

Gothic school, afford evidence of our unformed taste and our backward state of information in this department of research. There are also many of those prejudices to be overcome which prompt men to confound the recovery of the true principles of an art, after false principles have become almost inveterate, with a spirit of innovation or perhaps with a violation of common sense.

WEEKLY CALENDAR table with columns for Date, Festivals, and Observances.

That Clergymen, either Incumbent or Travelling Missionary, having cures of souls in this Diocese, in order to entitle his Widow and Children to claim the annuity hereafter provided from the passing of this by-law, or from the time of his appointment in the Diocese, shall be an Incorporated Member of the Society, or a Subscriber thereto of One Pound Five Shillings per annum—shall observe the directions from time to time, given by the Lord Bishop of the Diocese, in respect to the collections to be made on behalf of the Widows and Orphans' Fund, unless such Clergymen shall have been excused by the Lord Bishop of the Diocese in writing under his hand, from making such collection or collections in any Church, Chapel or Station, served by him; and such excuse of dispensation, when given, shall have been forwarded to the Secretary of the Church Society of the Diocese of Toronto, whose duty it shall be to make a regular entry of each exemption, which shall be considered, so far as any claim upon such fund is concerned, as though such collection or collections had been made, by the Clergyman so exempted. Provided that nothing herein contained may be so construed as to prevent a Clergyman duly licensed, or recognized by the Lord Bishop as a Curate, or Assistant Minister, from participating in the benefits of the Widows and Orphans' Fund, although no annual collection may be made by him.

THE CHURCH. TORONTO, JANUARY 11, 1849.

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NOTE G. "I may be permitted to state that I have examined Latin Confessionals of Faith of that date, drawn up in France, being a collection of the Confessionals of Faith of the Reformed countries, including the British Isles, and that with one very obscure exception, I find them all employing the language of the Church of England, or language closely accordant with hers, with reference to regeneration and adoption in baptism."

INCORPORATED CHURCH SOCIETY. The Lord Bishop of Toronto,—with the desire of applying one of the Four Annual Collections not specially appropriated by the constitution of the Church Society, to what he considers a most important object,—recommends that the next Collection shall be made in behalf of the Fund for assisting STUDENTS IN DIVINITY; and that it be made in the several Churches, and at the several Stations of the Diocese on Sunday, the 21st January next, being the third Sunday after the Epiphany.

Every Widow or the Guardians of any of the Orphans of a Clergyman, desiring annuities from the Widows and Orphans' fund, shall apply by memorial to the Church Society of the Diocese of Toronto for such annuity, setting forth the time of decease of such Clergyman, the name of his widow, and the names and ages of each of the children as the case may be, and that the income from other sources of such widow or children does not exceed £150 per annum. And such memorial being supported by the recommendation of two or more incumbents in the Diocese, and recommended by the Lord Bishop of the Diocese, shall entitle the widow or children of such Clergyman to the annuity hereinafore mentioned.

The Collection of Formularies of Faith to which reference is here made, as exhibiting the sense of the Reformation upon the point in question, is the Corpus et Synagma Confessionum Fidei, quae in diversis et antiquissimis Ecclesiarum Occidentium nominis fuerunt antea et nunc edita, &c., &c., published at Geneva in 1612. The following extracts will be seen sufficiently to sustain what I have said:— 1. From the Helvetic Confession of 1566, subscribed by the Ministers throughout Switzerland:—

Since the establishment of this Fund at the commencement of the year 1840, assistance has been rendered therefrom to fourteen Candidates for Holy Orders, five of whom have been ordained, and four advanced, or about to be immediately advanced, in the order of merit or from priority of standing, to the more valuable Scholarships instituted by the Venerable Society for the propagation of the Gospel in Foreign Parts. This leaves five Candidates for Orders with stipends chargeable upon this Fund.

Every Annuitant on the Widows and Orphans' Fund shall, whenever he or she may be paid, his or her half-yearly annuity, make one of the following declarations, in the presence of a Clergyman or Magistrate, which declaration shall be attested by the Clergyman or Magistrate before whom it is made:— Declaration to be made by a Widow—

1. From the summary Helvetic Confession, drawn up at Basle, 1536:— "Signa, quae in Ecclesia Christi, Sacramenta vocantur, duo sunt. I. Baptismus. 2. Eucharistia. Haec sacramenta rerum symbola, non nudis signis et signis simul et res constant. In Baptismo enim aqua signum est, at in Eucharistia, Adoptio in populum Dei."

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3. From the Confession of a branch of the Helvetic Church, taking its name from Basle or Mulhausen, 1529:— "Et sicut Baptismus (in quo nobis aliquid ad precantia que tenent ad solo Patre, Filio, et Spiritu sancto proficere, per Ministrum Ecclesiae offerunt) vera aequa manet: ita etiam in Cena Domini, &c., &c. 4. From the Gallican Confession, 1549:— "Baptismus, nobis testificandis nostrae adoptionis datos, quoniam in eo incircum Christi corpus, ut ejus sanguine abluatur, simul etiam ipsius Spiritu ad vitae cursum pertinere."

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5. From the Confession of the Churches of Saxony, 1551:— "Et cum Spiritum Sanctum in Baptismo, adfirmat Titum cum ait, Per lavacrum regenerationis et renovationis per Spiritum Sanctum; et in Joanne dicitur, Nisi quis renatus fuerit ex aqua et Spiritu, non potest intrare in regnum caelorum."

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years at least. But we cannot reasonably expect, that this state of things will last long. Annual demands will soon multiply upon us, and therefore, as Mr. G. must have mainly depend on the annual contributions of our people. It is believed that no more legitimate object for Christian charity will be found, than the bearing our due part in providing a fund for the Widows and Orphans of those who have spent their time, ministering in the service of the Most High.

Every Annuitant on the Widows and Orphans' Fund shall, whenever he or she may be paid, his or her half-yearly annuity, make one of the following declarations, in the presence of a Clergyman or Magistrate, which declaration shall be attested by the Clergyman or Magistrate before whom it is made:— Declaration to be made by a Widow—

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that he was ready to depart if his presence caused the King the least disquietude. The answer was given by the King in person, who, with his family and court, proceeded to welcome the fugitive.

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