and flesh at least, though not yet the fulness and care and improvement of the present resources of the beauty of their perfection. The evil result is, that some of the weak-minded not only, like many of hardier intellect, run into a wild ardour on the whole subject, and defer to catholic tradition, and to other traditions not catholic, as they defer to Scripture, though not always as much,-they not only do this, but get beyond all control of their understanding, long for Ki some deeper indulgence of their passion, surrender their own judgment, and so find themselves in Rome, or not a Sabbath day's journey from it. It is the K.C.B., Governor-General of the Province, and the Soof evil. The Reformation in England was not carried through without most disgraceful proceedings, (see Blunt's History,) nor without leading to innumerable schisms. Yet which of your readers will deny that the English Reformation was a great blessing? So the renovation of churchmanship in England, and its new strengthening on this side of the Atlantic, are great blessings, and they are due, under God, to the Oxford Tracts; and when these occasion the concomitant mischief of an occasional defection to the " Mother of Abominations," while we lament the result, and wish that the Tracts were purer gold, and pray to God that he will put an end to the delusion, we ought not to forget our thanks to him for the good actually ac complished.

Among the objectionable Tracts, I of course include No. 90. It can rank only with other equivocal modes of interpreting the xxxix Articles. And it was deemed necessary for no other cause, than to stem the current set in motion by the grievous error of perverting catholicism, from a mere principle, to almost as infatuated a passion as that which brought about the cru-0. sades.

Feb. 22, 1842.

P. S. An intelligent friend, to whom I showed the foregoing MS., remarked that it may sometimes a matter of fact, I agree that this is often done, at the Vice Presidents, and a Committee of twelve Clergyleast so far as enthusiasm may be deemed passion; and taking human nature as it is, we must frequently expect something of the kind in strong cases. But this mere palliation is all that can be said though in fence. Passion always implies weakness, though in Rev. F. Evans,

9. Resolved—That a General Meeting of the Society be generally on the first Wednesday in the first wednesday we well well as the first wednesday we well as the first well as t this mere palliation is all that can be said in its deand even holy: but in intellectual matters, in doctrine and the like, the weakness of passion finds no such compensation, nor any compensation at all; passion therefore, is here always an evil. Besides: in very much of the conglomeration for which the new catholicism is running mad, there is no principle involved, none of any moment. The primitive prayers for the dead sprung from feeling, not principle. The supremacy of the pope is a principle, but his primacy a mere point of etiquette. The frequent sign of the cross, and candles on the altar, come from feeling at the best, and we may as well say from fancy; and the non-Romish purgatory is no better. Infallibility is indeed a principle, yet not founded on principle rightly so called, but on the anomalous feeling which leads private judgment to surrender private judgment; a proceeding about as wise as to allege that the sun can extinguish the sun.-But I must stop, or my postscript will outmeasure my piece. There is nothing in the new catholicism to justify its being a passion.

## THE CHURCH.

TORONTO, MONDAY, APRIL 30, 1842.

On Thursday last, the 28th instant, Divine Service was performed at two o'clock in St. James' Cathedral in this city,-the Rev. Saltern Givins, reading the Prayers, and the Rev. T. B. Fuller, the Lessons.

