the heavenly places in Christ believers, who are "seated in heavenly places in Christ angels and earch class of robbers justify themselves and say, "Wherein have we robbed God?" But how can men prosper who rob God? Much has been written against the spoles, "and "the goodly fellowship of prophets," "the holy Church throughout all the world" should ever praise the Bishop gave shepherds (elders) and bishops, to shepherd and oversee the people under the authority of the angels in the Church. All these to me are immutable articles to robbers justify themselves and say, "Wherein have we robbed God?" But how can men prosper who rob God? Much has been written against the spole they are the spole of God in his prophets," "the holy Church throughout all the world" should ever praise the Bishop gave shepherds (elders) and bishops, to shepherd and oversee the people under the authority of the angels and all the seach class of robbers justify themselves and say, "Wherein have we robbed God?" But how can men prosper who rob God? Much has been written against the spole of God? Much has been written against the spole of God? Much has been written against the spole of God? Much has been written against the spole of God? Much has been written against the spole of God? Much has been written against the spole of God? Much has been written against ments? The projected confiscation of the University justly reprobated; but who comes forward to plead the Lord's side for the tithe of our increase of which all agree to rob Him? Why is this? Why are mere human expedients at best so vigorously defended, while there is no call to repentance for the breaches of the laws of our

It is not my aim in this essay to search out how, or to what extent, by the grace of God, the poison of this infi-del creed, as to royalty and tithes, is neutralized in indi-viduals; but rather to state out the evil thing in its nakedness, in order to shew what it is in itself. I know that many who hold the democratic creed do yet believe that the Lord will come in His royalties and set up His throng for your constant of the Lord's throne for ever, as we confess in the Creed and the Lord's Prayer. I believe, too, there are some who receive office as from the people, and yet have a conscience towards God in the discharge of it. But the creed itself can have no such tendencies: and it cannot be expected that under call out wicked men rather than good ones. But it should be borne in mind that republicans have sometimes forgotbrated Baxter published it as "the parliament of heaven."
Not that the kingdom will not have a parliament, for I king over it; as Baxter appeared to think it would, after "the parliament" had murdered its king. I know that many who reject tithes do yet believe that the ministers of the Gospel should be well supported, and who act on the belief. But as republicanism cannot destroy royalty, seeing God is stronger than men and devils; so, for the same reason, tithes can never be abolished. Tithes are God's due "while the earth remaineth," for they are His due as Universal Landlord, and "the earth shideth for due as Universal Landlord; and "the earth abid ever," "world without end." "God is King of ever, "world without end." "God is King of all the earth." This is one of His perdurable titles, which He never can lay down: and so He made a covenant with Noah and the earth, and established it "for perpetual generations." If heaven is His throne, the earth is no less His footstool on which the throne rests; and so royalty and tithes are bound upon the earth to all eternity. And what now hinders the universal prevalence of His what now hinders the universal prevalence of His perfect way but the common rebellion of all nations, Christian as

But let all men consider, royalist as well as republican robbers of God, that if they now hold any article of faith which they cannot carry into God's kingdom, and there hold and practise it for ever, the sooner they repent and ounce it the better. A man cannot be a de after the present life except in perdition: then why be one during this life? For certainly the following all our life what we must renounce and abandon before entering the life to come, is a bad provision for hereafter.

Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. QUINQUAGESIMA COLLECTIONS

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, in conformity with the Constitution of the Church Society of the Diocese of Toronto, to be applied to form a fund for the support of Students in Theology, and placed at the disposal of the Lord Bishop for that purpose by a resolution passed at the Monthly Meeting of the Society on the 7th Japanese 1846.

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St. Mary Magdalen's, Picton, per Churchwd'ns 2 15 Brockville Church, per Rev. E. Denroche ... 6 10 Church at Port Stanley, per Churchwardens 1 15 25 Collections Toronto, 11th March, 1846.

The Treasurer has received from Barrack Master Luard and family, of Three Rivers, the sum of £2 10s., for the general purposes of the Society.

CHURCH SOCIETY.

