could we possibly have any confidence that their judgment was guided aright in deciding what writings should be included in the sacred canon of Holy Scripture? And be included in the sacred canon of Holy Scripture? And thus we should be compelled to remain in the most painful uncertainty as to whether the Bible contained the entire Word of God; or, on the other hand, as to whether some portions of it had not been received without sufficient grounds. Further, were it possible for the whole Church to be thus mistaken, the very grounds of our faith and practice would be uprooted; for in such a case, how could we as weak, sinful, and prejudiced individuals erasonably hope ever to discover the true meaning of the erasonably hope ever to discover the true meaning of the Sacred Volume, or rightly to understand even the influ-

ences of the ever-blessed Spirit.

O that men would therefore be careful before they permit, either the rashness of a mistaken zeal, or the impulses of a perhaps unsuspected, insubordination of spirit, to cause them to undermine the sacred and most beneficial authority of the Church of Christ, lest haply they should authority of the Church of Christ, lest haply tiley should thereby drive many of those simple ones for whom Christ died, from His fold into the by-paths of error to their great loss, or into the wilderness of this world to their eternal undoing! For, indeed, if the judgment of the Church in this and similar doctrines is an unsafe guide, we are left upon the sea of life without a compass to direct or an anchor to secure us. And especially is it so in this case; for, without a certain interpretation, and assuredly there is none such if it is not to be found in the Church, the libile is a scaled book in fact to us it is no assuredly there is none such if it is not to be found in the Church, the Bible is a sealed book, in fact to us it is no revelation at all; for, again I repeat, that if the whole Church, in its primitive purity, could be mistaken as to the very means of its interpretation, it would be nothing less than arrogance in us to hope to arrive at its true import. It is not to be found in the Bishop of Toronto, accompanied by his Clergy, proceeded from the Cathedral to the place of meeting.—

We have not in our hands any list of the Clergy who were present; but amongst the Clerical assemblage were present; but amongst the Clerical assemblage were present; but amongst the Clerical assemblage that the Lord no longer shews himself to us, as formerly, in an outward shape,—he no longer shews himself to us, as formerly, in an outward shape,—he no longer shews himself to us, as formerly, in an outward shape,—he no longer shews himself to us, as formerly, in an outward shape,—he no longer shews himself to us in his to our eyes: but does he not shew himself to us in his works in such a manner as to leave us no doubt of his existence? The blind, though their eyes are not open to the brilliance of the sun's rays, are yet not less sensible of the clergy who were present; but amongst the Clerical assemblage port. Unless indeed with the imaginative, and I must think rash and irreverent Mr. Newman, we suppose that spiritual truth is more fully "developed" to us than to Messrs. A. F. Atkinson, J. G. Geddes, T. B. Fuller,

of "development" appears to me very painfully to assail the character of the ever-blessed Redeemer himself. For, or that He failed in His word, since He promised that He would send the Comforter, who should "guide them into all trath." Surely either supposition is so appellication. irreverent as to make the advocates of such a system

To return, however, to the subject immediately under consideration. Seeing that the primitive Church did be-lieve and teach the doctrine I am advocating, and that we cannot suppose it to have been mistaken in its judgment, without threatening the very foundations of Christianity, I imagine that the correctness of this principle,—that the Church, at least in all questionable matters, is the only authoritative interpreter of the Holy Scriptures,—is irre-

authoritative interpreter of the Holy Scriptures,—is irretragably established in the third place by this united tesfimony of the early Catholic Church.

Yet let it not be supposed that I deny the "right," or rather duty,—(I dislike the former word; our "right," as sinners, is nought but eternal death!)—"of private judgment." The duty, however, of that judgment is to examine with much attention and earnest prayer what are the Word of God and the Voice of the Church; and baring humbly deailed according to the best of our abilihaving humbly decided according to the best of our abilities, the right exercise of the same judgment requires that we shall then carefully search the former and meekly receive the instructions of the latter. It evidently cannot be the duty of Private Judgment to decide whether the be the duty of Private Judgment to decide whether the doctrines of the Holy Scriptures or the teachings of the Church Universal are correct! To place the question, for a moment, on ground far below the truth, it may very reasonably be asked, Is it possible that even the most self-confident Christian can doubt whether the decisions and doctrines of the Catholic Church are more worthy of being trusted than his own?

Reserving the fourth proof for my next and last letter Your's faithfully, A CATHOLIC.

THE CHURCH IN BUFFALO.

To the Editor of The Church.

Sir,-The following memoranda of Church matters in SIT,—The following memorata of Cauren matters in Buffalo will not be uninteresting to the members of the ONE BODY in Toronto. A handsome new Church, of rough grey stone, to be known by the name of St. John the Evangelist, is erecting at an expense of about £7500: in the mean time the congregation who are to fill it expensely in a legal public of the state of the stat assemble in a large public room.

A Rectorial residence is very nearly completed for the Church of St. Paul, to cost, including the building-lot, about £1750. St. Paul's is the mother church of Buffalo, and stands in the Public Square.

