ponder

relates

of the

many of serv

ised pa

to thos

but by

To the Editors of "The Church." REV. AND DEAR SIRS,-In my communication of the 16th of March, upon the subject of the piscopal Fund, I stated that it was my intention to it as the Bishop's See, every narochial ministry. Episcopal Fund, I stated that it was my intention to leave the suggestion I ventured to offer to be discussed, received or rejected, as might be deemed most prudent by those who take an interest in such matters. I regret that I am compelled to depart from that resolution in consequence of the communication of your conconsequence of the communication of your correspondent F. T., which appeared in your last issue, and as I think demands a prompt reply, as well on your account as my own. I say your ecclesias tollat), which canno became afterwards ecclesias tollat), which canno became afterwards account, because you are taken to task for hav- part of the Canon-law of the Church, with the ing given insertion to my communication, and your judgment questioned for so doing. Had your correspondent asserted that my suggestion, if adopted, would, in his judgment, have the effect of defeating the well-directed efforts of paid at the Bishop's Synod at Easter. Thus in the Lord Bishop and the Synod; and then gone a Visitation held by Archbishop Warham in the Diocese of Exeter during the vacancy of that deduced from the principle enunciated by me, all that would then be necessary for me to do would have been to shew where his inferences festo paschæ." So far then, we have the best were false and unsound, and to sustain my own authority for asserting it as a settled principle, suggestion by demonstrating that its principle is in strict accordance with the genius and polity of the Church of England. But now that he has so widely departed from that fair line of argument, and not only drawn false inferences, the most suggestion of the revenues derived from the people (whether by sanction of law or by voluntary contribution, does not affect the principle) an annual transport of the revenues derived from the people (whether by sanction of law or by voluntary contribution, does not affect the principle) an annual forms of the revenues derived from the people (whether by sanction of law or by voluntary contribution, does not affect the principle. but superadded positive assertions that are unfounded in fact, it becomes necessary for me. however reluctant, to give a distinct and flat contradiction to those unfounded assertions and were paid to the Bishop for his own support and insinuations—to disprove his false inferences, that of his clergy. and to sustain the principle upon which my suggestion really rests.

Before doing so, I beg to premise that it is and tenths. Annates primitize, or first fruits and tenths.

not meant by anything I may now advance to was the value of every spiritual living by the press my suggestion anew upon the consideration of the Church, for however correct in principle that suggestion may be, I am nevertheless aware that it may be thought by some whose opinions are entitled to the greatest respect that it is inexpedient to bring it forward at the treasure. It then emphatically repeat that it is inexpedient to bring it forward at the present moment. I then emphatically repeat that I abstain from pressing my suggestion in deference to those opinions, and for reasons to which I may hereafter have occasion briefly to advert, and which differ widely in character and which differ widely in character the parts of his revenue (God. Rep. 337). Here then we have another strong precedent in support the parts of the single of excessing the revenues of

most unqualified and emphatic denial; and I nance yielded to him in the 20 E. 1., and a pecuniary embarrassments of his clergy occuping the am compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of valuation then made of the Ecclesiastical livings are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add that it bears the marks of the interval are compelled to add the marks of the interval are compelled to add the marks of the interval are compelled to add the ma am compelled to add that it dears the matter of a malicious and deliberate misrepresentation, in England. But in consequence of the intoleration of the what steps he was prepared to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement:—"It is my intention to recommend to be taken for their relief, he made the following statement of the made the statement of the matter of the intention of the matter of t wenture to propose cannot, nor is it desired that it should in the slightest degree operate to the prejudice of the other great object to which allusion has been already made—viz., the division of the Diocese, an object which is confessedly of paramount importance. Both objects may, I conceive, be accomplished simultaneously, and with mutual advantage, by adopting the ardour that dictated that insinuation.

Again: Your correspondent's assertion that my letter calls upon the members of the Church to reject the Bishop's well digested plan and to adopt a new one devised by me, is equally unfounded, and I will prove it from his own mount. It would lead me too far now to enter into the 6thorying peacesses. Will D. E. B. say that the clergy may length from the people for which the clergy may length from the people for the obtained from the people for which the clergy may length from the people for the first fruits and tenths at the time of the following peacesses. Will D. E. B. say that the clergy may length from the people for the following peacesses. Will D. E. B. say that the clergy may length from the people for the following peacesses. Will D. E. B. say that the clergy may length from the people for the following peaces. Will D. E. B. say that the clergy may length from the people for the following peaces while the plan, there may be reasons why it should not be brought forward at the present moment. In deference to these, I decline to press it on the the thour the brought forward at the present moment. In deference to these, I decline to press it on the the thour the brought forward at the present moment. In deference to these, I decline to press it on the the thour the brought forward at the present moment. In deference to these, I decline to press it on the the thour the brought forward at the present moment. In deference to these, I decline to press it on the the tention of members of the Church, and I will do so the more willingly does the miner of the Bishop's and distinction of the Bishop's and the plan, there may be reasons why it should not be brought forward at the present moment. In deference to these, I decline to press it on the thetothour the bround as the time to the cure will be brought forward at the present moment. In deference to these, I decline to press it on the the thour the present moment. In deference to these, I decline to press it on the the land on the brought forward at the present mome imposing upon the working Clergy additional and even unpleasant burthens." My suggestion This she did, not by remitting the first fruits to better the condition of the working Clergy attain the object in view." having abstained from quoting in support of my to this subject, some years ago: "There never introduce new offices and dignities of emolu at any time by the Bishop." Again, his Lord- of the Episcopate. That the Fund design mity with the past and present polity of the United Church of England and Ireland.

