"Stand pe in the ways, and see, and ask for the Old Paths, where is the good way, and wak therein and pe shall find rest for your souls."—Jeremian vi. 16.

VOLUME XIII., No. 36.]

TORONTO, CANADA, THURSDAY, APRIL 4, 1850.

WHOLE NUMBER, DCLXV.

Poetry. THE HOLY GHOST. Prom "Hymne for Lattic Children I have a little debly diffit. The bear, buy reasons a day. When all the world was green and Almo to bad he by ; These med to green a little dore. Before the widther stall. had when the sick child be And himse to her stong; gad he spented to his speed And galled to his play. In world pig for the world he . That seed the fire world he

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		for Sumo, apr. Eastes.	{ M.	Numb.	16.	Acta Hets.	4
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7	16.	300 Suno. apr. Raston.	í M.	Nu. 23.	26.		11.

FIRST SUNDAY AFTER EASTER. APRIL STR. 1850.

(By the Rev. G. F. Townsend, M. A.)

This Sunday is known by many names. It was called the Octave of Easter, so being the eighth day, or the conclusion of the Paschal festival. The more common name given to it, is the Sunday of Alba, or White Garments. On this day, through the Churches of the western communion, the Neophytes, or persons newly beptized, were wont to lay side their white garments, and to commit them to the repository of the Church, from whence they were sent back to them it they ever apostatized from the faith they then pro-fessed, or if they dishondered the Christian religion by the commission of any grevious and notorious crime This Sunday is called in the Eastern Church, "New Sunday," as there is a renovation of men in the Church at this season, by the new birth of baptism. Low Sunday is the title by which it is peculiarly distinguished in the Anglican Church, as if it were a second Easter, a lower commemoration of the solemn feast of the resurrection. On the evening preceeding this day the maxen lambs consecrated on Easter even are distributed among the faithful by the bishop and Pope of Rome. The off repeated allelujah, the songs of praise and thanksgiving, express the rejoicing of the Church on this glad festival; whice in this country is marked by the re-union of friends and families, and other tokene of festivity and joy.

ludes in his Epistle to the fact to which he bore witness in the record of his Gospel, that the water and blood flowed out from the side of our blessed Lord, when pierced by the spear of the soldier. The pouring forth of water always accompanied the sprinkling of the blood in the rites of the Jewish law. The water mingled with the blood which issued from the side of Christ. These facts teach the same lesson, namely, that the remission of the punishment of sin, must ever be united with the removal of the power of sin from the heart. The remission of sin is obtained through the blood of the divine atonement; the removal of sin is obtained by the outpouring of the Holy Spirit .-These are the two great doctrines of revelation, and are expressed in all the teaching and festivals of the Church. The portion of Scripture which is read as the Epistle for this day in the most encient offices of the Western Church, is intended to enforce these lessons upon all, but more especially upon the newly bentized members of the Church. The new converts are exhorted to labour, and to overcome the world according to their baptismal promise, and as now born of God are most suitably instructed about the great mysteries of the regeneration of the Holy Spirit, and the outpouring of the blood of the dying atonement. THE GOSTEL (St. John ER. 19 - 23.) - The