Trinity Church, already a spacious brick structure, is

being lengthened, and a recess-chancel added. A Rectorial house is also building for this Church, and adjoining enlargement of the Church, and the erection of the house, are to cost about £1400. An improvement, in respect to interior arrangement, is

commencing gradually in the edifices of the Church in the United States. Hitherto, in most of the Churches of that country, the arrangement of the dissenting meeting houses has been followed, i.e., to a person entering during Divine worship, a man is the central and principal object. Now the usage of the Angliean Church, and of all the other national branches of the Catholic Church, has been to make a Church look, on entering it, as much like Temple of the Invisible God as possible. Wherever, in the Churches of the Mother Country, we find an arrangement by which, during Divine worship, the officiating priest is the principal object to the congregation, that arrangement is modern, either the production of an ignorant and indifferent period in our national Church's history, or an intentional slight upon the Altar, perpetrated

during the Puritan days.

Trinity Church, New York, has its interior arranged pretty correctly, with the exception of the prayer-desk, which improperly faces the people. It should have been which improperly faces the people. It should side-ways, and placed facing into the centre aisle. The pulpit and desk for the great Bible should face the people, because, when used, the people are addressed. But in reading the prayers, Almighty God is addressed. This distinction is very important. An arrangement we clearly makes this distinction tends to edification. An arrangement which Trinity, New York, there is an unfortunate failure in this been got right, other Churches in the United States would have copied the arrangement. Thinking men, on a moment's reflection, would have seen it to be reasonable and edifying.
In St. John's and Trinity, Buffalo, the arrangement of

the chancels, with the exception of the aspect of the prayer desk, will be in accordance with Anglican usage. The baptismal fonts, contrary to that usage, will be up and in most of the United States Churches.

It were to be wished that arrangements could be made for all congregations to kneel uniformly forward. There would then be no unseemly turning of the back upon the priest, at the moment when he is heading, as it were, and speaking for, the congregation; there would be no seemly turning of the back upon him, nor upon the Altar and Presence of God, BEFORE Whom we meet together in Church to worship and fall down and kneel.

It is found by experience to be not difficult to get a congregation into order in this respect, where the seats and kneeling-boards are arranged in the ancient and pro-per way. The free-scats of Trinity, New York, are parper way. The free-scats of Trinity, New York, are par-ticularly inconvenient for kneelers, who desire to kneel aright, and seem to contemplate and suggest the wheeling round of the worshippers when they come to offer up their prayers to Almighty God. (Here it occurs to remark hat the kneeling-boards of the new Church of the Holy Trinity, Toronto, do not extend sufficiently far beyond the vertical let-fall from the edge of the slope for the Prayer-Books, to render them comfortable for kneeling Perhaps it is not too late to get this defect remedied)

It is pleasing to be able to subjoin, that the teaching in all the Churches of Buffalo is Catholic, in the theological sense of that term.

Your's, &c.

Ecclesiastical Intelligence. DIOCESE OF TORONTO.

The Rev. W. Stewart Darling, in his own name and in that of the Churchwardens and congregation of St. Paul's church, Scarboro', takes this means of acknowledging (with many thanks) the liberal donation of a handsome Font, from Mr. March, of the above-named Township. The Font itself is small, but beautifully executed in Wedgewood Ware, and strictly gothic in its style. It was procured from the establishment of Mr. Norris, China Merchant, Toronto, who still has some for sale, and where the congregation of a country church are unable to purchase a proper Font of stone, such a one as above menchase a proper Font of stone, such a one as above mentioned is an unspeakable improvement upon the basin borrowed from the nearest house, which is so frequently a reproach to our churches. The pedestal on which the Font stands, is a most handsomely finished octagonal column of Black Walnut, (executed by Messrs. Jacques & Hay, Toronto,) with gothic panels, mouldings, and ornaments. It will stand close to the door, and will be surgested by a law gothic rail, corresponding with the ments. It will stand close to the door, and will be surrounded by a low gothic rail, corresponding with the chancel rail, as well as with the Font itself. This offering is more gratifying from the principle from whence it springs, it being (as is understood) a thank-offering to God for an unlooked-for benefit.

THE CHURCH.

TORONTO, FRIDAY, JUNE 4, 1847.

CONTENTS OF THE OUTSIDE. The Prayer-Book.
The Incompetent Minister.
Ecclesiastical Intelligence. Fourth Page.

Poetry — The Christian and hi Calvin
Extremes in Religion.
Bishop Wilson, of Sodor and Man.
Calvin
Echo.
Lucy and Arthur's Sunday.
Deferred Extracts of English The Man in the Mask.

City Hall. Prayers were read, preparatory to the in acknowledging and respecting, when it is one of which And here permit me to remark, Mr. Editor, though perhaps somewhat out of place, that this novel doctrine J. Grasett, R. J. MacGeorge, H. Scadding, T. S. Kenaccount of the length of the counteration. We imagine that there must have been in all seventy present on this interesting occasion. The warm and friendly feelings of the Laity were displayed in the attendance

of a very numerous and most respectable assemblage. His Lordship the Bishop, having opened the Meeting with the customary prayers, proceeded to make a few prefatory remarks, which were in substance as

After an expression of satisfaction that the presence of so large an audience indicated—as he believed an unrelaxing concern for the Society's welfare; he hoped that the contents of the Report, which he would rations should not have cause to upbraid us with neglect; but that there might be an assurance that we had done our best to extend the blessings of the Gospel throughout the length and breadth of this Diocese. During the progress of the proceedings, we took down such hasty notes as we were able to collect. From these few memoranda, which were very imperfect, we have laboured to sketch an outline of the different speeches which were delivered. In the draught which we have prepared we have succeeded, we think, in reporting pretty faithfully the substance and spirit in reporting pretty faithfully the substance and spirit of the remarks made by each speaker; although we have failed, no doubt, in preserving the very words in which they were embodied.