**Indicate the same canon expressly provides that "in case of the same canon express" in the same canon expressly provides that "in case of the same canon expressly provides that "in case of the same canon expressly provides that "in case of the same canon expressly provides that "in case of the same canon express" in the same canon expressly provides that "in case of the same canon express" in the same canon expressly provides that "in case of the same canon express" in the same canon expressly provides that "in case of the same canon express" in the same canon expressly provides the same canon expressly provides the same canon express t

United Church of England and Ireland.

Your correspondent proposes to examine my suggestion, and having entered into a variety of details, none of which are necessarily connected with it and having proposes of the canon to restrain the convention are the canon to restrain the convention. nected with it, and having moreover deduced from applying the interest and income of the the most erroneous and exaggerated inferences, Disposable Fund, subject to their order and he turns round with a sneer at his ownchimeras and complacently remarks: "This would indeed be reducing the voluntary system to a deed be reducing the voluntary system to a actually been so applied heretofore, it is no state of degradation that in Republican America doubt because a Clergy Relief Fund was simultaneously established by the 16th and a country been so applied heretofore, it is no doubt because a Clergy Relief Fund was simultaneously established by the 16th and a country because a clergy Relief Fund was simultaneously established by the 16th and a country been so applied heretofore, it is no doubt because a Clergy Relief Fund was simultaneously established by the 16th and a country been so applied heretofore, it is no doubt because a Clergy Relief Fund was simultaneously established by the 16th and a country been so applied heretofore, it is no doubt because a Clergy Relief Fund was simultaneously established by the 16th and Now, sir, admitting for a moment, and for the by the 14th canon a Diocesan Fund is prosake of argument, that the case is so as he re- vided for defraying the necessary expenses presents, with regard to the American Church of the Convention, and particularly the expenses -a position which I positively deny and shall of the clergy who have to travel from a distance presently prove to be incorrect—I shall simply presently prove to be incorrect—I shall simply to the Convention. And how is it provided that this Fund shall be raised? "It is hereby state the principle involved in my suggestion, and prove that it is fully in accordance with the required" (the canon enacts) "of every congre Ecclesiastical law and usage of the Church of The principle is simply this, that it is right, reasonable and proper, that the re-venues of Ecclesiastics should be assessed for the maintenance and support of Ecclesiastical persons, and this indiscriminately as respects the superior or inferior orders of the ministry. That is the principle involved in my suggestion, and I undertake to prove that it is recognized

(placuit ut nullus Episcoporum per suas diœgloss upon the words "duos solidos" (ad plus: minus enim aliquando datur), and hath been received in England as in other churches, under pension to the Bishop, and this in return for having been made the recipients in their own

To that insinuation I give, Messrs. Editor, the right, and this portion or tribute was by ordiwith mutual advantage, by adopting the arrangement I now suggest." With this remark, I leave it to your readers to judge of the cantofore been) the only supreme head on earth,