Apostles were entrusted by their divine Master with a threefold commission, to preach the Gospel, administer the sacraments, and to absolve from sin. This authority was conferred upon them upon three several oceasions, by Christ himself; in the earlier part of his ministration, immediately preceeding his death, and again subsequently to his resurrection. The commissions were thus worded. "Preach the Gospel,"" This do in remembrance of one." "Whosespever sins ve remit, they are remitted to them." This latter nortion of the commission (se if in anticipation of the time when this ordinance of the office of the ministry should be disregarded and neglected) was given under circumstances of peculiar interest and solemnity. Our divine Redeemer appeared to his disciples, gathered at Jerusaiem, with closed doors for fear of the Jews. Having confirmed their faith in the truth of his resurrection by shewing them his hands and side, He declares all power is given to Him in heaven and in earth. He breathes upon them and imparts the Holy Ghost, and bestows the divine commission, " Whoseseever sine ye remit, they are remitted to them, and whosessever sine ye retain, they are retained." The circumstances under which this last commission was given to the apostles, and the declaration by which it was accompanied, will prove the continuance of the power of absolution in the Christian ministry, and the efficacy of that forgiveness which the priest pronounces upon all who truly repeat, and unfeignedly believe the Gospel. Christ gave not to his apostles and their successors this power of absolution before, He delayed not the time of the Emperore there were seven kinds of the idolatry, and pining for the Mariolatry of the the first occasion of granting it, after the completion paper known at Rome, manufactured from the papy. Church of Rome; vituperating the English Reformaof that one perfect sacrifice of himself, by pleading the rus, and which were more or less perfect. It is said thou, and receiving for the truth the false doctrines of merits of which the sinner could alone hope for pardon, and the priest alone presume to pronounce it. Guided by the teaching of holy Scripture, and by the therefore be contemporary with the papyrus, if as well as in low, that the two churches are in principle practice of the early Catholic Church, the Church of according to Pliny, the manufacture of this paper was the same; when they who were once in the pit on the England regrets equally the Trentine doctrine that the invented in the time of Alexander. The books were one side of the wall, have now tumbled over on the priest pronounces absolution as an arbitrary judge; rolled up or bound up in tablets. The ancients had other side, and have fallen into 'a lower deep still priest pronounces absolution as an arbitrary judge; rolled up or bound up in tablets. The ancients had other side, and have fallen into 'a lower deep still world is altogether a religious one, it must be first and and the errors of the sectorian, that no authority what—also parchasen books, bound up similarly to our own, gaping to devour them,' I conceive that I am bound highest day of all individuals, whatever their situation, over is committed to the Church to absolve and forgive and which were called tabellar in distinction from the sin; but it still claims for her priesthood, the power columna. The writing was traced in black capital not to follow them in their down-falling. I beof granting absolution after due deliberation. The letters, in a very distinct manner although it appears lieve it to be incumbent upon every High Church-

THE SUFFORT OF THE CLEMA. (Free Bidge Handar's Diegrase.)

and consoling him in his trials, and in the bright hope of that crown of righteousness promised to the faithful steward-has treasures which all the wealth of earth could never purchase, and joys in comparison may cause perplexity and annoyance to those who, in that a church hoding the principles of the Church of with which all the pleasures of time and sense are insipid and worthless. His duties are with the spiritual world, and thence he derives his joy. He labours for your journal, to assure my friends that if ever I was a consumed, and the smoke of it to go up for ever,"

eternal results, and looks to Eternity for his reward. High Churchman I am so still, for my principles are

It is sometimes asked why we should be continually eternal results, and looks to Eternity for his reward. But if in this life only he has hope, he would be of all men the most miserable. The Merchant by his enterprise in traffic and commerce - the Manufacturer, by his industrial efforts, may amase thousands, and some times hundreds of thousands, as an inheritance for those who come after him; the Advocate at the bar, the Practitioner of the healing art, the Mechanic or the Farmer, not content with providing for his household while living, aims to leave them some patrimony at his death. But from all ordinary sources of accumulation the Clergyman is cut off. They are to him prohibited by the vows which hind him to the altar. If he embarks in speculation, or without necessity, resorts to any secular pursuit for gain, he stains the robe of his profession, and is properly assigned to a rank in the band of Iscariot. Without claiming for the members of the sacred profession any extraordinary amount of intellectual power and cultivation, we may at least assert their equality in this respect with men of other professions; and therefore if they had chosen to engage in secular pursuits, they might have achieved an equal amount of temporal success. But, voluntarily relinquishing all the attractions of wealth, they have devoted themselves to a calling which promises nothing more than a bare competency for themselves, accompanied with the almost certain prospect of destitution for the dependants who

such Associations as the present. However disposed the parsimonious may be to unite with the romantic and imaginative in admiring the cheaper plan of a celibate clergy, yet thanks be to of the Privileges of that "holy estate" which Paul and which we incidentally learn were enjoyed by

Most clergymen of our Communion selects helpmeets who bring no dowry but their virtues and picty; Christ and His Gospel; and that, on the other hand, have I to do with thee;" and being one who bowed and they have that proof of the righteous man's I should repudiate the doctrine of justification by In-The Erister, (1 John v 4-12.)—St. John was character which consists in having "children like olive herent righteousness, to affirm which the Church of