The REPORT-a well-prepared and satisfactory document—was then read by the Secretary,—the Rev. W. H. Ripley, B. A. It exhibited a few discouraging circumstances, which were noticed subsequently by several of the speakers, in connexion with much that is prosperous and cheering. As this statement of the Society's present condition and labours during the past year will soon be published in the Church, we deem it unnecessary to dwell now upon its various particulars.

Moved by the Hon. Mr. Justice MACAULAY, seconded by the Rev. J. McCaul, LL.D.,

Resolution 1 .- That the Report just read be adopted, to them may seem expedient.

rial house is also building for this Church, and adjoining it in so convenient a manner, that the Vestry-room will communicate with the Church and the house. This room is to be the Rector's library and study, and appropriate place for meeting his parishioners on matters connected with his cure. This closeness of the priest's house to the Church will also enable him to solemnize marriages, &c., in the sacred building, as the Prayer-Book directs. The latty expressed his conviction, that every one who reflects upon the importance of the undertaking in which we are engaged, must come to the conclusion, that it is the duty of every member of the Church to the maintenance of error, to cement the bands of superstition, or help on the work of religious division at the very moment, it may be, that we are praying for unity.

And, happily, we have a better guidance here than mere human sympathy and feeling: we have the word that it is the duty of every member of the Church to uphold and encourage the Church Society, not only in the way of donations and patronage, but also by their countenance and presence at its meetings. Some particulars alluded to in the Report were, doubtless, not so satisfactory as might be desired; but he felt, notwithstanding, that the full explanation given in the Report of every unfavourable circumstance, was sufficient to shew that there is no room for despondency. It must be borne in mind, also, that there had been to a very great extent a diversion of our bounty, to our distressed brethren in the United Kingdom. He would be rendered more uneasy by a decrease in the number of subscribers than by a falling off in the amount of subscriptions, whilst numbers remained undiminished. It is by the combining of small donations that success will be attained, and the Society supported to the end. The hon, gentleman illustrated the power of united and continuous efforts, though small, in a very happy and forcible manner by the composition of the material world, which was formed of innumerable atoms; and by the patient and gradual erection of those stately Houses of Prayer, -those noble Cathedrals, -which are the glory and ornament of our parent-land. The British nation itself, to which we are proud to belong, rose to its present grandeur and extent from very nsignificant beginnings; and, in like manner, did the Church of Christ-feeble and limited at first-make its way, through God's protection and help, to the maturity of strength. He glanced at the several objects for which collections had been solicited during the past year, and dwelt particularly upon the importance of "the Students' Fund," as furnishing the means of providing the education which was absolutely necessary for fitting them for their high vocation; he remarked that they should not be looked upon in the light of charity boys, but as the recipients of a bounty to secure their services in a field where they were so nuch required; and this naturally led him to consider the Fund for supporting Travelling Missionaries, for what was the use of educating men unless the means were provided of enabling them to pursue their sacred vocation? The hon, and learned gentleman proceeded to remark, that it was most desirable that the clergyman should be the head of a family, the benefits of which, particularly in a rural district, were incalculable, should be left to the tender mercies of chance, or the cold charity of the world. The speaker then proceeded to draw a most touching picture of a clergyman's family being suddenly deprived of their protector, and pressed home the claims of the Widow and Orphans' Fund to the sympathies of the meeting. We regret that our notice of the learned gentleman's address is so limited, replete, as it was, with suggestions of a highly valuable and practical nature.

> The Rev. Dr. McCAUL seconded the resolution with his usual eloquence and taste. He alluded to the exertions which had been made in the Diocese to mitigate the distress existing in Ireland and the Highlands of Scotland, as accounting for any deficiency in the income of the Society. These exertions, considering that this was a new country, had been most praiseworthy. The Reverend Professor, in adverting to a provision for the supply of Clergymen, expressed his hope that the ecclesiastical wants of the Diocese would be fully met by the Theological Institution at Cobourg, and the University in this City. He trusted that the Church Society, under the Divine guidance, would act as a burning glass, to concentrate the scattered rays of Christian charity in the Province, and like that same burning glass would kindle up a spirit of brotherly love and kindness. [We regret exceedingly that circumstances prevent us from furnishing a more detailed report of this most able and effective address.]

seconded by the Rev. H. J. GRASETT, M.A.,

Resolution 2.—That this Meeting desires to record its thankfulness to Almighty God, for the success which he has been pleased to vouchsafe to this Society during the

The Annual General Meeting of the Church that, in the name of the Church Society, we are affirming Society of the Diocese of Toronto was holden on Wednesday last, the 2d instant, at 2, P.M., in the Old City Hall. Prayers were read preparatory to the business of the day, in the Cathedral Church of St. not even the heathen were permitted to be ignorant. James, at 1 o'clock; the Rev. Wm. McMurray, A.M., officiating in the Desk in conjunction with the Rev. 11.

