

I am well aware that many parties, laymen as well as clergy, in the present day, have no sympathy with those who endeavour to calm our present agitations. They hope that if disturbance and contention increase, some result will follow in accordance with their peculiar views. One man looks to Parliament, and another to Convocation; one hopes to see Bishops altered, and another to see them universally reduced to practice in conformity with his own particular interpretation. Each appears to have forgotten that the legislative interference he desires, instead of issuing in a triumph, may result in irretrievable defeat. No man can anticipate the result of radical discussions, revived in convocation, and introduced for the first time into the Parliament of Great Britain. No man can foresee the accumulated mischief that would inevitably overflow the Church, if the flood-gates of controversy were set open, and opportunity afforded for the collision of rival talent in acrimonious discussions and debates echoed throughout Christendom.

Already we hear complaints that Parliament is not composed of Churchmen, and that the Convocation is only a syndicate of the province of Canterbury, convened originally to tax the Clergy, and in which the great mass of the clerical body are most inadequately represented. Already the cry is raised for a national Synod, co-extensive with the Church. Already the question is raised, whether by what authority this national synod shall be convened, and of what materials it shall consist; whether of Bishops only, of Bishops and Presbyters, or of Bishops, Presbyters, and lay brethren. It is easy to conceive the confusion, the strife, the jealousies, the contentions, likely to follow any legislative interference with our existing arrangements. All that we are sure of is contention. The changes we intend to urge may be rejected, while those we mean to strive against may be forced upon us. And whether we succeed or fail in carrying out our favourite schemes, we may find reason to grieve over the irreparable injury of schism and separation, which with novel intentions we have done our utmost to inflict.

The more we contemplate, my readers, the more shall we perceive the necessity and the duty of cherishing a peaceful disposition; of cultivating mutual forbearance, and of standing on the broadest ground. We are all brethren, the Church of England, but for the contentions which have recently distracted her, would at this moment have brighter prospects than at any period of her history. The feelings of our people, though I fear, beginning in some instances to be alienated from us, are still friendly and affectionate. Our Government assures us of its favourable disposition. Our Churches and Schools are rising every where, in numbers beyond example, throughout the kingdom. All classes, and more particularly the most destitute and the most numerous,—the clergy, the laity, the poor, the old, and the young, are availing themselves of the opportunities, spiritual and educational, thus afforded.

To these increasing advantages at home we have to add the growing influence of our Church abroad, and in the Colonies. We see the Holy Scriptures and our Book of Common Prayer translated into the languages of the East, and our missionaries favourably received by the Greek and Oriental Churches. We see our neighbours on the Continent, and especially in Protestant Germany, regarding our religious system every year with greater confidence and respect, as endowed with principles of vitality and stability, which no experience has demonstrated to be wanting in their most practical application. Our British influence and colonization, opening the remotest and hitherto most inaccessible regions of the earth to the pure doctrine and Apostolic institutions of our beloved Country; and we may hope, if the ordinances and discipline of the Church of England become, through our united efforts, co-extensive with the English name, and blood, and language, that our Zion, in her providential combination of Evangelical truth with Apostolic order, will be, for ages yet unborn, a rallying point to universal Christendom.

In short, my reverend brethren, God has given us every thing but a spirit of concord; and this inestimable blessing also He will give us, if we pray for, and strive after it. Following, then, after charity, and the things that make for peace, let us pray for the peace of Jerusalem!

THE CHURCH.

COBURG, FRIDAY, SEPTEMBER 5, 1845.

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The Revival of German Catholicism.
Fourth Page.—Family Influence of Ignatius Loyola.

The Lord Bishop of Toronto, in correspondence with a standing regulation of the Diocesan Church Society,—that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergymen,—begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this Diocese, on SUNDAY THE NINETEENTH DAY OF OCTOBER NEXT.

"The elegance of his manners," writes the reflecting Chateaubriand of his infidel countryman Voltaire, "his courteous demeanor, his taste for society, and, above all, a disposition the propensities of which were by no means sanguinary, would probably have placed him in decided opposition to the revolutionary government. He is sufficiently expressive in favour of social order, without perceiving that he says the foundations of it by assailing the ministers of religion." The peculiarity thus noticed in the character and writings of this famous sceptic, is worthy of remark. A man who entertained a strong antipathy to all the vulgar excesses of a turbulent democracy, was necessary to their subsequent outbreak, through the medium of his profane publications: the "Corymbus of Deism," as he has been called, meditated damage to the Church; but the weapon which was aimed against the priesthood, penetrated into the heart of the monarchy: the philosophic scorcher who sneered at the Christian faith during the reign of Louis XIV., assisted, though unconsciously, in clearing away many obstructions to the passage of Louis XVI. from the throne to the scaffold: he spoke, when dead, words of encouragement to a Parisian rabble, whom, if he had been living, there is little doubt that he would have thoroughly despised. Though destitute of any predilection for ebullitions of popular frenzy, he became a political incendiary, because he was an unbeliever.