At three o'clock, the Lord Bishop of the Diocese, accompanied by his Chaplains and the Clergy present, proceeded to the City Hall, of which the use had been kindly granted by the Mayor, for the purpose of the Reverends Dr. McCaul, B. Cronyn, H. J. Grasett, H. Scadding, J. Magrath, G. Maynard, T. H. M. Bartlett, A. Townley, V. P. Mayerhoffer, R. J. C. Taylor, F. L. Osler, J. G. Geddes, T. Greene, A. Nelles, T. Creen, W. Leeming, T. B. Fuller, A. F. Atkinson, G. M. Armstrong, F. Evans, T. E. Welby, A. Mortimer, A. N. Bethune, J. Shortt, T. S. Kennedy, G. C. Street, R. D. Cartwright, S. Givins, W. A. Adamson, M. Harris, H. Mulkins, E. Morris, C. Mathews, J. Pentland, and the Rev. N. Proctor, Naval Chaplain at Kingston,-being 35, exclusive of the Bishop.-Several of these Reverend gentlemen had travelled a long distance, and incurred great inconvenience, in order to be present. We were also happy to find a Parish or District in which they have been made, for numerous assemblage of ladies; and to witness the such objects only as are specified in the Constitution of this city and its vicinity, as also the Society—the allotment to be made at the Quarterly principal persons of this city and its vicinity, as also many leading laymen from different parts of the Province, coming forward cheerfully and most zealously to support the projected noble undertaking. The meeting, altogether, was numerous, influential, and most respectable. Owing to the Assizes having commenced, several warm and eloquent friends of the Church were prevented from attending. The Lord Bishop read a letter from the Hon. Mr. Justice Macaulay, expressing his inability to be present, but requesting that he might be considered as desirous of joining the Society, and cordially disposed to cooperate with his fellow-Churchmen in the promotion of the great and good work contemplated. Mr. Sheriff Jarvis and Mr. Widder had been entrusted with resolutions, and would most readily have proposed them, had they not been unavoidably called away in the midst of the meeting.

The Lord Bishop opened the proceedings with appropriate prayers, and, having requested Mr. Kent to act as Secretary, proceeded to state the objects of the proposed Society in a very clear and dignified manner. As we hope, however, in our next number to furnish the substance of the speeches delivered upon the occasion, we shall do little more at present than insert the following Resolutions, which were

unanimously adopted:-

On the motion of the Hon. Mr. Chief Justice Robinson, seconded by the Rev. J. Magrath, 1. Resolved—That for promoting the advancement of Religion, through the Ministry of the United Church of England and Ireland, there shall be formed a Society, to be called "THE CHURCH SOCIETY OF THE DIOCESE OF

On the motion of the Hon. Mr. Justice Hagerman,

on the motion of the Hol. Art. Sacree Hagerman, seconded by the Rev. R. D. Cartwright,

2. Resolved—That the objects of such Society shall be, the dissemination of the Holy Scriptures, the Book of Common Prayer, and such other Books and Tracts, as may serve to promote an acquaintance with Evangelical truth, and with the Doctrines and Order of the United Church of England and Ireland: the Propagation of the Gospel among the Indians, and destitute settlers in remote means of Travelling and Resident Missionaries: assistance to Clergymen of the Church, who may be incapacitated by age or infirmity, and to their Widows and Orphans: furnishing those who may be preparing for the Ministry with the means of pursuing and its Ministers, including all matters relating to the sanction of the Bishop.

Church, and whatever measures may be thought best for easing them. On the motion of the Rev. A. F. Atkinson, seconded

by the Hon. Capt. J. S. Macaulay,
3. Resolved—That in their efforts to promote these objects, the Society shall act in cordial union with the Venerable Society for the Propagation of the Gospel in Venerable Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge.

Nintly,—The placing on a permanent and proper footing the several Indian Missions.

nowledge.
On the motion of the Hon. Mr. Justice Jones, seconded

misfortune of our fallen race, that we seldom obtain any very important good without a sad intermixture of evil. The Reformation in England was not carried On the motion of the Rev. Dr. McCaul, Principal of U. C. College, seconded by W. Proudfoot, Esq.