PORT BURWELL PAROCHIAL BRANCH ASSOCIATION. The first Annual Meeting of the Port Burwell Parohaving been called for this day,—and although the unavoidable absence of several Clergymen (whom it was expected would have been present) occasioned much disappointment, the Lay members who attended were more numerous than the inclemency of the season had allowed us to hope for. The Rey T. R. Read, as perpetual Chairus to hope for. The Rev. T. B. Read, as perpetual Chairman of the Association, having taken his place, the following Report of the proceedings for the past year was

The Committee of the Port Burwell Parochial Branch of the Toronto Diocesan Church Society, in submitting this their first Annual Report, cannot refrain from indulging a measure of thankful satisfaction at the success with which, by Divine permission, their efforts have been

The commencement which has been made, is indeed The commencement which has been made, is indeed of a very humble character; yet when it is remembered that in assembling here a twelvemonth since, we were encouraged to the establishment of a Branch of that Society which promises, under the nurturing influence of the Divine blessing, to be the instrument of permanent and substantial good in our land,—only by the assurance that the day of small things is not to be despised, and will not be despised by Him who reads the hearts, when He sees that the mite is cast as a free-will offering into His treasury,—your Committee feel that the result of the

tered the members of our revered Church are in this neighbourhood, the Association will consider the commencement as auspicious, and feel encouraged to increase its exertions, in reliance upon the Gracious Disposer of events, who condescends to use the instrumentality of man in carrying on His purposes of mercy, and publishing the glad tidings of salvation through the Gospel of ing the glad tidings of salvation through the Gospel of Jesus Christ; for your Committee feel assured, that as Jesus Christ; for your Committee feel assured, that as faith is an active principle, it will ever prompt to diligence; and therefore, when our undertakings are based on a desire to promote the glory of God from a sense of His goodness, the inclination will not be wanting to go on and bring forth more and more abundantly the fruits of faith in Christ, without reliable posting is strong nor of faith in Christ,—without which nothing is strong, nothing is holy, nothing is acceptable to God.

As regards the appropriation of the Society's funds, the particulars will be found in the Treasurer's account; the only item to which your Committee would further allude, is the appropriation of £3 as a permanent book fund; by Eucharist (and in Baptism) equally with belief in God under any terms. Mis-belief is no true faith: and we must believe in God through the medium of His names, prayer-books, and religious works, at the publication true faith and we must believe in God through the medium of His names, prayer-books, and religious works, at the publication prices by applying to the Tourism of Eucharism of Euchar

ment of his share in the covenant; while the individual who lives in reckless disregard of those means of improvement, is liable not only to the penalties of a broken contract, but to the aggravations of sin in using no efforts to fulfil it.

phet gave also prophets, joining them with apostles in the foundations, which are twelve. He the Evangelist for preacher of the Gospel, gave evangelists for preacher of the Gospel, gave evangelists for preacher of the Gospel, gave evangelists for preacher of the faithful, paid "tithes of all" tors and teachers; and all for the work of the ministry. Subject the foundations, which are twelve. He the Evangelist for Preacher of the Gospel, gave evangelists for preacher of the Gospel, gave evangelists for preacher of the Gospel. He the Pastor and Teacher gave pastors and teachers; and all for the work of the ministry. Subject to the land, all professing the same God, and now employed to promote the knowtown to Melchisedec, the royal priest and typical representative to Melchisedec, the royal priest and typical representative of our Lord. Tithes and royalty are generally hated and the Church prosper in thus standing round about those who fear God, gave angels

fellow-christians throughout the length and breadth of the same God, and now employed to promote the knowtown to Melchisedec, the royal priest and typical representative of our Lord. Tithes and royalty are generally hated and typical representative of our Lord. Tithes and royalty are generally hated and typical representative of our Lord. Tithes are in His names, tithes, to the Lord that which costs me nothing."

RESOLUTIONS.

It was then moved by J. DRAPER, Esq., seconded by Mr. KER, 1. That the Report of the Committee be adopted, and published in The Church.

Moved by Mr. KER, seconded by Dr. WILLIAMS, 2. That as man is a debtor to the undeserved bounty of God r every thing which he possesses; we therefore recognise it a sacred duty to contribute of our substance to carry out the work of God in the land.