is founded upon the equity of making an attempt and tenths entirely; but in a spirit of the truest equity, by applying these superfluities of the simultaneously with the collection of an Epis- larger benefices to make up the deficiencies of copal Fund. Your correspondent avers that this is a new plan that involves the rejection of the Bishop's, while in the passage just quoted he states that the essential difference lies in my of first fruits and tenths are vested in trusplan being comparatively slow, uncertain, and | tees for ever, to form a perpetual fund for the cumbersome; or, as he more elegantly expresses it, more "roundabout," in its details. It is then in reality only in matters of detail that I have the misfortune to differ from my Lord bute out of their revenues. These precedents Bishop's plan; and, sir, I humbly submit that | will suffice to convince every candid and imyour correspondent has no right to charge me partial enquirer that the principle involved in with presumption for expressing an opinion my suggestion is in complete accordance with where the Lord Bishop himself has been grather the law and practice of the Church of England, biously pleased not to restrict our liberty. Whatever may be said of the American Church. Let it however be borne in mind (I quote from I have, however, already stated that the law and his Lordship's late Pastoral) that the few hints usage of that Church are not necessarily opposed I venture to offer to the different Committees which may be employed in carrying it out, are In the diocese of New York at least this is merely in the way of suggestion, which they can the case: by its 13th canon it is enacted that the alter or modify as may seem best calculated to fund for the support of the Episcopate now pro-So far from being vided, together with that which may be herecensurable on this account, I humbly conceive, after contributed or acquired, shall be ensir, that I have a right to claim some credit for trusted to the Corporation, entitled "The forbearance in having given due weight to the altered circumstances of the Diocese, and for altered circumstances of the Diocese, and the Diocese circumstances of the Diocese, and the Diocese circumstances of the Dioc tinue to keep the said fund as it is now kept, in suggestion the following emphatic declara-tions made by the Lord Bishop, with reference called the Disposable Fund, and the other the Accumulating Fund. That it shall be the duty has existed the smallest desire or intention to of every rector or minister having charge of a congregation in the diocese, to cause an annual ment. Rural Deans have indeed been spoken of, and may, if without emolument, be appointed congregation in aid of the Fund for the support ship says, "I am as much convinced as any one of the imprudence of burthening our small regular course of accumulation until it amounts means with such an additional charge as the to such a sum as being added to the "Dissupport of a second Bishop would at present posable," the whole will amount to at least They will be far more wisely appropri- \$100,000, or £25,000, or until the Convention ated towards extending the ministrations of our | shall otherwise direct; and that the interest and Holy religion to our many destitute settle-ments." The foregoing observations will, I to the order and direction of the Convention. trust, be deemed by your readers quite suffi- Now Sir, from the foregoing provisions this cient, satisfactorily to disprove the truth of much at least will appear to be established, that your correspondent's unfounded insinuations the working clergy are reduced to what your and assertions. I shall, therefore, now proceed to point out the falsity of his inferences, and to sustain the correctness of my own suggestion, by showing that its principle is in strict conforthen" is imposed upon them; and more than this,

a half per cent on the amount of the salary of its clergyman.' Here again, the principle I advocate, and which your correspondent denominates a "roundabout" method, is acted upon. Why, he would ask, not appeal directly to the people to raise a But the and acted on by the Church at home. For this fund to be invested in such a way that the propurpose a reference to the Books becomes necessary, and there I find it laid down by objects, and no further recourse need be had to authority that for many centuries after the the liberality of the laity or congregation? I Christian era the bishop was the universal in- will not reply, Sir, to that question as I might, cumbent of his diocese, and received all the by referring to the example of the Jewish profits which were then but offerings of devotion, Church, nor to that of the Church at home or in

gation in this diocese to pay the treasurer of the

Convention on or before the day of its annual

meeting, a contribution of not less than one and

But again, your correspondent asserts that by must at once pay it." I now ask, is that candid? But perhaps I am mistaken, and that your corsum would be paid to him under the still more alty as in the case of defaulters in paying the and your correspondent must have known that it was so when he penned it, for in the paralect contributions from their congregation for the Episcopal Fund. This would enable the ticum at Easter, and receive his equivalent if Synod to augment the stipends of clergy having charge of the less wealthy congregations, without exacting any equivalent from them in return, or diminishing by a fraction the sum total of the

Episcopal Income Fund.

that archbishops and bishops did not despise the synodaticum—that it was regarded and exacted as one head of their profits, and that it was restrained at our time to the discussion of this question. I number of livings to be augmented was large, and the secular affairs of the Church, and the Episcopal Fund proposed by the Bishop in his late Pastoral, and to adopt a new one, which he insinuates was devised and promulgated by me with the express design and intention of defeating the best directed efforts of the churchmen of this Diocese.

Induction, as the second of the tenths, are the tenth part of the yearly value of all Ecclesiastical livings.—
These the pope (after the example of the High priest, who had of the Levites a tenth part of the tithes) claimed as due to himself by divine the tithes) claimed as due to himself by divine the point, to which all must bow with the utmost respect. Some five or six years ago, when the who suffered the reduction of 15l. per cent. in 1833."