5. Resolved-That the Lord Bishop of the Diocese be President of the Society, whose sanction shall be necessary for the completion of all important-acts of the Society, and especially for the revocation or alteration of any of the standing rules, and for making any addition to them. On the motion of the Hon. W. Allan, seconded by the

Rev. F. L. Osler, 6. Resolved—That the Vice Presidents shall consist of the Venerable the Archdeacon, or Archdeacons, of the Diocese,—the Chairman of the District Association,—

Members of the Church, all of whom shall be invited to unite with it. One Pound Five Shillings per annum shall constitute a Member, and Twelve Pounds Ten Shillings, paid at any one time, a Member for life, while the annual payment in advance of any sam, however small, shall qualify a person to be a Member of the District and Parochial Association. All contributors are allowed to specify the objects, where they desire it, to which their donations shall be applied. There shall be no arbitrary or specific amount of subscription named, but a full recognition of the great Seriptural principle, "Every man should give as he is able." soliciting His Grace's concurrence and approbation, and to the Societies for Propagating the Gospel in Foreign on the motion of Mr. Alderman Dixon, seconded by the Rev. A. N. Bethune,

8. Resolved—That the Society be managed by a Central

be proper to bring passion to the aid of principle. As Board, in the City of Toronto, consisting of the President, men and twelve Laymen, who shall be chosen annually at the General Meeting of the Society; of which body not less than five shall be a quorum; and to this Board there he attacked a Society and Assistant Society. there be attached a Secretary, an Assistant Secretary (if

required), and a Treasurer.
On the motion of the Rev. B. Cronyn, seconded by the

held in Toronto annually, on the first Wednesday in June, and that the Central Board of Management shall bold their Meetings, for the transaction of the ordinary business of the Society, on the first Wednesday of every month,—that of June excepted,—but that especial Meetngs of the Board may be held upon the requisition of the Lord Bishop, or, in his absence, of two of the Vice Pre-

On the motion of the Hon. Lieut. Col. Wells, seconded

by the Rev. H. Seadding, 10. Resolved—That, in connexion and correspondence with the Society, District Associations be established, comprising one or more Districts, into which the Province is by law divided; the same to be composed of the Clergy resident within the bounds of the same, and all other Members of the Church who shall contribute in aid of the Society's funds;-that the Archdeacon, or senior Clergyman resident within its bounds, shall, ex officio, be Chairman of such District Branch Association, with whom shall be associated, as composing a Committee of Management, the Clergy of the several Parishes or Missions, within the bounds of such District, and one or two Laymen from each of the same, a Secretary and Treasurer.
On the motion of the Rev. C. Mathews, seconded by

Benjamin Thorne, Esq., 11. Resolved—That a General Meeting of each Branch District Association, be held on the first Wednesday in January in each year, in a County Town of the same; and that Quarterly Meetings of the Committee of Management,—not less than five to form a quorum,—shall be held, viz., on the first Tuesday in January, April, July oher, for the transaction of the ordinary busines

On the motion of John Kent, Esq., seconded by the

12. Resolved-That, in order the more fully to carry out the objects of the Diocesan Church Society, each Parish, in the person of its Clergyman and Church Wardens, shall be a Sub-Association, in correspondence, rough its Chairman (the Clergyman), with the District Branch Association, and may be denominated The Parochial Committee of the Church Society. That this kindly granted by the Mayor, for the purpose of Committee do meet so often, and at such periods, as they forming The Church Society of the Diocese of shall themselves decide to be most convenient, inviting TORONTO. Among the Clergy assembled we observed the co-operation of all the Parishioners, in their delibelonations from the Members of the Church, in such manner as they shall deem most effective, and endeavour, every means in their power, to augment the resource of the Society. That one Sermon, at least, be preached during the year, in favour of the objects of the Inst on the Sunday next succeeding the Annual Public Meeting of such Parochial Association,—all monies raised to be transmitted to the Treasurer of the District Association. On the motion of J. H. Hagarty Esq., seconded by the

> 13. Resolved—That one-fourth of all monies paid into Rowsell, Esquire. the hands of the Treasurer of the District Committees respectively, shall be transmitted to the Treasurer of the General Society, to be at the disposal of the Central Board, and that the remaining three-fourths of all such Collections shall, when required, be expended within the Meetings of the District Branch Association. All monies not required to be expended for local purposes, and remaining unappropriated at the general Annual Meeting of the District Association, shall be forthwith transmitted to the Treasurer of the Society at Toronto. On the motion of R. Stanton Esq., seconded by the