Moved by Mr. McKinnon, seconded by Mr. Richards, 3. That the thanks of the Association be given to the officers for the past year,—and in recognising the very efficient manner in which their respective duties have been performed, request a continuance of their services for the ensuing year,—the Committee consisting of Mr. Craufurd, Mr. L. Burwell, Mr. Blackburn, Mr. McDiarmid, Mr. Vance, Mr. Ker, Mr. Scrippell, Dr. Williams and Mr. Descrippell. ringall, Dr. Williams, and Mr. Draper.

Moved by Mr. KER, seconded by Mr. HUTCHESON, 4. That the Rev. T. B. Read do leave the Chair, and that Mr. Draper take the same

Mr. Draper having taken the chair, the Rev. T. B. Read. rose and said, he was happy to find himself relieved from that position which prevented his originating a motion, as it afforded him an opportunity of suggesting the pro-priety of passing a resolution to the following effect:—

The Minister and Congregation of Port Burwell Church, assembled upon the first suitable occasion since the demise of the late Col. Burwell of Port Talbot, in the building provided by his munificence for the worship of God, desire to express their heartfelt and sincere condolence and sympathy, with the widow and family of this lamented gentleman. Mr. Read, with a few leading remarks appropriate to

the subject, expressed the hope that some gentleman would second the motion; upon which Dr. Williams rose and briefly addressed the meeting, expressing the hearty satisfaction which he felt at the introduction of the resolution he had just heard, and which he deemed both suitable and called for, and therefore begged leave to second it. The Resolution was then put and carried, nem. con. Moved by Mr. KER, seconded by Mr. MARLATT,

That the Chairman be requested to convey to Mrs. Burwell copy of the Resolution just passed. Moved by Dr. WILLIAMS, seconded by Mr. McKinnon,

That the thanks of this Meeting be given to the Rev. T. B. Read, for his able conduct in the Chair. The Meeting was then closed with the prayers appointed for that purpose.

JOHN M. CRAUFURD. Port Burwell, Feb. 18, 1846.

OPENING OF ST. LUKE'S CHURCH, PALERMO. The above Church was opened for Divine Service on Sunday, 1st instant. The Rev. G. W. Warr and the Rev. Thomas Greene delivered appropriate sermons—the former in the morning and the latter in the afternoon.—The Church was densely crowded, and the collection amounted to the liberal sum of £14.

The search ediffer although a frame huilding is in the

The sacred edifice, although a frame building, is in the Gothic style of architecture, and possesses both a striking and pleasing appearance. Much zeal has been manifested upon the part of the friends of the Church in this locality, and they have now the satisfaction of beholding this chaste and handsome (country) Church nearly finished, and, with the exception of a few pounds, entirely paid for.

We are informed that in the account given in our set of the "Brock District Branch of the Church Society," an error was made in the statement of money £77 16s. 4½d., and not £7 13s. 4½d. as there stated, and as copied by us from the Monarch.

DIOCESE OF QUEBEC. PASTORAL VISITATIONS OF THE LORD BISHOP OF MONTREAL.

The tour of the Bishop of Montreal through his Dio-The tour of the Bishop of Montreal through his Diocese at large, for Confirmations, &c., has this year been reserved for the summer; but some small portion of these duties has been performed this winter, of which a short account is here given. His Lordship left Quebec on the 19th January, to attend the periodical meeting of the Central Board of the Church Society on the 21st. An account of the business transacted at that meeting has already appeared in this paper. The Bishop preached on the evening of the same day at the Wednesday evening service in Trinity Chapel. This was a special occasion, on which the Sunday-school teachers and scholars (the latter amounting to about 350) were assembled in a body, and the whole centre block of pews was reserved for their accommodation, the rest of the congregation being in the side-aisles and galleries. On the 22d, a Confirmation was held in the Parish Church, the two ministers of which conducted the ordinary service, (the Rev. W. Dawes, and the ministers of five other congregations in the city (including the troops) attending, in their robes, in charge robes, in charge ndidates whom they brought forward. Three undred and twenty-five persons were confirmed; and his is believed to have been the largest Protestant Confirmation which has been held in British North America. he Bishop, after charging the persons just confirmed, reached from St. Luke i. 6, to the congregation at large, he musical services were conducted, on this occasion, a a superior style of excellence. On Friday, the 23d, hurch Society, and on the 24th waited on his Excellency ord Cathcart, as the head of a deputation from that body, rith a memorial for suspending the sales of the Clergy Reserves. On Sunday, the 25th, (St. Paul's Day), his Lordship preached in the morning at St. Thomas's Chapel, in the afternoon at Christ Church, (the Parish Church).

in the afternoon at Christ Church, (the Parish Church), and in the evening at St. George's.