And, in the common course of events, this union of the two characters,—the demagogue and the free-thinker,—is unavoidable. He who, by his corrupting example, vicious conversation, or irreverent writings, labours to make religion an object of contempt; to detach it from the national councils; and to diminish its authority over the public mind, may be justly reputed an enemy of all civil institutions; for it is certain that no government can be secure, no policy prosperous, no people happy and contented, where the restraints of religion are not deeply felt and widely acknowledged. When those who are in power are cautious to "rule in the fear of God," and those who are in subjection fail not to obey "for conscience sake," the machinery of state is simple enough; it is easily managed, and seldom suffers derangement. But "the prince or magistrate," as the illustrious Bishop Berkeley has observed, "however great or powerful, who thinks his own authority sufficient to make him respected and obeyed, lies under a woful mistake, and never fails to feel it sooner or later: obedience to all civil power is rooted in the religious fear of God; it is propagated, preserved, and nourished by religion." Every form of civil polity so constituted as to involve a neglect of this great truth; every public administration so conducted as to exclude the sanctions and reject the services of religion, must labour under a thousand difficulties peculiar to itself in its practical operation. It is vain to talk of governing a nation with prudence and advantage, if no effort be made to regenerate the public morals, which can only be done by baptizing them in the temper of Christian holiness. "Men fearing God," saith Hooker, "are by religion a great deal more effectually than by positive laws restrained from doing evil; inasmuch as those laws have no farther power than over our outward actions only, whereas unto men's inward cogitations, religion serveth for a bridle." No commonwealth, however powerfully defended by secular strength or wisdom, will continue long to enforce respect, unless it be likewise fortified and adorned by the stability and lustre of Christian righteousness.

These, we know, are old and homely truths; but they have attained to their good old age because, although often disregarded, they have never been overthrown. In bringing them forward again, we are prepared for the rebuke,

"Ista vetus pietas aevi moritura futuro;"

but this shall not deter us from again recommending them to public notice, especially at a time like the present, when the aspect of our political affairs seems to intimate that they have been well-nigh forgotten. It is a discouraging peculiarity of the generation in which we live, that the transactions of government are becoming, day after day, more widely severed from the interests of religion; that the standard of the Gospel is too often superseded by some rule of human fabrication; and that the kingdoms of this world engross not seldom the undivided attention and labours of public men, whilst the kingdom of Christ, to the glory and welfare of which all the kingdoms of the earth have been made tributary, is suffered to languish in comparative obscurity and neglect.

It is a fatal error to imagine that the exercise of authority, and the deliberations of legislative wisdom, are facilitated by this unnatural divorce. Universal experience proves that the very reverse of this is true: it shews us that the administration of civil power is rendered much more simple and straight-forward by paying due respect to religious principle; for the statesman who is distinguished for spiritual fervour and integrity has the noblest object in view,—the honour of God,—and pursues it in a direct line, which is at once the easiest, the safest, and the most creditable course. There is one avowal at least in Mr. Gladstone's celebrated speech in favour of the grant to the College of Maynooth which, amid all the mystery encompassing it, we are able to comprehend, and, with certain limitations, are willing to approve,—that it would be easy to repeal the grant, but not easy to propose a principle of government in its place. If all the intricacies of diplomatic stratagem and contrivance are essential to the internal government of a nation, then assuredly it is by no means an easy matter to devise a principle of government on any subject whatsoever. But where the ground-work of religion has been laid, the difficulty speedily disappears: there may be considerable odium, but there cannot be any perplexity attendant upon the carrying out of the principle, that to do what is right is always expedient, and that it is never expedient to do what is wrong. We are not surprised to hear the art of government spoken of as complicated and vexatious, when attempts are made, in all serious earnestness, to establish a sliding scale of national virtue, which seems to be adjusted very much after the pattern furnished in the following amusing description by the humorous author of the "Provincial Letters":—"We scarcely see any justice or equity which does not change its quality in changing its climate. Three degrees of elevation of the pole overturn all jurisprudence. A meridian decides on truth, or a few years on possession. Fundamental laws change, and right has its epochs. A pleasant kind of justice, this, bounded by a river or a mountain! Truth on this side the Pyrenees, error on the other!"