Mulkins, who read the Lessons. At 2 o'clock the

able to congratulate ourselves upon all the success which we may have anticipated at its commencement: we have not yet to learn our first lessons as Christians, but know how to give the right appreciation to the trials of our faith and patience not less than to the encouragement and prosperity which God, in his unmerited goodness, may be pleased to vouchsafe. If we have not reached the expected point of success, it will be well to learn, from another lesson of experience, that our confidence must never be allowed to approach to presumption; at least, that we are to give more of our hearty zeal, more of our vigorous energies, and, in the assurance that it is God's work not less than man's work, more of our faithful prayers to the less than man's work, more of our faithful prayers to the

o interpose: we have had physical suffering to relieve, when we were about to east our mite into the treasury of Master, to cause the moral wilderness to rejoice and the spiritual desert to blossom, we are met by the sight of bodily distress and startled by the cry of the famishing,if there be realized to us the prophet's touching sicture, "If I go forth into the field, then behold the slain—if I enter into the city, then behold them that are sick with famine;"-if, in such a case, our "oblations" designed for the Lord's service are changed into "alms" for the poor, when we are assured that, in relieving them, we are lending unto Him.

I am struck, my Lord, in the contemplation of the duty of charity we have thus been engaged in, with a remarkable agreement with words which fell from your Lordship upon this very subject, and in this very place, a few years ago. We were called upon, in a very forcible manner, to discriminate between the duty of relieving physical disof religious views, and the upholding of a religious system from which we avowedly dissent. When we see the naked, or the sick, or the famishing before us, we do not stop to scrutinize their religious predilections, nor to make curious inquiries into their denominational peculiarities; but we relieve them as we can, and at once, without reference to creed, or sect, or party. But not so in the appli-cation of our bounty to spiritual destitution: that, too, we are bound to relieve; and our association together as nembers of this Society attests our sense of the obligation. Resolution 1.—That the Report just read be adopted, and that it be printed, under the direction of the Standing Committee of the Society, in such number and form, as discharge it in accordance with the dectrines and system and discipline of the Church,—that we are not to relieve that spiritual destitution by contributing to the maintenance of error, to cement the bands of superstition, or

of God to remind us, by the contemplation of His impartiality, to have no respect of persons in relieving bodily distress: we have our Saviour's own testimony in the beautiful parable of the good Samaritan, where an indi vidual is held up to our approval and imitation for pourng oil and wine into the wounds of one who regarded as an outcast and an enemy; but in referer these same Samaritans, one of whose body is thus commended for his impartial charity, we have also from our Saviour an implied condemnation of the schism in which they lived, when he said in reference to their religious retensions,—"Ye worship ye know not what; salvation of the Jews." We have, too, the words of an inspired Apostle, bidding us "hold fast to the form of sound words we have received," and to "mark them which cause divisions and offences contrary to the doctrine we have learned, and to avoid them."

I have said, my Lord, that some sentiment of disouragement may be expressed in connexion with this artial diversion of the stream of our benevolence; and doing so, I am reminded of an objection which has relating to mere pecuniary matters with the remarks and discussions which are common on the occasions of these Meetings. It is pleaded, I believe, in defence of this objection, that it throws around a religious institution too nuch of the atmosphere of the world, and gives occasion of the cavil that the work of the Society appears a contest for pecuniary accumulations rather than for the dif-fusion of spiritual light and religious consolation. I can respect the objection, because I believe it to be honestly and conscientiously advanced; but we are bound, I think o accept it as a caution rather than as being fairly ascri-able to any of the proceedings, or aught of the spirit of this Society. In our capacity as officers and memb this Association, we may denominate ourselves a Com mittee of ways and means: of ways and means for what To carry on a great work of spiritual amelioration and moral improvement, and that will be larger and more cheering as our ways and means are more extensive We are reminded here, my Lord, of the homely earnest ness, as a living prelate expresses it, with which a true-hearted Saxon Reformer charged upon the great enemy of souls the delusion, while we aim at high spiritual at tainments, of casting away the intermediate agencies by which they were to be reached,-the delusion, to use his own quaint words, of crying, "Spirit, Spirit, Spirit, while it destroys the while all roads, bridges, scaling-ladders,

and paths, by which the Spirit can enter."

But if we trace this energy,—these calculations, if they will call them so,—to their source, we shall not be without our satisfactions. Teach people the duty of giving to the Lord's cause, and we may reasonably conclude that other duties will be more carefully pondered on and better practised. A conviction of deficiency here will not thout a corresponding self-condemnation where which, particularly in a rural district, were incalculable, as tending to ameliorate and improve the tone of society; but God forbid that his widow and orphans can be supposed to stand solitary and isolated: it is the production from a root and principle which in its very nature is prolific and bountiful; and I conceive it was not without a practical reason that St. Paul conjoined ther the graces of "faith, hope, and charity." faith exists, hope must of necessity be felt; and where both have their legitimate exertion, charity cannot be absent. And if we view the matter conversely; if we discern in a fellow christian the exercise of "Charity," in the fulness and purity of its gospel signification, we are bound, from the very promptings of that charity, to conclude that "faith" impels him to its performance, and that "hope" cheers him on in his work. The individual, in short, who is constrained to be a vigorous member of the Church Society,—from principle, from conscience, from a sense of Christian duty,—is possessing himself, nder God, of an important auxiliary for trimming the fires of the spiritual life, and girding up the loins of his

I feel, my Lord, that I am trespassing too much, but I must add another word towards rolling away our reproach, if it really be cast upon us. If we do not see exhibited great and dazzling results from this our christian enterrize, let us not be disheartened; let us not shrink away n shame from activity and earnestness, because we are quiet, and we have great cause to rejoice in that fact; but it is not the effect of apathy and indifference—it is the quiet of content, the repose of conviction. With the unquiet of content, the repose of conviction. With the un-settled, the wavering, the tossed to and fro as to their religious impressions, we look for all that is heady, imoulsive, excited, and erratic; but where is a foundation f truth and trustful dependence upon that foundation, there is the calm of satisfaction, the quiet of confidence. It is, emphatically, the security of the "strong man armed." But God forbid that the churchman should

The Ven. the Archdeacon of York, in moving the above Resolution, spoke nearly as follows:—

My Lord,—I cannot but feel it a great privilege, as well as a high gratification, to be entrusted with a Resolution which makes an acknowledgment of the sacred foundation upon which this Society professes to be built, and the path of christian duty, we are really and heartily laterally and the extension of His kingdom, erecting upon that foundation, it looks for direction and support from above.