Early on Monday morning, the 26th, his Lordship left Montreal for Sorel, (45 miles distant), where he was received as a guest at the Rectory, and in the evening confirmed forty-five persons in the Church and preached.—The Rectory and the new Church were built by the exertions of the present Rector, whose sister, a widow lady resident in the place, is the voluntary organist.—The choir has been moulded by the same excellent friend of the Church (a military gentleman) who now presides of the Church (a military gentleman) who now presides over the choir of Montreal, and his lessons have not been over the choir of Montreal, and his lessons have not been forgotten. The next day the Bishop, accompanied by the Rector, proceeded about 25 miles, to the Rivière du Loup, on the north shore, and confirmed six persons in the little stone Church, at 3, P.M. Here, with Mr. Anderson, his Lordship was the guest of the Resident Misterson. The congregation estending this Church conderson, his Lordship was the guest of the Resident Missionary. The congregation attending this Church consists of a little Protestant flock scattered in the midst of the old Roman Catholic population of the country. On the 28th, his Lordship proceeded 24 miles, chiefly through the woods, to Lake Maskinonge, within the same mission, where there is now a little wooden building put up, (without, however, the distinctions of a Church in its exterior part), which is so far finished and fitted up within, as to admit of the performance of Divine service. His Lordship admit of the performance of Divine service. His Lord-ship and the Missionary (the Rev. N. Guerout) were here ship and the Missionary (the Rev. N. Guerout) were here indebted to the hospitality of an industrious and respectable settler on the lake shore. The congregation receives stated visits from the Missionary, and is attended, at other times, by a Catechist. Six persons were also here confirmed on the morning of the 29th, after which the Bishop returned to Rivière du Loup. On the 30th, his Lordship proceeded to Three Rivers, where he was received at the Rectory, an old fashioned place, in the French time a Recollèt Monastery, the Chapel of which is now the Protestant Church. In the evening twenty persons were confirmed, and, after the usual charge to them, the Bishop preached to the congregation. The psalmody was remarkably well performed. On the 31st his Lordship returned to Quebec. his Lordship returned to Quebec.

On the 18th February, towards evening, the Bishop set

out for Portneuf, (not quite 40 miles from Quebec), the Mission of the Rev. C. J. Morris, comprehending three stations, and was received, as usual, at the Manor-house, as the guest of the Hon. E. Hale. His Lordship proceeded the next morning to the Protestant settlement and Church, 43 miles in the rear. This Church is small, but very neat, and complete in all proper appendages, with a school-room and apartments for the master underneath. School-room and apartments for the master underneath. Twelve persons were here confirmed; after which the Bishop returned to the Manor, and proceeded in the afterneon to Bourg Louis, a settlement in the woods, about 10 or 12 miles distant, within the same Missionary charge. Every thing here is in a very new condition. The seigneur, Mr. Panet, of Quebec, has, however, a house in the settlement, where the Bishop was received and entertained by a son of that gentleman. On the morning of the 20th thirty-four persons were confirmed in the Church, which was built almost wholly at the charge of the late Missionary, the Rev. W. Wait, now at Sherbrooke: it is sufficiently advanced to be used, but is still in a rough state within. The present Missionary has contributed, according to his ability, towards some of the more essential fittings-up. Mr. Panet, as also Mr. Hale at Portneuf, has the purpose of endowing the Church with a glebe.—
In the afternoon, his Lordship proceeded about 9 miles, still through a wild country, passing one end of Lake St. Joseph, and amid scenery which, in its summer garb, is very beautiful, to St. Catharine's, in Faussembault, where there is a meagre sprinkling of Protestants, who have a diminutive wooden building by the side of the River. diminutive wooden building, by the side of the River Jacques Cartier, painted white, and fitted up within as a Church. The Bishop and the Rev. C. Morris were both received as the guests of an industrious and exemplary settler, carrying many scars in his person as mementos of the Peninsular war. Eleven persons were here confirmed the next morning. Four were disappointed, having found it impossible to get to the Church, from which they live at some distance, on account of a heavy snow-storm. it impossible to get to the Church, from which they live at some distance, on account of a heavy snow-storm, which, in that unfrequented tract of country, had blocked up the roads. It was not without some difficulty that the Bishop afterwards got down to St. Augustin, from whence he proceeded in the evening to Quebec, the whole distance being about 25 miles; but it was necessary to push