To these their hearts cling with the fundest affection. In their case the ties of connubial and parental love are more tender and endearing than with ordinary men, for they, to a greater extent than others, are dependant upon domestic associations for their amusements and pleasures. When wearied with official labours, worn down with attention to the sick and dying, persuaded that the Church of England 'is the purest disturbed by anxieties for the peace of the conscience stricken or for the conversion of the careless; or when appressed by the wickedness or thoughtlessness of the world, the Clergyman seeks repose and comfort, not in places of public resort, but at the fire side in the bosom of his wife and children. But at length this tender tie must be torn asunder. The man of God, at the close of a life consecrated to the anivation of God; or arrested by disease in the midst of active engagement in his hallowed duties when in the prime or eridian of his days, bears the Masters voice sum-With a serene heart and a resigned will, he lays himpast; all hope for the future. He blesses God for the grace that has attended his unworthy ministry. to be revealed. But alss! some shadows fall even upon this bright scene. Around that bed are gathered objects dearer to him than life itself. As he beholds the tears of his wife, soon to be a widow, and he hears the sobs of his children, soon to be fatherless, there is danger that the visions of faith may become dim. and those wings will droop upon which his soul is about soaring to its rest. What shall become of those dear not shrink from my share of the obloquy they incurred. objects of his solicitude and love, when their main earthly prop is removed? Shall they be left to the cold charities of the world? Justice and humanity forbid! Let the good man die in peace, by assuring him that the Church will adopt and provide for them.

(From the Architect and Building Operative.)

The baliotheca, or library, which was small, as a

not the leprosy; they pronounced only on the cleanness or uncleanness of a leper. The Christian priestbood maker no claim to a divine power to forgive or
remove sin, but declares generally in the public service
and judicically after. a solema confession to the sick,
that there is committed by Christ to his Church and
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THE VICAR OF LEEDS. (To the Editor of the Guardian.)

Bin. - I have been informed by various correspondta antie of them anonymous, that the following paragraph his wen going the round of the country news-

by inherent righteousness, as set forth in the works of duty of the smader body of Protestants to join the the writers of the Uxford School."-Atlas,

unchanged, and I believe unchangeable.

The writer of the paragraph evidently grounds his observations upon a pamphlet. I have lately published tlety, but not the candour of the querist. on the Nonentity of Romish Saints, and is not aware that I have been accustomed for nearly thirty years that we write; sgainst those who are doing the work to write as strongly against the heresies of Romanism of the Church of Rome while eating the bread of the

as I have done in the work alluded to. the doctrine of justification by faith, he is uninten- Church of Rome? why are you propagating Romanism, tionally guilty of an act of injustice, because the as- and condemning the Church of England? When you of justification by inherent righteousures. He might, consideration the propriety of not writing against it. with equal propriety, have asserted that I am a 'convert' to the doctrine of Baptismal Regeneration, be- kindness in affording it space in your columns a little cause I have affirmed that doctrine in the pumphlet further that I may observe that the title of my pumphreferred to; or that I am a 'convert' to the keeping let, the Nonentity of Romish Saints, has led to some are in the same publication defended. At the end of the title only. What I undertake to show is that the pamphlet may be seen an advertisement of works there can be no saints in the Romish sense of the on the same subject by the same author," which may : word. I do not dony that there can be any good men, convince my friends that I am not conscious of having in spite of its heresy, schism and idolatry, in the Church receded from my former principles or opinions. In of Rome. There are many who are only deserving of a volume of sermons on various subjects, published in the greater admiration from the very circumstance of 1841, the writer will find, at page 376, a sermon on their having led good lives under so corrupt a system. Faith, Hope, and Charity, in which the doctrine of justification by faith only is stated as strongly, and al- Charles Boromeo was, we believe a good man; so was most in the same words, as in my pamphlet, and that | Charles Wesley. Both of them are considered by sermon had been preached, and even published, as a High Churchmen to have been partially in error. If may survive them. Hence results the necessity of tract at an earlier period. In my pamphlet I carefully quote the High Church divines who have been Wesley a saint? Both were holy men. Cana my guides, such as Andrews, Hooker, Waterland and both, or neither. If Charles Boromeo lived a godly others. And as, like those great divines, I take for life, so undoubtedly did Chatles Wesley. It was remy authority, next to the Bible, the Formularies of plied by one person to whom I made this remark God! vicious development has not acquired power the Church of England, by which I test the orthodoxy Charles Wesley did not hold the doctrine of apostoli enough in our Church to deprive its Reformed Pastors or heterodoxy of the Fathers themselves, it might be cal succession. But surely the narrow-mindedness inferred by charity that I hold that doctrine of justivindicated in others though he denied to himself— fication by faith only, which is so powerfully enforced in the Homilies on the salvation of man, and of which accepts the canonization of Charles Boronica, though Peter, whose " mife's mother" at one time " lay sick the Church of England asserts that " whoseever denieth the latter was notorious for rejecting the true doctrine