In proposing this Resolution, it is a gratification to feel that, in the name of the Church Society, we are affirming.

Moved by the Rev. H. Parron, seconded by H. Parron, se

BAKER, Esq., Resolution 3.—That this Society rejoices to hear of the continued prosperity of the Sister Societies of Nova Sco-tia, Quebec, and New Brunswick.

Resolution 8.—Th

The Reverend HENRY PATTON remarked, that this Resolution asserted one of the most amiable ring the past year. are the scandal of the Cross, be extinguished. When services in this matter to all who might require them. this agreement in thought and purpose and action shall have been attained, then will every structure of falsehood, every bulwark of error be speedily over-thrown by the mighty phalanx of united hearts.

II. C. BAKER, Esq., rose to second the motion, and for a few moments occupied the attention of the meet-Church Society should stand first of our provincial in fruitful results. It could not be devied, indeed, that ality seems to require. How much might be done if worldly substance to the service of God!

Moved by Col. KINGSMILL, seconded by the Rev.

Resolution 4.—That the thanks of the Society be tendered to His Excellency the Earl of Elgin and Kincardine, for having consented to become a patron of this

In moving this resolution, COLONEL KINGSMILL expressed his deep sense of obligation in being favoured with a part of this day's proceedings. When he saw the large array of talent which was there assembled, his first impulse was to retreat; but, as a military man, he rememdered that it was the duty of a soldier never to retreat, and therefore he determined to remain at his post. He expressed his satisfaction that Lord Elgin had accepted the office of patron of the Society, and remarked that it was most natural and fitting that he should do so, being, as he was, the representative of the acknowledged head of the Church. The gallant Colonel alluded with much gratification to the success which had hitherto attended the new educational cheme of the British ministry, recognizing, as it did, the great principle of religious instruction, and affording grounds for hoping that in this important matter principle will not be deserted for the broad path of expediency. It was true that this measure had met with great opposition, but it arose solely from the admitted numerical force of the Church. The Dissenters knew their weakness in this point "hinc ille lachrymæ!" Churchmen had now got the advantage, let them maintain it. These tidings it is to be hoped would have a beneficial influence upon our University question. And in reference to that important seminary e trusted that the great principle of religion would always be recognised within its walls, so that in coming forth from their Alma mater, they would not be disfigured with the form of superstition, or clothed in the dark and dangerous mantle of infidelity, but begirt with the bright panoply of Christian truth. Much interest was excited by the introduction of an anecdote connected with the military operations of the Duke of Wellington in the Peninsula. On one occasion a body of men having to ford a rapid stream where they found it difficult to keep their footing, the great Captain gave directions that they should march in columns of companies keeping exact step as if they were marching past on a field day before the General, and with shoulder to shoulder. By this means the force of the river was broken, and under the boom of their own artillery and the musketry of the foe, being almost breathless, they succeeded in effecting a landing on the opposite shore. From this occurrence the gallant Colonel took occasion to impress upon Churchmen the necessity of combined and systematic efforts, in overcoming the difficulties which beset them on every hand. The professional allusions and illustrations of this speaker were exceedingly apt, and told with excellent effect upon the meeting.

Moved by Clarke Gamble, Esq., seconded by WM. JOHNSON, Esq., Resolution 5. - That the thanks of the Society be ten-

dered to the Clergy of the Diocese, for having so zeal-ously responded to the call which was made by the Society, under Article XIX. of the Constitution, on behalf of the Widows and Orphans' Fund, the Missionary Fund, and the Bishop's Students' Fund. Moved by the Rev. H. C. Cooper, seconded by the

Rev. Wm. McMurray, Resolution 6 .- That the following Members of the Society be Vice-Presidents for the ensuing year:-

Wells, Captain Boswell, Z. Burnham, Thos. A. Stewart, Jas. Kerby, Wm. Allan, George Crookshank, R. C. Wilkins, P. Vankoughnet, John S. Macaulay, Henry Sher-wood, Sir A. N. McNab, the Rev. John McCaul, LL D., Rev. James Beaven, D. D., Henry John Boulton, Esq., John B. Askin, Esq., J. Mercer Jones, Esq., Guy C. Wood, Esq., Fred. Widder, Esq., Mr. Sheriff Jarvis, Mr. It is pleasing to see that when thus deserted, the Lord The support and encouragement which they received the Chairman of the District Annual State of Christian Chairman of the District Annual State of Christian Chairman of the District Annual State of Christian Chairman of the Chairman of the District Annual State of Christian Chairman of the Chairman of the District Annual State of Christian Chairman of the Chairman

The Rev. Mover of this Resolution dilated at great her on a basis broader and firmer than any patronage ister's success, he enumerated the preference length upon the danger to be apprehended from principles of a Romanizing tendency which, he lamented, affections of her baptized children. Oh, my Lord, if which are spiritual and unseen; the natural corruphave found their way into the Church. He described we but saw these objects in the light which eternity tion of the human heart in every age and country

repeat, and beg concurrence in, the words of the Reso-tion which I have been instructed to move.