on, for the day following (Sunday, 22d) was fixed for the on, for the day following (Sunday, 22d) was fixed for the Confirmation in the Cathedral. The ceremony took place immediately after the afternoon service, when 218 persons were confirmed. Several, who had been prepared by the clergy, were prevented from attending by the epidemics which have prevailed this winter in the city.—Prayers were read by the Rev. E. Senkler, the Rev. Official Mackie attending upon the Richard in his canacity of cial Mackie attending upon the Bishop in his capacity of Chaplain. Four other ministers of Quebec (including the Chaplain to H. M. Forces) were in attendance, in their

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canonical habits, to present the candidates from their respective congregations. A special anthem had been prepared for the occasion, the performance of which was very creditable to the organist and choir. CHURCH Society.—The following collections were

made, pursuant to notice, in the undermentioned Churches, on Quinquagesima Sunday, in aid of the funds of this Cathedral, Quebec£35 All Saints, do.....
Trinity Chapel, do.... 0 10 0 dral, Quebec, by one of the congrega-tion who was absent

THE QUEBEC SUFFERERS .- The Rev. R. Whitwell has pleasure in stating that, on attending the Episcopal visitation at Quebec in July last, he had charge of two lothing, valued at about £50, and paid over to A. Moun-ain, Esq. £4 3s. 6d. in cash, to be distributed among e necessitous and destitute, who had suffered more of ss by the fires which Divine Providence had permitted to devastate so great a portion of that ancient city: highly gratified that the people of St. Armand West had it in their minds so nobly to reciprocate, as it were, in this manner, the generosity of their Episcopal brethren in Quebec, who freely subscribed, when called upon, towards the Church now nearly completed in the growing village of Philipshurgh. of Philipsburgh.

NOVA SCOTIA.

The Annual Meeting of the Chester District Committee The Annual Meeting of the Chester District Committee of the Diocesan Church Society took place on the evening of Friday, Jany, 16th, in the new School-House near the Church. The building, a remarkably neat one of 40 by 26 feet, was well filled by between two and three hundred persons. The Chair was taken by the Rector of the Parish, at 7 o'clock, and the proceedings commenced by singing a part of Heber's Missionary Hymn. After the usual prayers, the Rector, having first congratulated the friends of the Church upon the erection, and the completion so far, of the spacious and comfortable building in which they had assembled, and which even in an architectural point of view was a credit to the place, proceeded which they had assembled, and which even in an architectural point of view was a credit to the place, proceeded to urge the claims, which the Society had for support, on all who call themselves Churchmen,—and then read some very interesting extracts from the Reports of the Parent Society, and the labours of many eminent clergymen who, guided and assisted by the Spirit of God, were doing the work of the Lord successfully. The remaining part of the Missionary Hymn was then sung.—After which the Rector called upon any gentleman who felt disposed to advance the interests of the Society, to express their sentiments in furtherance of its claims. Some little pause ensued when Robert D. Clarke, Esq., rose, and in a very neat and appropriate speech of some length, pointed a very neat and appropriate speech of some length, pointed out the happy effects which would and must, from united out the happy effects which would and must, from united efforts on the part of the people, further the objects of such a Society. His remarks were well received by the audience, and in no small degree assisted to diffuse throughout the Meeting a laudable spirit, not to be unwilling "to do good," according to their power, "and to communicate." After some further remarks from the Rector, the handreth peals was super and the interesting agreeedings. hundreth psalm was sung, and the interesting proceedings

hundreth psalm was sung, and the interesting proceedings of the evening were closed with the benediction.