> and presumption of man that Anti-Christ can set up against God." I am not conscious of having changed a single principle during the last thirty years; but, on the contrary, I am only more confirmed in my admiration of the principles of the English Reformation and more

> and best reformed church in Christendom." For asserting this I have been called a High Churchman; and I assert it still. As far as the Church of England goes, I will go; but not a step further. Noither will Lintentionally come short of her requirements.

I have not left any old party, and certainly I have not united inyself to any new party. I am where I was when many of those who are now very severe in souls, the edification of the Church, and the glory of their censures of me found me; and where I intend, by the grace of God, to remain.

When some of them who are now leaders among the Romanisers, whom the writer of the paragraph oning him to give an account of his stewardship. designates as Tractarians, were in the depths of ultra-Protestantism, and were discontented with the Church self down upon the bed of death. With respect to of England for not being sufficiently Protestant; when his own personal welfare, all is thankfulness for the some of them were vindicating the Rationalists of Germany, and others were treading in the steps of the Puritans, though I respected them for their virtues, He blesses Him yet more for the promised glory about I did not agree with them in their principles, and by some of them I was regarded as a bigot.

When they changed these principles, and accepted the English Reformation; defending it, as they did, in the earlier volumes of the Tracts for the Times; when they walked in the middle way, and in escaping from ultra-Protestantism protested against the heresice of Romanism, I rejoiced in their alliance, and did

But when I now find them calumniators of the and magnifying the deficiencies of the Church of England; oncering at everything Angucou, and ing everything Romish; students of the breviary featlessly upheld.

10. Such union is absolutely requisite in order to make the students of the achoolmen; converts the such statement of the students and the students are students. land; eneering at everything Anglican, and admir-A LIBRARY IN ANCIENT ROME. and missal; disciples of the schoolmen; converts to medizvalion; insinuating Romish sentiments; circulating and republishing Romish works; introducing Romish practices in their private, and infusing a Rolarge number of rolls, soluming could be stored in a mish tone in their public devotions; introducing the small space, was so arranged as to face the east as the Romish confessional, enjoining Romish penances, morning light was required here, and because this ex- adopting Romish prostrations; recommending Roman position had the further advantage of protecting the litanies; muttering the Roman Shibboleth, and rebooks from damp, and also from the warm winds, joicing in the cant of Romish fanaticism; assuming which were propitious to worms. All round the li- sometimes the garb of the Romish priesthood, and brary were closets in which were placed the socumenta, venerating without imitating their celibacy; deor boxes containing the works, which were carefully fending Romish miracles, and receiving as true the ticketed; the word seriairm was also applied to this lying legends of Rome; almost adoring Romish saints, kind of box. The works were, as we have just ob- and complaining that we have had no saints in Engserved, rolls (columna) of parchment or papyrus. In land since we purified our Church a explaining away that the invention of parchment was discovered at the Council of Trent; when I find them whispering Pergamos for the library of Eumenea, and it would, in the care of credulous ignorance in high places, as

cordingly. Leter divines, not in immediate controversy with Rome, but contending against Antinomianism, have, I are aware, sometimes admitted, while they still held our own doctrine, that the dispute is merely a verbal osc. 1 believe that in this admission they were wrong and the circumstances of the times require us to take our stand on the same position as that which our Reformers assumed. For it has been reported accurately observed in a layman, who will, I hope, sarian and favor us only replogical works, that "a man replace has many the has the has the has been sarianteed in the has edventages of unity of some

the Redeemer's grace strengthening him in his duties the Tracturian and Romanistic view of Justification ment by which he can be convinced that it is not the larger body of Rome." We must show that there is As this statement, if uncontradicted or unexplained, a vital difference in our fundamental principles, and

attacking the Clurch of Rome?