A precarious and changeable policy like this adopted by those who have been appointed to preside over a nation's destinies, is worse than worthless; it is eminently mischievous: on such a shifting foundation no fixed centre can be obtained which shall attract round it all the deliberations of legislative wisdom; each provision devised for the removal of national emergencies is composed of purely secular materials, and conducted in a worldly spirit; very feeble and indirect reference, if there be any perceptible allusion at all, is made to Him who rules over the kingdoms of the earth, requiring from his representatives, that they will reverentially devote the delegated authority committed unto them, to the service of that supreme Pontentate who is pleased to confer it; and the consequence of this corrupt system is, that the various departments and functions of government are undergoing a process of continual multiplication, and the whole machine is rendered more intricate, and less manageable, at every stage. Mr. Gladstone's difficulty will remain undiminished, until the British House of Commons—without distinction of parties,—has fully studied and mastered the important lesson, that exemption from the restraints and admonitions of the Gospel, in public transactions, is not one of the "privileges" of Parliament.

A certain form of Christianity has been interwoven with the frame-work of the British Constitution. The State, in the way of equivalent for the advantages it derives from such an alliance, has provided, in this manner, a solemn and abiding memorial of its religious duty,—an article of which duty is, to shield the Church from injury and aggression of every kind. The existence of an Established Church is a standing evidence,—the clearest and the most impressive we can have,—that the civil magistrate is encircled by sacred, as well as secular obligations. British Statesmen who have enjoyed the highest reputation for political wisdom, have been accustomed to regard with honest and ardent pride this national recognition of Christianity, as being at once a monument of public piety and the pledge of public happiness. "Whilst we provide first for the poor," was the language not many years ago of the oracular Edmund Burke, "and with a parental solicitude, we have not relegated religion (like something we are ashamed to show) to obscure municipalities or rustic villages. No! we will have her to exalt her mired front in courts and parliaments. We will have her mixed throughout the whole mass of life, and blended with all the classes of society. The people of England will shew to the haughty potentates of the world, and to their talking sophisters, that a free, a generous, an informed nation, honours the high magistrates of its Church; that it will not suffer the insolence of wealth, and titles, or any other species of proud pretension, to look down with scorn upon what they look up to with reverence." That Church, of which this truly great man thought and spoke so highly, is still existing, as pure, as faithful, and as zealous as ever; she is yet a blessing to the land overshadowed by her wide-spread branches; and right honourably has she adhered to her obligations in the civil compact. But has a like fidelity been evinced by the State in discharging its share of the mutual covenant? The following extract from the Quarterly Review will answer the inquiry; and indicate at the same time what has been accomplished, since the death of Edmund Burke, by the Emancipation of the Romanists, and the abolition of the Test Act:—

"All the so-called securities of the Church of England consist in nothing. The Cabinet and Privy Council, with the exception of the Chancellor, may be all Romanists. If legal knowledge, talent, eloquence, amiability, and integrity were (in the chances and changes of Parliamentary majorities) to elevate a Unitarian to the Chancellorship, he might pass the *compt d'argent*, or the grant of a dignity, at the bidding of a Roman Catholic Premier, and bestow all the remaining Ecclesiastical patronage of the Crown at his own discretion. Every other branch of Royal authority in relation to the Church of England may be lawfully exercised by members of the most hostile or adverse communions. There are no means of shrinking from the breadth of these disclosures.

An enduring dishonesty has thus crept into the very heart of the Constitution, which could never have gained admittance, if the preservation of religious principle had been duly regarded. And the sacrifice once made is, it appears, to be scrupulously reiterated on every convenient occasion. First, we are favoured with a grant to Maynooth, recommended on grounds of political expediency; and, as if this were not a sufficient concession, a project—offensive even to the clergy it was designed to please—is arranged for the institution of sundry Irish Academies, which are not to be hampered with any stated provision for religious instruction. It surely is not to be wondered at, that an administration which presumes to indulge in such a latitude of legislation as this, should be thrown, by the frequent revolutions of policy engendered by it, into very obvious and very mortifying inconsistencies.