at the same time realize the ju t expectations of the clergy. What I have advanced has been only

must derive their support from endowments or stipends, paid them either from the national which the pressure of other duties will not resources or by voluntary contributions from the laity. He knows very well that the payment from the national resources is insufficient, or not available. Consequently the funds must be obtained from the laity; and then I maintain that the "roundabout" is the proper method, that the laity should pay it first to the clergy and the clergy to the bishop, after the example of the Jewish Church of old, where the Levites paid out of the offerings of the people a tenth to the high priest for his support; after the example of the Church of England, where the elergy paid the synodaticum to the Bishop out of the revenues they now derive immediately from the people, and not through the bishop, as formerly; and after the example of the Church in the United States, where the laity contribute through their clergymen to the Episcopal Fund, the Diocesan Fund and the Clergy Relief Fund. And why does F. T. use the word " Levy ? it to raise a prejudice in the mind of the laity gainst contributing? This is ungenerous. He knows very well that the people are at perfect perty, as far as the law of the land is concerned, either to give or withhold their bounty. He is also unreasonable, for he at one moment nsures my plan as tending to reduce the censures my plan as tending to reduce the clergy to the mere position of collectors of the Episcopal Fund unaided by the laity, and then puts the derisive interrogatory, "Will you levy it from the people?" It is F. T. who in reality opposes the Bishop's plan by thus attempting to damp the ardour and liberality of the laity. It is quite evident that m suggestion contemplates, and indeed is based upon, the realization of the 50,000% at once, and only proposes so to manage the interest as that, through the generosity, munificence, and sense of duty of the laity, it may be rendered double what it would otherwise be. He would also deter us from making the attempt to enlist the sympathies of the people. "The clergy find it very difficult, and in some cases impossible to obtain from the people the small portion of their incomes which the people have contracted pay," and is this, after all, the real reason why the suggestion I ventured to make cannot be carried out? It would indeed appear so; for F. T. goes on to ask, "By what magic influence is he prepared to enable a poor congregation to contribute a large sum with more ease and readiness than the same people could

pay the smaller amounts ?" By that magic influence, Mr. Editor. which F. T. well knows to be potent, for he asserts that it has already given rise to extraordinary acts of Christian liberality-by that magic influence to which F. T. looks with hope when he says, "Let the voluntary principle be more effectually worked out under the direction of a bishop who will be able to attend to the wants of the clergy, and ready to assist them by his advice and influence." In fact, by the nfluence of the bishop this magical effect is to be produced. Why then delay? Does F. T. oubt either the ability or readiness of the distinguished prelate that now fills the Episcopal throne in this Diocese? I presume not. Why then delay? What would the Episcopate be without the working clergy? Shall it be said wait a while, be diligent and laborious in your profession, be clothed, be warmed and bye and bye we will consider your case. Ah, cruel loctrine—what else would this be; but "First to feed on their brains; then leave them to die." Καί ἀπὸ πρωίθεν μέχρι ἐσπέρας οὐκ ἔτι είσι παρά το μή δύνασθαι αύτους έαυτοις βοηθήσαι

But then we are told that the Clergy Reserves may not be taken away, and we must wait to see; yes, and we may have aid from England, but is that a reason why we should delay? If aid eventually does come from those sources, it will all be needed; and, added to the benefactions of the laity here, will enable the Church to extend her missions and increase the num-

is, because He who have a made knows that the wisest and most certain made knows that the wisest and most certain method is to bestow "grace for grace"—that is, method is to bestow "grace for grace"—that is, to confer gifts, to awaken grateful emotion in our hearts; and I venture again to repeat what our hearts; and I venture again to repeat what our hearts; and I venture again to repeat what of his letter I find him objecting to this very of his letter I find him objecting to the letter I find him objecting to t to confer gifts, to awaken grade to confer gifts and him objects of his letter I find him objects o only £20 for each clergyman, and then proceeds to make this sneering comment, "which liberal not proposed to exact the same amount of penliberal condition that he should liberally pay annually an equal amount to the Bishop's Income Fund." Now Sir, this is an unfair inference, and your correspondent must have known that it was so when he penned it, for in the paragraph immediately preceding he states, "D. E. B. proposes that this £3000 should be applied according to a graduated scale—that is, that that some should receive more, some less, and I would add here (because I did not pretend to develope the details of my suggestion in any former letter), some would receive nothing at all who would nevertheless be required to colall who would nevertheless be required to colof a process at law, for it might be arranged that

secure a certain fixed income to the bishop, that

But, even supposing the case to be as your I need not spend time in exposing it. But, even supposing the case to be as your correspondent represents, why sneer at an addition of £20 to a clergyman's income? I have already shewn by quotations from the books already shewn by quotations from the books. by your correspondent F. T.