Moffat, Esq., be Auditors; that T. W. Birchall, Esq., be Treasurer; that the Rev. W. H. Ripley, B.A., be Secre-tary, and Thos. Champion, Esq., be Assistant Secretary, for the ensuing year.

Moved by the Rev. Dr. Beaven, seconded by the

Resolution 8 .- That the thanks of this Meeting be presented to the officers of the Society for their services du-

principles of religion,—that of sympathy with our The Rev. Dr. Beaven observed that the gratitude brethren in Christ. It was a disavowal of that selfsh of the meeting was due to the Officers of the Society ceeded from the Cathedral to the place of meeting.—
We have not in our hands any list of the Clergy who were present; but amongst the Clerical assemblage we noticed the Ven. Archdeacons of Kingston and York, Doctors McCaul, Beaven, and O'Meara, and Messrs. A. F. Atkinson, J. G. Geddes, T. B. Fuller, A. Palmer, T. Creen, G. M. Armstrong, J. Shortt, H. J. Grasett, R. J. MacGeorge, H. Scadding, T. S. Kenand contracted spirit, which would withdraw our for their disinterested and unremunerated services .it was holden was densely crowded: we ourselves he which could ensure success, the Reverend Professor was pleased to see, were not deficient in this respect. proceeded to say, that such a meeting as the present He accounted for the large attendance of the Laity In New Brunswick, by an Article in the Constitution of their Society, which provides that a deputation, including two Laymen, shall repair to the Annual Church, bishops, clergy and laity, bound together in Meeting, for the purpose of representing each Paro- stronger bonds of brotherhood. In alluding to points chial Branch. He did not wish to institute any com- regarding which difference of opinion had existed, the parison unfavourable to our own Society; but he Reverend gentleman took occasion to observe, that in hoped that a spirit of pious zeal and emulation might all such cases it was our bounden duty to fall back cause in which we are engaged.

A cause has been feelingly touched upon why the harvest of the Church Society has, during the past year, apparently been lighter. We have had obstacles to contend with, over which we could have no control, —impediments which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest which the great Lord of the harvest was pleased himself to interest the property of the cause it was our bounden duty to fall back upon the Articles, Liturgy, and Homilies of the Church, as the decisive authorities. At the same time (he continued) it was plain to all who had careful to interest the harvest was pleased himself to interest the property of the cause it was our bounden duty to fall back upon the Articles, Liturgy, and Homilies of the Church, as the decisive authorities. At the same time (he continued) it was plain to all who had careful to interest the boundary of the property of our behalf. It may be needful, no doubt, to add line upon line, and precept upon precept; but every duty, we must remember, requires to be repeatedly enforced, and it becomes us to go on with faith and perseverance in our endeavours. It is the exalted destiny of characterian our endeavours. It is the exalted destiny of the Church to be God's instrument in working out time (he continued) it was fully perused the Book of Homilies, that these valuable formularies frequently referred with the highest respect to the opinions of the ancient Catholic Fathers of the primitive Church. Not holding them up indeed as infallible authorities, but as deeming their views on infallible authorities, but as deserving of grave considering the continued. The proposition is persented in the continued of the continued of the continued of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of the secrets of Council) the very personification of liberation of liberatio hoped that the contents of the Report, which he would call upon the Secretary to read, would encourage all members of the Church to proceed in their labours and to redouble their exertions; so that future generated to the function to the stream, virthout and to redouble their exertions; so that future generated to the function to the stream, virthout in the line of duty in doing so; it is but giving a different, a momentarily different, direction to the stream, virthout in the line of duty in doing so; it is but giving a different, a momentarily different to be God's instrument in working out infallible authorities, but as deeming their views on many important points as deserving of grave considerable. The foreign duty. of benevolence. For if, in our course of Christian duty, in our wanderings forth, in the spirit and strength of our the middle path between either extreme of error; she the middle path between either extreme of error; she a few words on the subject of Ecclesiastical Architecpresents the central point of unity, to which all parties ture. It was a matter of no small practical imporshould tend: in which all may coalesce. Through tance. Many of the poorer class emigrating to this her labours—sanctioned and blessed by God—we country would be attracted by the force of association must seek to realize the idea of one fold under one to the Church, if they observed in the structure of our shepherd; for not before this yearning after oneness sacred edifices objects with which they had been famiis felt, will the conversion of mankind be in a fair way liar in the land of their fathers. The Reverend Proof accomplishment, or divisions and contentions, which fessor wound up his remarks by freely tendering his