It is to be expected that "Her Majesty's Government" will, now and then, receive a slight chastisement such as Lord John Russell, on the 9th July last was pleased to administer, during the progress of a debate relative to religious tests in the Scottish Universities:—

"I do request the House (said the Noble Lord) now that they are able to extricate themselves from it, not to be involved in the humiliating dilemma in which Her Majesty's Government would place them. Hitherto it has been supposed that these matters of education, if religious establishments, of religious tests, were matters of principle, one way or the other. Men who took the view that they were necessary to the maintenance of religion, and useful for the benefit of the State, like the Hon. Member for Oxford University (Sir R. Inglis), steadily upheld them; other men, who conceived that they were a snare for scrupulous consciences, and a clog upon freedom of thought, by one who had no faith and no scruple about these things, as constantly denounced them as useless, and prayed for their abolition. Either course may be taken; either course may be defended by argument. My Hon. Friend the Member for the University of Oxford may well defend his opinion; my Right Hon. Friend who sits near me (Mr. Macaulay) is fully capable of defending the opinion which we hold. But now we have a Government which holds neither principle nor the other,—which tells us one day that there is no need of religious tests—that if you wish to provide for the good of Ireland you should have none—that they have been found utterly useless—and which goes out of its way to persuade the House that they are not a clog, but a boon on the next day saying that such tests are absolutely necessary for the maintenance of religion in Scotland, and that otherwise it would be (in his language) 'the next day to be an *abdication of principles*. Now, I do put it to the House whether this is the principle of the other. Let them assert, as I hope, the principle which they have stated with regard to the Irish colleges; let all events, do not let them involve themselves in the dilemma of *holding neither principle nor the other*, that it suits the convenience of the Ministry one day to denounce them and expose their futility, and the next day to beg leave to do up to them for the sake of certain interests, and that the House is ready to agree with them, and set at naught that character which it has formerly sustained."

This indignant denunciation was, of course, interrupted at frequent intervals by enthusiastic applause on the part of the "Opposition." It is very certain, however, that the remedy for this evil, will at be found in the tenets of Whig-Radicalism; and although unwavering rectitude is very far indeed from receiving that respect to which it is entitled, in the creed of modern Conservatism, we are perfectly satisfied that it has no prospect of enjoying greater consideration at the hands of a Hume or a Macaulay; and it is more desirable, after all, if we must wish beneath the penal lash, that we should be chastised with whips, than scourged with scorpions. But the cure for this disease,—the antidote to this fashionable inconsistency,—which fasts indifferently upon every party, lies in a holier sphere than that where the political views of the Member for Edinburgh, or of the Whig Member for any other Whig constituency, were fostered and matured: that sphere embraces notably the mystery of grace whereby mankind are saved, but the mystery of wisdom by which mankind may be happily governed,—and that sphere is, THE BIBLE. The impression we desire to convey has been well embodied in the following passage from a work entitled "Principia," written by S. R. Bosanquet, Esq.:

"Want of faith is the very characteristic of this generation. The Bible is the only foundation on which any fixed centre can be obtained which shall attract round it all the deliberations of legislative wisdom; each provision devised for the removal of national emergencies is composed of purely secular materials, and conducted in a worldly spirit; very feeble and indirect reference, if there be any perceptible allusion at all, is made to Him who rules over the kingdoms of the earth, requiring from his representatives, that they will reverentially devote the delegated authority committed unto them, to the service of that supreme Pontentate who is pleased to confer it; and the consequence of this corrupt system is, that the various departments and functions of government are undergoing a process of continual multiplication, and the whole machine is rendered more intricate, and less manageable, at every stage. Mr. Gladstone's difficulty will remain undiminished, until the British House of Commons—without distinction of parties,—has fully studied and mastered the important lesson, that exemption from the restraints and admonitions of the Gospel, in public transactions, is not one of the 'privileges' of Parliament.

The mission of our Society is grand and comprehensive. It is not only calculated to render aid, in the present exigencies of the Diocese, but to settle and consolidate the Church, and to provide for the future. Having been incorporated by Provincial Statute, with the sanction of the Sovereign and the Executive Government at home, and numbering amongst its members the clergy and the great body of the laity of the Diocese, it cannot fail, if only adequately supported, of attaining, under the Divine blessing, the purposes of its establishment.

In a new country, such as this, in which, in God's Providence, we reside, it must be obvious to every reflective and observing mind, that the moral and religious well-being of the community, or, in other words, for the full and effective administration of the Church of Christ, are to be originated and established. Having, in the first instance, to provide for the moral and religious well-being of the community, or, in other words, for the full and effective administration of the Church of Christ, are to be originated and established. Having, in the first instance, to provide for the moral and religious well-being of the community, or, in other words, for the full and effective administration of the Church of Christ, are to be originated and established.