Your correspondent begins by making the gratuitous assertion that my letter calls upon the members of the Church in this Diocese to reject the well-digested plan for raising an Episcopal Fund proposed by the Bishop in his

To the principle of assessing the revenues of a Primate. And let it not be said that this obtained only shillings per annum from each Church. Then, as to Queen Anne's bounty, its operation, as observed by Mr. Christian in his note in Blackstone, has been slow and inconsiderable. The from the Lord Bishop in his

To the principle of assessing the revenues of trust, however, you will permit me to make one in this Question. I trust, however, you will permit me to make one of their representatives, to earry into effect the recommendations of the Lord Bishop of Toronto respondent begins by making the gratuitous assertion that my letter calls upon the members of the Church in this Diocese to reject the well-digested plan for raising an Episcopal Fund proposed by the Bishop in his measures he was prepared to recommend for the amelioration of the condition of the clergy; having in subsequent consultations on this subject enjoyed the confidence as well of the Lord Bishop as of the clergy generally throughout the Diocese, and been made the medium of communication between the parties-knowing that equity of extending relief to the clergy as speedily as might be, and that the only diffi-culty had reference to details which were finally arranged to the satisfaction of all concerned impede the collection of an Episcopal Fund, and at 10 A.M., to take into consideration the ob-Thus our Venerable Diocesan decides, but F. T. sneers at an augmentation of 20% or about 20 per cent. And he presently adds, "Such is the plan, there may be reasons why it should

Your's faithfully, D. E. BLAKE.

Thornhill, April 18, 1854. To the Editor of "The Church." Brantford, April 10th, 1854.

Sir-In consequence of the notice the Rev. Mr. Evans has taken of my communication to you of the 20th ult., I feel myself constrained to make the following remarks. This note was not designed for publication-it merely asked for the suppression of one previously written, and contained one or two reflections for your private perusal. As it was inadvertently made public, I must deal with it accordingly. Upon all that I heard respecting the resolu-

ions passed at the meetings alluded to, I placed he most favorable construction and impres There were opinions abroad that we could not go out of the Diocese of London to select our ishop-that nothing would be given to the episcopal fund unless this point were first conceded—besides sending significant intimations that the church would be heard as an echo. nstead of being listened to as an institution o livine appointment. Whence these all come am not aware—it is sufficient to say they were substantially stated to me, and enquiries made concerning them by as many as twenty intelli ent laymen south and west of this. And that here was room for vague ideas respecting the ormer we are assured by the conflicting wording of reports, of resolutions, &c. passed west of this, as given in the London Times, the Prototype, your correspondent's letter, and the "corcted report;" and moreover from the circumtance that the suggestion that the selection of each new diocese but ought to extend to the we are at this moment placed. church generally, came from a layman. It was my wish, and I dare say of all concerned, to

manly speaking, will be successful.

a series letters addressed to the Rev. John M. Mason, D.D., by the Rev. John Henry Hobart, an

ogether with his life." In conclusion, I must say that he should uputation that I contravene the spirit in which bishop has, up to the present day, so nobly I am, Sir, your obed. servant,

E. R. STIMSON.

To the Editor of "The Church."

profits which were then out overings of devotion, out of which he paid the salaries of such as officiated under him as deacons and curates in places appointed. Afterwards, when churches

became founded and endowed, he sent out his Clergy to reside and to officiate in those churches, reserving to himself a certain number in his Cathedral to counsel and assist him, which are now called deans and canons. But in honor of the cathedral Church, and in token of subjection to it as the Bishop's See, every parochial minister within the diocese pays to the Bishop an annual pension, called anciently cathedral church. By the Council of Baracara this pension is called honor cathedrae Episcopalis, and restrained (if it was not before limited) to two shillings, each Church (plaquit th nullus Episcoporum per suas dieselegated in the sent out his clergy to reside and to officiate in those churches, and there was light," and to whom nothing is impossible, why has not he thought fit by one distincts with regard to important church were my suggestion adopted, it would set free the interest of the 50,000l. for missionary objects. I have but one more false inference to point out before I conclude this part of my subject.—Your correspondent avers that my suggestion is a scheme that "when tried by the scale of common sense, is found wanting in every not before limited) to two shillings, each Church (plaquit th nullus Episcoporum per suas dieselegated and to officiate in those churches, and there was light," and to whom nothing is impossible, why has not he thought it by one divergence from England, and church matters with we may expect to receive from England, and church matters with which prevails the part of fr. T. for I expressly alluded to the aid we may expect to receive from England, and church matters with which prevails the were my suggestion adopted, it would set free the interest of the 50,000l. for missionary objects.

I have but one more false inference to point out before I conclude this part of my subject.—Your correspondent avers that my suggestion is a scheme that "when tried by the scale of common sense, is found wanting in every not before I conclude the part of from seeing the addition church matter

I remain, Rev. Sir, yours, A Churchman, ONE OF THE UNFORTUNATE.

[We think our correspondent would do well to refer to the Ven. the Archdeacon of Kingston.—ED. CH,]

TO CORRESPONDENTS: "William Osborn:" too late for this week.

LETTERS RECEIVED TO APRIL 26. G. R., Lakefield; J. W., Shannonville, rem.; Rev. W. M., Picton, rem. as per acct (manu script received); C. and W., Toronto; T. W. oodburn, rem.; Rev. C. R., Paris, rem. for self

The Church.