When the question is put to us, I admire the sub

It is not against Romaniste but against Romanizers i Church of England. To these we will put the oppo-When the writer asserts that I am a 'convert' to site question- Why are you always defending the sertion implies that I once held the opposite doctrine cease to propagate Romanism, then we will take into Long as this letter is, I must intrude upon you saints' days, or to ritual observances, both of which misapprehension on the part of those who have tead

In this respect, what I complain of is one-sidedness. you call Charles Boromeo a saint, why not call Chas. and the one-sidedness is apparent, which refuses, on this ground, to canonize Charles Wesley, and yet it ; is not to be accounted for a Christian man, nor for of justification; being moreover, a worshipper of her a setterforth of God's glory : but for an adversary of to whom our Lord and Master said, "Woman, what

England declares, that 'it is the greatest arrogancy party, but remained stationary, I cannot be blind to the fact, that many who are now reputed Low Churchmen, are what would have been called thirty years ago High Churchmen; and I do heartily wish that these, and all who are really High Churchmen would forget past differences and bygone controversies, and combine to resist the aggression of Romaniters on one side, and of Rationalists on the other The only bond of re-union that can be formed is that which rests on the principles of the English Reforms tion, and the doctrine of justification by faith only.

> I am, sir, your obedient servant, W. F. Iloos, D. D.

Communication.

To the Editor of The Church. THE CHURCH IN THE UNITED STATES.

LETTER II.

Church in the United States.

REV. AND DEAR SIR, - You speak of " the general a the nation" being against an Established Church. of the selice bring against as Estationed Chartel. I am, I confess, somewhat surprised to see this address an argument against the principle by your for what can you expect from a nation, the vast bulk of whom you have not sufficient authority for believing to be the elect of God, but that it should be appeared to everything that tends to uploid the supremacy of Christ? This opposition of the nation may be a sufficient reason for not ex-pecting, for a long period, to see an Established Church in the United States, but surely it is none for not teaching

your own people the positive daty of their supporting the principle on all lawful occasions; and we must not forget that, if of God, it shall pressed, though hell as well as earth may be opposed to it. But when I now find them calumniators of the My intention, therefore, in this letter, is to show, as Church of England, and vindicators of the Church of Rome, pulliating the vices of the Romish system, that Union of Church And State is a positive institution of God, and some of the very evil consequences that must result to a State from the want of it, and even to the Church herself, if at last the principle is not fully and

> the State Christian. Christ can only be ready known and honoured in this world through His Hody and Bride, the Church; consequently, if any State would occur the fa-vour of God, which is only to be obtained by honouring and obeying Christ, it must of necessity support and chrish His Church, as in no other way can it be "Chris-

energia its chartes, as is so other way can it be "Caristian," or nationally a follower of Christ.

2ndly. A nation to be Christian must bese all its laws upon the law of God, and in all its procedings be guided by the principles of the Gospel. Now no scriptural Christian tion can, and I am quite sure, therefore, my dear Bir, that you will not,—say that these things are to be decided by every legislator's private judgment; consequently, a State, to be Christian, must be guided in these matters by the counsels of the Church, but it is quite evident that, in the commets of the Unarch, but it is quite evident that, is order to this, she must nationally acknowledge the Church. 3rdly. To secure a due submission to the law of the laud, and a right line of conduct between man and man, is, as every one will confess, amongst the chief duties of a State; but you, Sir, and all true Christians, will also confess that these ends can only be obtained by infusing correct religious principles into the minds of the people and all acriptural Churchmen will further own that this can only be safely done by the teachings and ministration of the Church. But, to secure these teachings and ministrations for its members, it is clear that the State must acknowledge and uphold the Church.