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Fourthly.—The creation of an adequate fund for the relief of Widows and Orphan Children of deceased lay members and Ministers of the Diocese, by securing a sufficient endowment for them generally.

With reference to the first, the recent foundation of Bishop's College, at Lennoxville, will offer many facilities for educating and training young men for the sacred Ministry. It cannot be regarded as a propitious circumstance, that it should be coeval with the full establishment of the Church and Society, and that it should be immediately connected with the Church and partially endowed, that will, it is trusted, afford an education in every department, to the pupils in general, and especially for those designed for the Ministry of the Church. It is reserved for the Society, and its individual members, to raise a fund for the endowment of a few exhibitions for divinity students. Many a pious and generous youth, who would be glad to be a "labourer in the Lord's vineyard," might thus be encouraged to make known his desire, and to enter upon a preparatory course of study, under the prospective advantages that may thus be rendered him, who otherwise might have been deterred from the study of divinity, from the apparent hopelessness of attaining the end. With a sufficient number of divinity scholarships, or an adequate fund to assist in the maintenance of young men through their college course, we need not expect that, with the Divine blessing, the College and Society co-operating, will hereafter present a source of supply of faithful and efficient workmen, equal to the necessities of the Diocese.

That the second object named should engage the anxious attention of those who value their Church and would extend its usefulness and influence, is not only a duty, but a question, it is necessary to endeavour to secure a sufficient endowment for the existing parishes and missions in the Diocese. Our deep obligations to the Society for the time to come, and the numerous parishes, which have so goodly commenced and continued in this country, the "good work" which its title imports, must ever be acknowledged with thankfulness to God. But the time has unfortunately arrived when an earnest and continuous effort should be made to provide permanently for the Churches of the Diocese. In this work the Church Society, from its character and position, must take a leading part. Being now a Corporate body, it has the right of holding property and of managing it, with the sanction of the law, for the best interests of the Church. But if any effectual progress is to be made in this great work, the Society must not be merely a depository of funds and lands for this purpose, but must be itself an active agent and vigorous promoter of the undertaking. It has recognized this duty in its general laws, and it is trusting, that, by liberal contributions from its wealthier members, directed to this end, and from friends of our Church in England, it may be enabled to fulfil it. In every long settled parish or mission, in which a Church is erected, and the necessary arrangements are provided, it is strongly recommended that a commencement should at once be made toward the endowment of that Church, by paying annually a small sum at interest, taken from parsonage collections or pew-rents, or derived from other sources, with a view to the production of an accumulating fund, which, in the course of years, may realize an ample provision for the clergyman.

Under the existing state of the Church in the Diocese, the third point mentioned is of pressing importance. Experience has testified to the suitability of Travelling Missionaries to the state of newly-formed and destitute settlements in this country. It is an excellent expedient where a resident ministry cannot early be established. It is comparatively easy to send out a few Travelling Missionaries, in order that the many sections of the Diocese, destitute of a settled ministry, might be visited with sufficient frequency and regularity. And upon the Church Society must devolve the maintenance of such Missionaries.

The *Christian Guardian*, in a brief notice of our late article on the *UXORIS IN DOMINA*, is pleased to represent as follows our indulgent estimate of unavoidable error on the subject of the Church's constitution:—"This charity gives up the question for which there has been so much controversy, and shows that in the superior pretensions of Episcopacy there is no truth and importance." We beg to record as positive a protest against this rather alarming summary of our few remarks, as against the presumptuous design imputed to us, of occupying "the throne of judgment," and deciding on the eternal status of bodies of professing Christians." It is assuredly a great affront that the observations we made should be so misrepresented, or, rather, so diametrically opposed to every former expression of our opinions,—as to impress upon the mind of our contemporary a conclusion highly satisfactory to him, but extremely unacceptable to ourselves. We certainly did intend to convey two leading ideas in regard to the topic we were discussing,—that the assertion of the truth is not to be kept back on account of any consequences, real or imaginary, attendant upon it; and that error, either unavoidable or involuntary, is to be viewed with moderation, and treated with the utmost gentleness and forbearance; not conceiving at the time that we went beyond the legitimate inference to be derived from the statement made by the Apostle St. Paul, touching his misguided zeal before his conversion, that "he obtained mercy, because he did it ignorantly, in unbelief;" which "charity," however, was not intended to prove that he was right in making himself