TORONTO, THURSDAY, APRIL 27, 1854.

NOTICE.

The Rural Dean of the Home District begs to Lay Delegates, and such others of the Laity as the Clergy may desire to invite, resident within

noon, in the Church Society's House, Toronto, there will be a meeting of the Managing Committee of the Home District Branch of the Church Society, for the purpose of deciding on arrangements for the Annual Meeting, and other matters connected with that Branch.

By authority of the Chairman, J. G. D. MCKENZIE,

The gentlemen composing the managing Comciety, on Thursday, the eighth day of June next, jects for which they were appointed.

By command of the Lord Bishop of the Diocese, THOMAS SMITH KENNEDY.

Toronto, 12th April, 1854.				
ay.	Sunday,	14	Grimsby	11 A.M.
	Monday	15	Jordan	10 A.M.
66	"	15	Port Dalhousie	3 P.M.
66	Tuesday	16	St. Catharines	11 A.M.
66		16	Eight Mile Creek	3 P.M.
66	Wednes'y	17	Niagara	11 A.M.
66	**	17	Queenston	3 P.M.
66	Thursday	18	Thorold	11 A.M.
66		18	Port Robinson	3 P.M.
66	Friday	19	Drummondville	11 A.M.
"	Saturday	20	Stamford	11 A.M.
66	Sunday	21	Chippawa	11 A.M.
66	Monday	22	Fort Erie	11 A.M.
66	Tuesday	23	Bertie	11 A.M.
66	46	23	Port Colborne	2 P.M.
66	Wednes'y	24	Port Maitland	11 A.M.
66	"	24	Dunnville	3 P.M.
66	Thursday	25	Cayuga	11 A.M.
	"	25	York	3 P.M.
66	Friday	26	Caledonia	11 A.M.
46	Saturday	27	Jarvis	
66	Sunday	28	Walpole	11 A.M.
			THE RESERVE OF THE PARTY OF THE	

THE NATIONAL FAST.

As there was not time to circulate generally throughout the diocese a recommenlation that we should observe here the day appointed in Great Britain for a national humiliation before Almighty God, in consequence of the war into which we have been forced, his Lordship the Bishop of the diocese will be inclined to wait, we suppose, until the civil authority in this province shall have issued the proclama-

tion which is usual in such cases. We deem it seasonable, at the present crisis, to make a few comments on the position—the serious, though, we trust, not bishop should not be confined to the clergy of peril us position-in which, as a nation,

There is cause for deep regret that there should be so much of hasty and heedless have the episcopal fund stand free and without restrictions. The cause is sufficiently noble to ecommend itself, and where its claims have to be urged the necessity of the case surely affords made for an excited state of the public sufficient ground to work upon. Where generosity is exercised from a sense of duty the character is dignified, and its results are not easily duty, to bring that excitement under constituted in the character is dignified, and its results are not easily duty, to bring that excitement under constituted in the character is dignified. "Freely ye have received, freely trol, considering that none can be sure of give, is a good text.

As matters now stand, I shall certainly lend favor; and that even victory, in the conmy undivided good will and assistance in augmenting the proposed fund, and when the time test before us, is likely to be purchased only with great loss of life, many broken the same disposition in ascertaining what the candidate for the vacant see has done what the candidate for the vacant see has done though not a rash confidence we are glad by which a guarantee will be affo ded that his forts to promote the interests of the church, trust in God; but with that confidence we To aid your correspondent in arriving at the same temper, I beg that he will allow me to and supplicating temper of those who remember, and lay it to heart,—not as mere politicians, but in a religious spirit, as sincere believers in Divine Providence,-that assistant minister of Trinity Church, New York, we are entering into the shadow of one of God's"four sore judgments"-THE SWORD.

We have not to look back very far to know me well enough to refrain from casting an recall the time when the belief was general that the nations of Europe, severely and successfully conducted in his diocese the scourged as they had been by the last genterests of the church, inasmuch as I know eral war, had become, if not too religious, his deficiencies in this respect to be not wanting. too wise, at least, to meditate war again.— The children seemed to have profited fully [We have to apologize to the writer of the and well by the awful lesson of their fathers' above letter for delaying its insertion.—Ed sufferings, and to have tacitly vowed an endless amity over their fathers' bloodstained graves. The idea of repeating the sanguinary tragedy was viewed with hor-Rev. Sir-May I ask you are there any Rural ror, and humanity was ready to repel it Deans in the Victoria, Midland, or Prince Edward Districts, or any other functionaries whose duty it is more particularly to look after the

men were beginning to feel that there was reason to hope that many a bright and the church has brought a curse with it, ever prosperous year might roll round ere any from the times of our Saviour, as it did before one of the nations of Europe should again wake to slaughter the sword which had Nebuchadnezzar, I shall go back to the sacre slumbered for nearly half a century so happily for the world.