The members of the society then, with apparent cheerfulness came forward and paid their subscriptions to the Secretary,—and some fifteen or twenty new subscribers enrolled their names. After this, the formation of a Religious, Literary, and Harmonic Society was proposed, and an evening fixed upon, to meet and draw up Rules for its government. Some account of the formation of this Society I presume wall shortly be published. Society I presume will shortly be published. There are many evidences which tend substantially to show the steady increase and prosperity under the blessing of God, of the "Church of our Fathers" in the small but beautifully situated town of Chester. To say nothing now of the handsome Church not long since crected there, and compared to the worstip of the Almighty, and the number of futle children who in it, are, in accordance with the amand of the Saviour by Baptism "received in congregation of Christ's Church, (this number having averaged one hundred each year, during the two past years,) allusion now will only be made to its present appearance inartusion now will only be made to its present appearance in-side having been by the taste, and assiduous attention of a few of the members, very beautifully and appropriately dressed for the Birth day of our blessed Redeemer, as in-deed it has been since its erection. The posts of the galeries are tastefully entwined with wreaths of evergreen, with festoons of the same between each post; and on the fronts of the galleries, in large letters, formed of the same material, with perfect neatness and accuracy are the memorable words of the Angelic Messengers to the Shepherd of Bethlehem, "Unto you is born this day in the City of David a Saviour which is Christ the Lord." Over the al-Lord our righteousness." The whole is to remain up until the beginning of Lent. Such a mode of doing honour to the anniversary of the Redeemer's entrance into this world of misery, seems peculiarly cheering, and appropriate to the language of the Evangelical Prophet, who is so full of the Saviour's Advent, and calls upon even the trees of the forest to bear their part in the joyful welcome of the deliverer of the world, and adds, that "the fir tree, the pine tree, and the hone tree and the hone tree." of the deliverer of the world, and adds, that "the fir tree, the pine tree, and the box together should beautify the place of his Sanctuary." While this however is done, there is a well grounded hope that not a few by experience know that the decoration most pleasing in the sight of our glorified Lord, is the clothing of the soul in the garment of praise and holiness, and adorning the doctrine of God our Saviour in all things.—Communicated to the Halifax Times.

NEW BRUNSWICK.

(From a Correspondent.)

I have just returned from the Anniversary Meeting of the Fredericton Diocesan Church Society, at which were present, besides Sir William and Lady Colebrooke, the Lord Bishop, the Archdeacon, the Chief Justice, Judges Parker and Street, the Master of the Rolls, the Speaker, Parker and Street, the Master of the Rolls, the Speaker, and about nineteen of the Clergy. The funds of the Society amount this year to nearly £1000; nearly all of which has been appropriated to provide books, building and enlarging churches, chapels, and parsonage-houses, and defraying the expences of missionary visits to neglected places; a fund has also been commenced for rendering relief to the Widows and Orphans of the Diocesan Clergy.

Four Days Later from England.

The British Colonist, of March 10, publishes, from the Buf-falo Courier, the news by the late arrival. The following is 3 ummary of the most interesting particulars :-The fast sailing packet-ship Toronto, Capt. Tinker, in 22

ays from Pertsmouth, arrived at New York, bringing advices om London to February 7th; four days later. The prices of otton continued firm.

The failure of the potato crop continued to be the subject of

meral interest and remark.

There is nothing new from Ircland. The country continues be a scene of excitement and agitation, The Times, of the 7th, has an article commending the course

The House of Commons had been almost exclusively engaged on railway bills-especially for Ireland, during the two days

f which we have accounts.

In the other House, the Marquis of Clanricarde had brought forward a proposition of relief for Ireland. HOUSE OF COMMONS-FEB. 6.

FAMINE IN IRELAND.

Mr. O'Connell gave notice that he would to-morrow, this day, call the attention of the house to the subject of famine and disease in Ireland. He would also now ask a question of the right hon. baronet, Sir J. Graham, who, on the previous day, presented to the house a report from Dr. Playfair and Dr. Lindley. That did not come down further than November 15, but there were in the Castle of Dublin commissions of inquiry into the scarcity of Ireland. Had the right hon. baronet

received communications from these commissions?

Sir J. Graham said, he had from time to time received communications, through the Lord Lieutenant, from the commission that had been appointed; and those communications related to the present position of the people of Ireland.

Mr. O'Connell asked the right hon. baronet to lay those communications on the table

Sir J. Graham replied, that if the hon, and learned member would postpone his question till next day, he would see what portion of those communications could with propriety be laid

THE TARIFF.

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