> ing with some very appropriate reflections, which were tuitously and voluntarily given, the least that can be well received. It was natural for us to desire that our done is to make some acknowledgement; not that we are to suppose that these gentlemen look for our thanks church institutions in usefulness and efficiency; and for having done what they felt to be a duty, or that he hoped that this legitimate ambition would appear they require them, in order to stimulate them in their exertions in the great and good cause which we all tended, in this resolution, to thank the Office-bearers, the laity generally made it a rule and a principle to not only of the Parent Society, but those of the sevedevote faithfully and honestly a stated portion of their ral District and Parochial Branches, by whose exerbeen enabled to present such a gratifying Report.-Still, my Lord, however grateful we may be to these gentlemen, I feel that, as a body of Christian Churchmen, we should be sadly wanting, were we to allow our gratitude to end here, and did we not ascribe our suc-It is a feeling that can never be too deeply impressed upon our minds, that however holy the cause, however good the means, or however great our exertions in the use of those means, it depends upon God, and God's olessing, whether or not we shall succeed. When, however, we have been engaged in the line of duty, and when we have been made to see, by great and coninued success, that our God is with us,-that he is hus, as it were, putting to it the seal of his approval, -this is not only a subject of gratitude, but should nspire us with fresh vigour, to press forward in the work of the Lord, forasmuch as in him our labour shall not be in vain. The causes, my Lord, which led to the formation of this Society have lost little or none of their force, so as to allow us to relax in our exertions. When we know that in this Diocese there are still numbers of townships well settled, where there is neither Church, nor Minister, nor any public ordinance of religion; when we know that in these there are many of our communion, who have been looking for years, but looking in vain, for the ministrations of the responsibilities if we allow these men, by a process of spiritual starvation, to sink into an open infidelity?-But, my Lord, the sending for the Missionary to supply this lack of ordinances, and to break to these people the bread of life, is one, and only one, of the objects which this Society has in view,-the making a provision for the Widows and Orphans of those whose lives have been spent in the service of the sanctuary,men who in their removal by death generally take from their families all earthly support-the circulation of our prayer-book, that form of sound words which has come down to us, consecrated by the blood of martyrs: the dispensation of the Scriptures themselves, that blessed book in which is revealed to guilty men God's method of salvation, pardon, and acceptance through the merits of a Redeemer. These are objects which every man who is at all alive to the importance of the salvation of his own soul, or that of others, must most ardently desire. It was for the carrying out these objects that the Church was originally endowed in this country; of that endowment she has been deprived: and, notwithstanding what has fallen from a speaker before me, I think we have reason to complain of it, as members of the Church of England: and in accordance with the spirit and practice of the word of God, we believe every state professedly christian is bound by the very nature of christian principles, to use all lawful means for the maintenance and spread of the Christian faith. It was the acknowledgement of this principle which led to the establishment of the Church in England. At a period in her history when the claims of Christians were duly admitted, the State recognized the Church as the authorized dispenser of God's Word and Sacraments, and, in order that she might be better equipped for her great work, endowed Triennial Visitation in the Cathedral Church of the her with certain privileges. It remained, however, for City. Morning Prayer commenced at 11 o'clock, these days to see these claims disregarded. But, my when the Prayers were read by the Rev. Benjamin Lord, we have no reason to despond; and I think it is Cronyn, of London, and the Lessons by the calculated to teach us a lesson,—a lesson we have ROBERT BLAKEY, of Prescott. The Visitation The Honourables the Chief Justice, R. B. Sullivan, the reason to believe it was intended we should learn,— mon was preached by the Rev. ARTHUR PALMENT Vice-Chancellor, L. P. Sherwood, Mr. Justice Macaulay, Mr. Justice Jones, P. B. DeBlaquiere, Robert Baldwin, W. H. Draper, John Macaulay, James Gordon, Colonel W. H. Draper, John Macaulay, James Gordon, Colonel Carthly power and activities of Cod hearthly power and carthly power and carthagon and carthly power and carthly power and carthly power and ca depends not for her existence or perpetuity upon any
>
> After adverting, in the way of introduction, to earthly power, and, as the witness of God, her candle- difficulties and dangers encountered by the stick here can never be removed. She may be stripped preachers of Christianity; the Rev. Mr. Palmer de. of her endowments; she may be deprived of all State scribed the plan of his Discourse in two divisions

Moved by the Venerable Archdeacon Betsune, content himself with a gaze of complacency upon the those sentiments,—and that tone of religious feeling, feel in all its importance that the cause we have in strength and holiness of that foundation, or that he should neglect the superstructure which he is bound, with the Divine help, to rear upon it,—especially where there are furnished to him in so abundant and pre-eminent a degree the means of building upon that foundation not "wood, hay, and stubble," but "gold, and silver, and pre-eminent a devery copious Speech; but this inability on our part to draw a sketch of it causes us the less uneasiness, as a single effort remained untried to extend the Church precious stores."

Mr. BARRON expressed himself nearly as follows :-The Resolution which I have just read is one which is sure of being passed by acclamation. It is not for me to be his Lordship's panegyrist on this or on any other occasion; such a course would be more appropriate from those whose acquaintance with his Lordship has been thrid of four times the duration of mine; but yet if (instead of having experienced the benefits of his Lordship's honest friendliness undeviatingly for thirteen years) I had been only an emigrant of yesterday, his Lordship's acts and carreer have now here.

The long and goodly array of worthy Canadians, with the Chief Justice at their head, will prove what noble results his Lordship has produced; they will show as so exquisitely expressed by Horace:

Quid mens rite, quid indoles Nutrita faustis sub penetralibus Posset, quid Augusti paternus In pueros animus Nerones.