benefited as ourselves, should now be terminated, and it may be for many a sad day of strife and death, may well excite our grief; and that grief we can feel without the secularizers out of the temple, and this not at all participating in the spurious philan- once only but twice, in his holy indignation, thropy which makes war a matter of becoming at the same time the accuser, the Lord Palmerston, apparently without his fate we refer the editor of the Journal to Acts v. endure still worse than war."

far removed as it well could be from the tory. guilty responsibility of having disturbed the peace of the world, is indeed a great encathedral of York. In the fourth year he plure cathedral of York. In the fourth year he plure the first year of his reign he burned down the cathedral of York. coaragement to us, and such as no Russian dered the monasteries, and a little after he Te Deums profanely chaunted over massa-destroyed 36 churches in order to make way for cred enemies, will in the slightest degree his NEW FOREST, secularizing all their pro-dent sovereignties of Europe were formed Richard, his second son, while hunting in the dent sovereignties of Europe were formed and clearly defined, (as Dr. Croly has shewn in his admirable sermon on the "French Revolution of 1848") Divine town of Nantes and Church of St. Mary's, the heat of the fire caused him to contract a dread-heat of the fire caused Providence has visited sooner or later with ful disease, which, together with a bruise he Providence has visited sooner or later with marked retribution. It is a war originating in an attempt to disturb the balance of power. With what deliberate dishonesty bones scattered. His eldest son Robert, was the "Secret and Confidential Correspon. out, and after an imprisonment of 26 years, he dence "proves with a conclusive clearness likely to mark the reign of the Emperor Nicholas with a reputation which an honest man would be glad to escape. The author died from the effects of a slight wound in the of the war, stimulated simply by ambition hand. William Rufus succeeded his father in

The gentlemen composing the managing Committee of the Synod are requested to attend a meeting in the Board Room of the Church Someoting in the Board Room of than one Western Power would have to undergo the late of Poland." This balance churches in Peterborough and Croyland, and in attempting to carry off his plunder, the tide swept away all his carts, carriages and horses of power, though there are many who pro-fess to consider it an unreality, an idea, an abstraction, is far from being so; and what abstraction, is far from being so; and what abstraction an illness of which John died misis more, it is in a certain sense the offspring erably. of Christianity; for none but the very wisest "Henry the VIII. succeeded to the threne

Te Deum to His praise. keepeth both body and soul in his care, of the Lord Jesus."

THE CURSE ATTENDING SACRILEGE.

In that portion of the report of the Niagara District Branch of the Church Lord Clarendon warn his son in his last admon-Society concerning the Clergy Reserves, ition-'above all touch not church property, which we lately published in our editorial columns, allusion is made to the wrath of God having fallen upon those in He has not the honesty to give my statement wrath of God having fallen upon those in England who were guilty of the sin of sacrilege, and upon their descendants.—
The Editor of a secularizing paper in St.

The Editor of a secularizing paper in St. Catharines endeavoured to make a little political capital out of this statement, try scorned and despised. He speaks of the acter, illustrative of the curse which has property. invariably fallen upon those guilty of secularizing church property. We have no "One word more. There are about one hunreason to hope that God will be more dred and fifty Episcopal missions, at each of reason to hope that God will be more which there are from two to sixteen stations where religious ministrations are dispensed. I been—that His fiery wrath will be averted said about fifty of these would be closed by secfrom this land, now blessed with so many ularizing of the Clergy Reserves. The Editor mercies, should it unhappily incur the awful responsibility of plundering Christianity of its means of extending its blessings.—

calls me, for this saying, 'a foul-mouthed traducer.' I repeat it, however, there are at least fifty missions where the people are either so of its means of extending its blessings.— hity missions where the people are either so poor or so indifferent to the value of religious

of history which proves his ignorance.

newspaper correspondent forces me to be brief, subject."

cure of a millennium before the appointed and to give but very few from the countless time, but even reasonable and well-judging numbers of proofs I might bring forward in defence of my assertion. In order, in the first place, however, to show him that the plunder record, in the hope that he may pay at least a much deference to my illustrations from it as h does to the testimony which he finds satisfac That this reign of peace, by which it is probable no nation has been so greatly Waterloo.