the emissary of the Jewish Council; or that in the "superior pretensions" of Christianity above Judaism, "there is no truth and importance." The *Christian Guardian* is at perfect liberty, of course, to translate our language as may best comport with his discretion and judgment; but he should favour us with a very free translation now and then, is an infelicity which must be expected in the present state of human infirmity, and occasions us very trivial uneasiness when it does occur. It is only fair, however, to furnish a key to the dark sentences we are unfortunate enough to utter. Our contemporary must not confound the expressions "unavoidable" and "involuntary;" his error is certainly not "unavoidable," because he possesses the means of obtaining better information; but it will be *voluntary*, if he should neglect the improvement of those means. Whether this latter condition be the predicament in which he is placed, we are willing to leave to the decision of his own conscience, albeit he has kindly invested us with judicial authority in the matter; but this much we venture to say, that we have our fears lest he should study with devoted ardor the formularies of the Church and the writings of our great divines, and abide, after all his pains, in the same misapprehension, if he do not adopt some safer standard of interpretation than that to which he has resorted in the present emergency.

In reply to our correspondent at Albany, (N.Y.) we beg to state that from what we know of the transactions of the James Seldon to whom he refers, he is a thorough impostor, and has already, within our own knowledge, obtained as much money upon false pretences as would entitle him to three years' residence in the Provincial Penitentiary. His applications, we believe, have chiefly been made to Clergymen, and the plea uniformly advanced has been that, on his way to see his friends in the Johnstown District of this Province, he had lost his pocket-book, and all his money. The Clergy and others are hereby cautioned against his impositions; and the Press will be doing a public service by aiding in the circulation of this notification.

If Mr. Seldon has a spark of honesty and right feeling about him, he will at once enter upon some lawful calling, and promptly restore to the various individuals from whom he has obtained money by a plausible tale, the sums which, in many cases, could very ill be spared.

Our Collector is now engaged on a Tour Eastward from this Office. It is of much importance to us that all in arrears should be prepared to settle the amount of their respective dues, when he calls upon them.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

THE THIRD ANNUAL REPORT OF THE CENTRAL BOARD OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Read at the Annual General Meeting of the Society, on Wednesday, the 2nd July, 1845.

In laying before you the Third Annual Report of the proceedings of the Church Society, the Central Board would renew their expression of humble and sincere thanks to the Author of all Good, for the gracious tokens of His favour continued to the Society, and for the measure of success which has attended its operations.

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With reference to the first, the recent foundation of Bishop's College, at Lennoxville, will offer many facilities for educating and training young men for the sacred Ministry. It cannot be regarded as a propitious circumstance, that it should be coeval with the full establishment of the Church and Society, and that it should be immediately connected with the Church and partially endowed, that will, it is trusted, afford an education in every department, to the pupils in general, and especially for those designed for the Ministry of the Church. It is reserved for the Society, and its individual members, to raise a fund for the endowment of a few exhibitions for divinity students. Many a pious and generous youth, who would be glad to be a "labourer in the Lord's vineyard," might thus be encouraged to make known his desire, and to enter upon a preparatory course of study, under the prospective advantages that may thus be rendered him, who otherwise might have been deterred from the study of divinity, from the apparent hopelessness of attaining the end. With a sufficient number of divinity scholarships, or an adequate fund to assist in the maintenance of young men through their college course, we need not expect that, with the Divine blessing, the College and Society co-operating, will hereafter present a source of supply of faithful and efficient workmen, equal to the necessities of the Diocese.

That the second object named should engage the anxious attention of those who value their Church and would extend its usefulness and influence, is not only a duty, but a question, it is necessary to endeavour to secure a sufficient endowment for the existing parishes and missions in the Diocese. Our deep obligations to the Society for the time to come, and the numerous parishes, which have so goodly commenced and continued in this country, the "good work" which its title imports, must ever be acknowledged with thankfulness to God. But the time has unfortunately arrived when an earnest and continuous effort should be made to provide permanently for the Churches of the Diocese. In this work the Church Society, from its character and position, must take a leading part. Being now a Corporate body, it has the right of holding property and of managing it, with the sanction of the law, for the best interests of the Church. But if any effectual progress is to be made in this great work, the Society must not be merely a depository of funds and lands for this purpose, but must be itself an active agent and vigorous promoter of the undertaking. It has recognized this duty in its general laws, and it is trusting, that, by liberal contributions from its wealthier members, directed to this end, and from friends of our Church in England, it may be enabled to fulfil it. In every long settled parish or mission, in which a Church is erected, and the necessary arrangements are provided, it is strongly recommended that a commencement should at once be made toward the endowment of that Church, by paying annually a small sum at interest, taken from parsonage collections or pew-rents, or derived from other sources, with a view to the production of an accumulating fund, which, in the course of years, may realize an ample provision for the clergyman.