4thly, As the Divine intention in placing men in this

itself is retained. The priests of the Jewish law cured Above the library were placed the busts of great men, detail, that it is not merely in the application of our ceptable to God, as I before staised, when offered in and

denominations to observe particular days of Sumittation or thankagiving. But this is scarcely a national set, lip-assuch as even your President himself has no possible enjoin their observance. Again: they are not nationallight the acts of so many apparete religious communities; and the sets of so many apparete religious communities; and the differentiates. I know not but that the revances on the different octs. I know not but that the result would be still units awful, so long as the one Church of God is not established amongst you, because it would be a national recognition of every form of hereby and schism now amongst you, and therefore a distingtion of the party, window and disjoint of Church. There is no distingtion of the party, window and disjoint of Church. There is no distingtion of the control of the cont

at His hands, they came not capty before Him, but as a nation made large offerings unto the horour of His name.

I do not see, Sir, what right either individuals or nations have now, any more than formerly, to offer unto God of at the next Ordination. We first personned that have now, any more than formerly, to offer unto the of at the next Ordination. but it is quite impresible to give a thank-offering of our riches aright to God, save through His Church. How, then, can a nation do this until it has openly acknowledged where and what it can desplain the others of the Society, but organillis (Thereh is?

I have thus, my dear Sir, given in heiefa few of what appear to me to be the principal reasons which prove the absolute necessity of a "union of the Church and State," so far as the State is concerned; next week I hope to conclude by showing the obligations to such a "usios," both as respects the Church itself and its Divine Head, And as neither you nor I write, I trust, for victory, but And as neither you not I write, I trust, nor victory, was for truth, let me beg you calmiy to weigh the arguments adduced, and if it some you should think you discover a fallacy, do not let that prevent the rest from having their due weight. Parlon my thus speaking, for though quite the wilderness are gathered into the fold of a nearest sit at your feet, and that of your immediate amongst them. But still, unless these scattered thep of the wilderness are gathered into the fold of a nearest the worst consequences are to be feared. nances and long habits of thought, better prepared to Judge of this one question, free from the mists of every prejudice, than you and they can reasonably be expected to be; and, truly, I view it as a most important one, for to be; and, true, a view it as a most emperate out, or upon a right decision of this and the organic questions. I believe greatly depends that open supremsely of Christ, both human and Divine, which must be established amongst the nations before His kingdom can fully come. Helieve me, &c. &c.,

A. T.

Canada West, March, 1850.

To the Editor of the Church.

Ma. Epiron, -- From the commencement of you bulesale exposé of all the facta relating to the University question, the tenth commandment very fortibly occurred only mind, as having not been "written in the hearts" Thou shall not covet thy neighbour's house-nor hi University, nor any thing that is his."-Hut upon realing your paper of last wrek, and, particularly, the extract from the Act pamed by the Legislature of Canada, on the 30th of May 1849, I am induced to change my opinion, and to admire the very sound conclusions which they arrived at who were instrumental in drawing up the amendments to the University Charter. I mean the entire abolition suppression, and exclusion of that "bear of contention," spole of discord," that " pearliefore swine," which has caused so much wrangling, farring and disunion is tilies and nations—and the prudent determination that has been come to, rather by annihilating to end such sources of perplexity, "than in the mind to suffer them." Now, what has been so praise worthly achieved in our University, could not the same thing be beneficially furitated by our Legislature? and why, Mr. Editor, has this

latter-day wisdom been so long withheld from the old countries, by which the sources of so many heart-burnings and an many vexations, might have been dammed up long ago, and have saved the world " a world of misery?" Bill t may ant be tan late to art - better lete than no the XIIth clause (He is exacted, that there shall be no Faculty of Divinity, &c.) might be most satisfactoril peraphrased for insertion in the next address from each individual throne in Christendom, only by its being made to assume more the form of a Becree, (our Don. vi. 7.) and "If the Church feelety, in its Port Hope Parechial Comby the easy substitution of hingdom for University. Leaving mittee, were supported as it ought to be, and as it might this hint to the consideration of those who are ready and willing to carry it out.

I am, Sir, your obsdient Servant,

ANYTHING TO SULT THE TIMEL Trafelgar, March 15, 1850.

REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY, FOR THE YEAR ENDING FEBRUARY, 21st. 1860.

The seasons, as they roll over us in quick such naturally serve to remind us of the repid flight of time, and the near approach of death, and of eternity. To the faithful Christian, toiling on in his heavenly Master's

naturally serve to remind us of the rapid flight of time, and the near approach of death, and of eternity. To the faithful Christian, toiling on in his heavesly Master's service, this reflection acts as an incentive to increased seal and diligence. He knows that his time also "is short," that his opportunities of usefulness will soon be over, and therefore that it is his bounden duty, as well as his highest privilege, to work " while it is called to-day;" because "the night counts when no man can work." In reviewing the events of the past year, there is much to cheer and animate us, as well as much to humble and to prove us. We have seen the chastening hand of God stretched over the iand, and with throbbing hearts we have marked the destroying angel, while is his decolating curre he awopt off his victime. In all this, we recognized the judgments of an angry God; and some of us at least vowed, that, should it please God to spare us, we should henceforth he more deveted to His service, as well as men, this work of God will prespect to be animated with the best possible spirits and it is appelled and more kind and charitable to our neighbours. The prayer of faith was heard—the positivene venored—and our merdifal God now waits to see what returns we are transfer the heart of the chartable to our neighbours. The prayer of faith was heard—the positivene venored—and our merdifal God now waits to see what returns we are

Church has quietly pursons and steadily kept in view her high desiny. Notwith-standing all these discouragements, Charchman, it is hoped and believed, are becoming every day more alive to their best interests, and more firmly attached to the Church of their fathers. And it is motter for sincere congratulation, that, notwithstanding the great commercial depression of the past year. The same was done in Seymour; and your Committee trust that before the cluster of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety's next Anomal Report, the result of the Parent Seciety of the Par hurch has quietly pursued the even tenor of his way, and steedily kept in view her high desilay. Metwishsteadily to increase. That this will be the case with our own District Branch, from year to year, your Committee have good reason for believing. The more the principles of the Church Hoclety are understand—the more widely the knowledge of her beneficent designs is extended—the more willing will her members be to contribute, according to their ability, in aiding her resources by liberal contributions. The general income of the Society is derived from the various District Branches, and Parochial Committees in connexion with it. They are the veint and fourther than amount has, as usual, here paid ever to the mittees in connexion with it. arteries which convy life and viscour to the trusk; and the more they are fed and sourished, the more healthy and

the Travelling Musionary's allowance. At the village of proves what may be done by combined exertion, within a Newton there is a strong desire to build a Church, a site having been kindly granted by a gentleman in the neight thus obtained was raised by a Committee of Indian, and

office to raise a sufficient published activity of these Churchmen aries, not so much from any unwillingness to contribute of their means, as from the absence of a resident Clergrana, who would not only

The Churchmen of Carteright and Manvers are very numerous, and manifest a strong desire for the services of a resident elergyman. They are at present visited after noisely once a month by the Assistant Minister from Co-burg; who occasionally spends a week amongst them, stirring them up, and visiting their families, and as endeavouring to keep them steadhast in the faith. Their allegiance to the Church of their fathers does not as yet sheep of the winderness are gathered into the read of a settled pastor, the worst consequences are to be feared.—
The Rev. Ephraim Patterson, the Assistant Minister all Cobourg, has laboured most assidemely amongst these otherwise spiritually destitute people; and from the Joarnal kept by that Ministerary, the average congregation of Cortwright appears to be about seventy, and in Manwers eighty; but on one occasion in the letter place it russ to 100. 100. Since October last there have been twenty two Raptions; and the Helly Communion has been twice administered, noce in Cartwright, by the Rev.T. S. Mennedy, to lifteen persons; and once in Manvers by the Rev S. Armour, on which occasion there were twenty three This shows what might be accomplished by the exer-

ions of a settled Missionary to these two townships.