It is a very remarkable fact that the only sin our Saviour punished while on earth was that of sacrilege—the secularizing of what had been dedicated to his Father's service. He scourged thropy which makes war a matter of commercial calculation; and without dissenting from the conviction expressed by too frequent levity, during the debate on the war address, "that there are things for which peace may be advantageously sacri-which peace may be advantageously sacrificed, and calamities which nations may cient proofs of the punishments which have ndure still worse than war." always followed sacrilege, I shall proceed to more modern instances recorded in English his-

that attempt has been conceived and made, taken prisoner by his own brother, his eyes put and cupidity, has entered upon it in definance of the well-understood European system. This system of equipoise,—this balance of power,—is no fiction, no dream of ance of power,—is no fiction, no dream of the secularized property. And in after years and the secularized property. And in after years are secularized property. statesmen, as even persons as sceptical on scattered. Henry I., the Conqueror's fourth statesmen, as even persons as sceptical on this head as Mr. Bright, in the House of Commons, would be compelled to confess were Russia to win the day and gain her the English shore. The Editor of the Journal may ascribe all this to CHANCE, but there is, to any ends. Lord Clarendon spoke a truth which thoughtful person, more than chance in the the common sense of men will accept as a sacrilegious Gonqueror, his sons, and all their truth, that, with Russia crowned with vic-

heathen statesmen of antiquity had any with most favourable prospects, and with a notion of it, and all the conceptions which treasury containing the enormous sum of five even they had of it were extremely unpractical and imperfect. This much, at loved by all, but after he commenced his work all events, must be admitted, that to main-of secularization, he fell into disfavour with God tain this balance of power is to protect the weak against the strong, and to stand in the way of the cruel and calamitous triumph of might over right in the earth,—an office the greater; and in the 37th year of his reign, nearly all the colleges, hospitals and free chapels. Miseries poured in upon him and upon this every way worthy of the gospel of the land; and notwithstanding his countless With such a cause as this to fight for, millions of church property, and the immense sums left him by his father, he was driven, towe can invoke with a clear conscience the aid of Heaven. Without the blush of also of leather. After his hands were stained conscious guilt, and the sting of self- with sacrilege, he bathed them in the blood of reproach; without the blind delusion of his wives; and though, as an old historian says, that fanaticism which fancies good in the evil which it madly deals round it far and wide; without the presumption of those who imagine themselves to be special that much of the property he secularized was favorite of Heaven, whilst they break devoted to superstitious purposes, but that was no reason for its confiscation, but for its being devoutly pray the God of battles that vic-tion of the christian faith, the promotion of tory may wait on our standards; and, sound learning, and the relief of the sick and should He give us victory, can sing the needy. Sir Henry Spelman, a very learned man, took the trouble of searching into the Meanwhile let us humble ourselves records of various great families who at this Meanwhile let us humble ourselves under His mighty hand; let us be especially be especially be under His mighty hand; let us be especially be especially be especially be especially be under times were enriched with church plunder. The results of his labors are cially anxious, at such a time as this, to most fearful, showing clearly that God's rule lead a quiet and self-denying life-curtail- - the sins of the fathers shall be visited upon ing expense; relinquishing something of the children'—is in as active operation now as our customary enjoyments; spending moref of our time than usual in acts of devotion: me to dwell upon those most extraordinary and thinking ever with a loving sympathy of but a sceptic can look upon them unmoved; and our brave brethren, who must suffer and knowing that our Father in Heaven is unchange bleed; and earnestly beseeching Him who able, the same yesterday, to-day and forever, I dread that the divine wrath will fall on this country as it has done on every other which inthat, where the body is given over for a prey, "the spirit may be saved in the day property. Theft is the mere robbery of our fellow creatures, but sacrilege is the robbery of God, and will, it is to be feared, bring down the curse pronounced by the prophet Malachi, 'Ye are cursed with a curse, for ye have robbed me, even this whole nation.' Well did the noble

* * * throwing all the ridicule he could upon it, as well as on other matters connected with the meeting. This attack elicited a letter from "An Observer" to the Constitutional, refuting the mis-statements of the the present day is enormous. Fortunately for advocate for the committing of church robbery in Ca ada; but the latter, in the for the Romish Church (property) as well as for olenitude of his ignorance, dared "Ob- the Presbyterian?" and exults at my supposed server" to point out "a single page of dilemma. I beg to assure him that, Protestant his ory" in confirmation of the views set as I am, and objectionable as I consider the forth in the report. This challenge brought ovely branch of the Apostolic vine, I have not a very sufficient answer, from which we the least sympathy with him or any of his fellow take some extracts of a most fearful char. plunderers in their endeavors to strip it of its

Observer" says—
"I said in my former letter "the judgments support a minister. Those who most require which befel those who seized church property in the England are as much historical facts as the battle of Waterloo.' * * * * * It is the awful number of seven millions in the States gratifying to know that he believes in the battle who have no religious belief, and probably as f Waterloo, yet he denies all the rest of my many more who might as well have none as the facts,' and dares me to point out a single page corrupt libels upon Christianity which they receive as religion. If the Editor wants any more files to gnaw at, I beg to refer him to the admi-"The limited space usually afforded to a rable speech of the Rev. Mr. Bettridge on this