Under the existing state of the Church in the Diocese, the third point mentioned is of pressing importance. Experience has testified to the suitability of Travelling Missionaries to the state of newly-formed and destitute settlements in this country. It is an excellent expedient where a resident ministry cannot early be established. It is comparatively easy to send out a few Travelling Missionaries, in order that the many sections of the Diocese, destitute of a settled ministry, might be visited with sufficient frequency and regularity. And upon the Church Society must devolve the maintenance of such Missionaries.

The *Christian Guardian*, in a brief notice of our late article on the *UXORIS IN DOMINA*, is pleased to represent as follows our indulgent estimate of unavoidable error on the subject of the Church's constitution:—"This charity gives up the question for which there has been so much controversy, and shows that in the superior pretensions of Episcopacy there is no truth and importance." We beg to record as positive a protest against this rather alarming summary of our few remarks, as against the presumptuous design imputed to us, of occupying "the throne of judgment," and deciding on the eternal status of bodies of professing Christians." It is assuredly a great affront that the observations we made should be so misrepresented, or, rather, so diametrically opposed to every former expression of our opinions,—as to impress upon the mind of our contemporary a conclusion highly satisfactory to him, but extremely unacceptable to ourselves. We certainly did intend to convey two leading ideas in regard to the topic we were discussing,—that the assertion of the truth is not to be kept back on account of any consequences, real or imaginary, attendant upon it; and that error, either unavoidable or involuntary, is to be viewed with moderation, and treated with the utmost gentleness and forbearance; not conceiving at the time that we went beyond the legitimate inference to be derived from the statement made by the Apostle St. Paul, touching his misguided zeal before his conversion, that "he obtained mercy, because he did it ignorantly, in unbelief;" which "charity," however, was not intended to prove that he was right in making himself

the emissary of the Jewish Council; or that in the "superior pretensions" of Christianity above Judaism, "there is no truth and importance." The *Christian Guardian* is at perfect liberty, of course, to translate our language as may best comport with his discretion and judgment; but he should favour us with a very free translation now and then, is an infelicity which must be expected in the present state of human infirmity, and occasions us very trivial uneasiness when it does occur. It is only fair, however, to furnish a key to the dark sentences we are unfortunate enough to utter. Our contemporary must not confound the expressions "unavoidable" and "involuntary;" his error is certainly not "unavoidable," because he possesses the means of obtaining better information; but it will be *voluntary*, if he should neglect the improvement of those means. Whether this latter condition be the predicament in which he is placed, we are willing to leave to the decision of his own conscience, albeit he has kindly invested us with judicial authority in the matter; but this much we venture to say, that we have our fears lest he should study with devoted ardor the formularies of the Church and the writings of our great divines, and abide, after all his pains, in the same misapprehension, if he do not adopt some safer standard of interpretation than that to which he has resorted in the present emergency.

In reply to our correspondent at Albany, (N.Y.) we beg to state that from what we know of the transactions of the James Seldon to whom he refers, he is a thorough impostor, and has already, within our own knowledge, obtained as much money upon false pretences as would entitle him to three years' residence in the Provincial Penitentiary. His applications, we believe, have chiefly been made to Clergymen, and the plea uniformly advanced has been that, on his way to see his friends in the Johnstown District of this Province, he had lost his pocket-book, and all his money. The Clergy and others are hereby cautioned against his impositions; and the Press will be doing a public service by aiding in the circulation of this notification.

If Mr. Seldon has a spark of honesty and right feeling about him, he will at once enter upon some lawful calling, and promptly restore to the various individuals from whom he has obtained money by a plausible tale, the sums which, in many cases, could very ill be spared.

Our Collector is now engaged on a Tour Eastward from this Office. It is of much importance to us that all in arrears should be prepared to settle the amount of their respective dues, when he calls upon them.

DIOCESE OF TORONTO.

OPENING OF ST. JAMES'S CHURCH, LOT XXIV, KINGSTON.

[We regret our inability to publish without curtailing the interesting communication which appears on this subject in the *Kingston News*. It happens unfortunately that our space is more than usually encroached this week by outstanding articles, which will not admit of postponement.—E.C.]