But his Lordship has lately seen fit to concentrate his energies, by resigning a situation in which his active assistance and time-tried experience were most beneficial to the general interests of education. If his Lordship's resignation be accepted, Upper Canada College loses an honest friend—and here, under risk of his Lordship's censure, I openly state, that Upper Canada College has ever found his Lordship (since I have been in a position to judge, and thus much I may state without divulging the secrets of Council the reasons. est perge, nec jam cum aliis sed tecum ipse certa."
But though his Lordship may have retired from taking

an active part in the secular education of the country, yet his Lordship's pulse will quicken and his eye brighten to the last, at the thought of being able to advance the interests of the youth of Canada. It is on this point that I am about to ask for his Lord-ship's active interest and characteristically energetic

No one, I think, will deny, that the clergy are but poorly remunerated (humanly speaking) for the toil and privations they undergo for the benefit of their fellow creatures, and yet upon their humble salaries they marry; The Rev. Mr. BOOMER spoke nearly as follows: -The resolution which has just been so ably moved by the Rev. Dr. Beaven, and which I am called upon to second, required, I should say, only to be read to be heartily adopted by this respectable meeting. It is generally understood, where services have been gratuitously and voluntarily given, the least that can be done is to make some acknowledgement; not that we lead to be made acknowledgement; not that their homes may thus be made more happy—not because, after a long and toilsome tramp through the pathless forest, to carry consolation to a sin-loaded conscience, their hearths will look less desolate; loaded conscience, their hearths will look less desc not because "a voice of affection, a love-lighted face, makes their homeward track sweet"—no! I take for them higher ground than this—I conceive the married country clergyman twice as useful to the Church as a single man His wife can and does cherish the tender nurslings, the lambs of the Church; and the delicate influences of the our efforts hitherto had been inadequate; subscriptions, it must be acknowledged, were still for the most part them to know that the Church Society, as a body, aptomic to the sterner influence of the husband would continue to the sterner influence of the husband would be sterner influence of the husband would be sterned to the sterner infl preciate their services. I must suppose that it is in- rough and undsubdued still. And God blesses their union and those heaven-forged links which bind two hearts the closer, now make the clergyman three times more useful than he was before. He has now indeed become one of ral District and Parochial Branches, by whose exertions mainly, I would say, the Secretary has this day all their joys and trials—and he now feels that he has

Fancy a fond mother descanting upon the goodness of the waywardness of a darling child, suddenly remembering that the unmarried Clergyman cannot appreciate the feelings of a mother, and that she is wearying him. Picture a father,—"an oid man eloquent," upon the loss of a promising son, who in his day-drame was to have proved his stay and mortal crown of glory, stopping if he midst, and his heart and voice closing together at the ought that his unmarried Parson cannot understand Who after this will say that the children of our Clergy do not exercise a beneficial influence upon the interests of the Church. But the father,—though a Clergyman he be,—bas still the feelings of humanity, and cannot but at times see mist and darkness resting on the cannot but at times see mist and darkness resting on the horizon of the future; and although he may do his best to provide for the religious teaching of his boy, yet he knows, and from his pulpit teaches, that God requires knows, and from his pulpit teaches, that God requires human means to be employed to accomplish human ends, and he feels that the son who is to be the Samuel of the family, must yet receive a secular education, and the more perfect it is, the more will be advanced the glory of its God. But how is he to obtain this for his child? is to suggest the way to supply those means that I have thus long trespassed upon the kind patience of this Meeting. I now most earnestly beg of his Lordship to take into his serious consideration the possibility of establishing a certain number of Presentations to Upper Canada College:—not Scholarships, for that implies examination, and might engender feelings which should have no place among the Clergy,—for the son or sons of the more talented Clergy might be supplied with the ans of attaining such proficiency as would virtually exclude the son of a more needy and less talented brother Church of their fathers, shall we, who are in the possession of these privileges, acquit ourselves of our responsibilities if we allow these men, by a process of be commenced in earnest to ensure its full success. anxious (selfishly if you will) for the carrying out of such uthfully say, have been a credit to their parents, a comfort to me, and an honour to Upper Canada College, and therefore I want more of them.

His Lordship in returning his thanks for the hon our conferred upon him, expressed his gratification at witnessing such a respectable meeting, the business of which had been characterized by such unanimity; gave him pain however to be obliged to repeat a remark which he had occasion to make at the last Annual Meeting of the Society regarding the impropriety and want of taste in gentlemen introducing on such an occasion matters foreign to the object of the meet ing. His Lordship took occasion to remark that it was not to be understood that by merely paying their subscription of £12 10s., Life Members were to onsidered as exonerated from assisting the Society in ime to come, but that the obligation so to do according to their ability, still remained in its full force. He expressed his regret that so many of the Clergy had failed to make collections for the Funds to pro cure Annuities for the Widows and Orphans of the Ministers, and to further the education of the Minis try and the Missionary schemes of the Church, and expressed his hope that in future no opportunity would be given to make a similar complaint.

His Lordship having then pronounced the Benediction, the Meeting, which continued crowded to the last, separated, seemingly highly gratified with the proceedings of the day.

Yesterday the Lord Bishop of Toronto held his

emoluments; but she never can be robbed of her char(1) The difficulties experienced in the present ter, or her Divine commission to evangelize the world. by the authorized Ambassadors of Christ; and, Sheriff Ruttan, the Chairmen of the District Associations. himself is openly taking her up—that he is planting Under the head of impediments to the Christian Min with minute particularity the views he entertained of would throw upon them; if we could be made to the prevalence of schism, the occasionally disappoint