CAVAM. Meetings were held in Cavan on the 10th and 11th January, at which four of the slorgy of the District were present. That at St John's Church was pretty wall attended a but in consequence of the heavy and continued rain, the meeting at St. Paul's was very small. It does not appear that these Parophial Committee have as yet collected any thing during the next support that these Parophial collected any thing during the past year; but fresh com-mittees were appointed, a subscription list opened, and resolutions adopted for proceeding with the work with

Tour Committee, after these meetings in Cavan, gre creded to hold the annual meeting in First Hope, on Friday, the 11th January. There were four elergymen here along and doubtlest but for the very sufavourable state of the wester, the streadance of the laity would have been much

larger.
The Secretary's Report stated, that from varie especially from the scarcity of money, the collection on behalf of the Parachial Commistee, lest winter, was only one half what it had been the preceding year. It further behalf of the Parechial Committee, not weare, was easy to half what it had been the preceding year. It further appeared that three charge had been quasies the Building Saciety, for the purpose of accommending a finel to build a School-house; but from the difficulty of making the regular payments, these shares twee turbuquently said out, and a new, and more profitable investment made for each line and the name ablant.

he—if the enagregation sited up to thrig daty as prefec-ing Christians—we might come be enabled to enlarge this Church, and thes to obtain what we so nests require, and what, if we do not obtain, the congregation one protect to increase as it should do, namely—rec

The Port Hope Parackiel Committee have been enabled to raise, during the part year, the sum of £83 da., ld. from which the sum of £5, has been paid towards defraying the expenses of the Travelling Missionery in this District.

SETHOUR. Since the last Annual Meeting, the town

as more kind and charitable to our neighbours. The prayer of faith was heard—the pestilence removed—and cour merdiful God now weits to see what returns we are making for each signal, such undeserved mercice.

A midet the gluons and derkness with which we have been surrounded—amidet doubt and uncertainty,—amidet the turnoil of party, and the bitterness of strife—amidet the pervension of principle, and the abuse of privilege—the Church has quietly pursued the even tenor of her way, the same towned with pervension will be crowned with employe measure.

these applications may be known, and some addition to the Suciety's finds be obtained from both these townships.

COLBORNE.

The Annual Meeting of this Parochial Committee was held on Wednesday the 20th and proved very astalactory. Through the active exertions of the worthy Source Treasurer of the District Branch, to be forwarded to the Parent Society, and the further sum of £1 17s. 6d. gaid towards the expenses of the Travelling Missionery.

the more they are fed and nourished, the more healthy and active the body will become. The more numerous and widely extended the ramifications of the Society see, the greater will be her neefulness, and the more successful her operations.

With these few general remarks, your Committee beg to state, thatthey have not been wholly inactive nor unmindful of the interests of the Society during the past year.

Mortines have here had in the following places with the severy single instances, were freely and cheerfully paid.

mindful of the interests of the Society during the past year.

Meetings have been held in the following places, viz :—
Darfington, Carteright, Masvers, Cavas, Port Hope,
Seymour, Percy, Colborne, Grefton, Cohourg.

The first of our Parachial meetings in connection with
this District Branch, was held in the village of Bourmanville, on the 6th January, at which the Rector of the
Parish presided. The Report was highly favourable,
shewing that the Churchmen of Darlington were fully
allow to their responsibilities, and decirous of cordially cooperating in the designs of the Society. The Treasurer's
account shewed a balance in hand of £5.7s. M. which,
tog-ther with the sum of £1.17s. 6d., the proportion paid
to the travelling missionary, gives the sum of £7.3s. 3d.,
the total amount collected by this Parochial Committee
during the past year.

CLARE.

The Report from this Township was also considered
mitisfactory, the sum of £1.17s. 6d. towards
the Travelling Missionary's allowance. At the village of
Massionary's allowance, within a
manufacture in an every single instance, were feely and cheerfully paid.

The Annual Meeting of this Parachial Committee
are happy to state that so thing has observed during the past year to damp the energies or to cripple the
resources of this Inthe Association. The parishhasers
also held so Wedsmalay, the Sth, and proved the intended so the past year to damp the energies or to cripple the
resources of this Inthe Association. The parishhasers
of Grafton, though neither numerous nor wealthy have
always eviaced a becoming the inthe inthe Association. The parishhasers
was year to damp the energies or to cripple the
resources of this Inthe Association. The parishhasers
of Grafton, though neither nume