The opening of St. James's Church, Stuarville, took place on Sunday, the 24th August.

The building, modest and unpretending, yet classic and elegant in its structure, without and within, has risen gradually within the past year, amongst the public orphans of the Diocese, and is a monument to the benevolence of our friends.

The foundation stone was laid by the Lord Bishop of the Diocese on September 14th.

But however valuable this plan may be esteemed for supplying our destitute members and others in the wilderness with the ministrations of the Church, it is not to be regarded as a sufficient and final provision for such portions of the Diocese, but only as preparing the ground for the more regular and perfect cultivation of a resident spiritual husbandman. In this point of view, sending forth the Travelling Missionary may always be regarded as entailing further expenses upon the Society, if it would complete the work it began. For the Missionary, when enabled to visit periodically a back woods settlement,—if blessed and prospered in his work—will soon find it his privilege to promote the erection of a Church by the people, and thus prepare the way for placing a resident minister among them. To the Society he will look for aid in this good work, and should never have to look in vain. It is then very important that a large Missionary fund should be created, whereby the Bishop might be enabled to send an adequate number of Travelling Missionaries into the wild woods before us, and the Missionary be assisted to carry onward to completion the "work of love," in which he has zealously engaged.

There is yet one other thing of primary importance which cannot be left to awaken the sympathies of every Christian heart, and engage the benevolent contributions of the Christian heart for the Widows and Orphans of the Clergy. The present state of the incomes of the great majority of our clergy, whilst it shews the necessity of such a provision, does at the same time shew the difficulty of organizing any definite scheme,—such as will not draw, except in a very small degree, upon the inadequate resources of the Clergy themselves. Upon a sufficient fund being procured for this grateful object, most will depend upon the efforts of the spiritual interests of the Church, as well as the comfort and confidence of the Clergy. A plan, combining subscriptions specially appropriated to this purpose and collections after sermons, through the Church Society, with a well-ordered and limited scheme of a Clergy Mutual Life Insurance Company, may be the most desirable method for the present of effecting this object.

With all this in view, surely the plan of our Society is comprehensive; it is greatly concerned in the consolidation of the Diocese, and in the promotion of the Kingdom of God on earth (to lay up in store a good foundation for the time to come).

The Act of Incorporation and BY-LAWS. The Society having been incorporated, as has been intimated, a Special General Meeting was held in October last, for the purpose of adopting a set of By-Laws for its future government, which will be preserved, by a comparison of the by-laws then enacted with the original constitution, that but few alterations have been made. The old model, accordant with which the Act of Incorporation was itself framed, has not in many of its important features closely followed. In this we have materially differed from the sister Society of Toronto, which has formed itself upon the model of the Society for the Propagation of the Gospel in Foreign Parts. We believe it will be found that the existing rules are more adapted to our peculiar position and circumstances. The chief alterations made were directed toward promoting the greater efficiency of the general Society, as represented by its executive, the Central Board, enabling it to accomplish, in some measure, the great purposes before mentioned, by securing to it as large an income as was deemed compatible with the interests of the District and Parochial Associations, and their due attention to and provision for local necessities.

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CHURCH MEETING.—At a meeting held at Dawn Mills Western District, on the 16th day of August, 1845, for the purpose of considering the expediency of erecting an Episcopal Church at that place.

The Rev. Wm. Fletcher, Esq., was called to the chair, and James Smith Esq., appointed secretary, *pro tempore*; the following resolutions were adopted:

Resolved.—That this meeting feel deeply grateful to the authorities and friends of the Church, for having sent a Missionary to reside amongst them, free of cost to the people.

Resolved.—As there is no Episcopal Church nearer to this place than ten miles in one direction, and fifteen miles in another, that this meeting feel it to be their duty to use their best endeavours to erect one as soon as possible; and that the following persons be a Committee to solicit subscriptions for that purpose, and to manage the business connected with the same, to wit: Messrs. Boulton, Wm. Fletcher, Wm. Taylor, J. Smith, N. Furey, &c.

Resolved.—That the Directors do accept the liberal offer of Wm. Taylor, Esq., of a free grant of four acres of land at Dawn Mills, as a site for the proposed church.

Resolved.—That the Directors do accept the offer of the spot, and the Directors requested to use all diligence in obtaining contributions.

Resolved.—That Wm. Taylor Esq. be appointed Treasurer, and the Rev. Wm. Gunn Secretary to said Committee. Mr. Banks has kindly offered to officiate at the opening of the church