Rev. R. D. Cartwright, 14. Resolved-That the District Associations, through their respective Secretaries, do communicate to the Secretary of the Parent Society at Toronto a minute statement of all receipts and expenditure within the sphere of their operations, embodied in the form of a Report, once in ach year, as soon as convenient after the General Annual

Meeting of such District Branch Association.
On the motion of the Hon, Mr. Chief Justice Robinson, seconded by J. W. Gamble Esq.,
15. Resolved—That for promoting that object of the Society which refers to the temporal support of the Church and its Ministers, a Committee shall be formed consisting of Lay Mambers of the Society whose especial care it of Lay Members of the Society, whose especial care it shall be to devise and pursue such measures, as shall seem and its ministers upon a permanent and satisfactory footing, and for extending the usefulness of the Church by

increasing her resources.
On the motion of the Hon. Mr. Justice Hagerman,

seconded by G. P. Ridout Esq.,
16. Resolved—That the objects which this Committee shall have more particularly in view shall be, First,-The procuring an adequate and permanent sup-

Bishop may consider it necessary for the good of the Church to attach to it.

Secondly,—A permanent adequate support for such number of Archdeacons as the Civil and Ecclesiastical authorities consider expedient. Thirdiy,—The placing the Clergymen now resident and doing duty in the Province, upon a just footing as

regards the sufficiency and permanency of their incomes. Fourthly,- The providing for the permanent and adequate support of an increased number of Clergymen, so that, with the least possible delay, the Members of the Church in every settled Township in the Diocese may have the means of access to a Church within a practicable

provided for, a Church of Stone or Brick upon a wellconsidered plan, as regards dimensions, external form, and internal arrangements, keeping in view the probabi-

lity of its requiring enlargement.

Sixthly,—The building in a good situation, convenient to the Church, a comfortable Parsonage of Brick or Stone, upon an uniform plan, which should be carefully their Theological studies: the Promotion of Sunday and Parochial Schools: the temporal support of the Church ment, and should admit of additions being made with the

not yet have been stationed.

Strachan Esq.,
17. Resolved—That the Committee for the above purposes shall be called, "The Lay Committee of the Church Society of the Diocese of Toronto."—That it shall consist, in the first instance, of such Members as the Diocesan Society shall appoint at their first Meeting, and that the Committee so chosen shall elect a Chairman, subject to the approval of the Bishop. That the first Meeting of the Committee shall be on a day to be named by the Diocesan Society, and that the Committee shall then take measures for framing, and submitting to the Society, for their consideration and approval, a Constitution regulating the future composition, members, appointment and proceedings of the Committee, which Constitution, with such modifications as the Society may then, or afterwards, letermine upon, shall govern the Committee in future. ceedings, be subject to the control of the Bishop of the Diocese. That the Clarical and all their pro-That the Lay Committee shall, in regard to all their pro That the Clerical, and other Members of the Diocesan Society, may attend at any of the General Meetings of the Committee, and may propose and discuss matters thereon,—and that the Committee shall report their proceedings to the Diocesan Society at their stated

On the motion of the Rev. W. A. Adamson, seconded by the Rev. J. G. Geddes,

18. Resolved—That all Meetings of the Society and of
the Committees shall be opened and closed with the
prayers used by the two Societies in England, adapted to
our situation under the direction of the Bishop.

On the motion of the Rev. A. Townley, seconded by

G. Rykert, Esq.,

19. Resolved—That copies of the Constitution of the Society be transmitted to the Archbishop of Canterbury, Parts and for Promoting Christian Knowledge.
On the motion of J. Kent, Esq., seconded by Dr. Horne,
20. Resolved—That the Lord Bishop be requested to

sue an Episcopal Address to the Members of the Church in the Diocese, earnestly and affectionately inviting them to a zealous co-operation with the designs of a Society so eminently calculated, if vigorously and efficiently maintained, to promote the greatest and most beneficial results. On the motion of the Rev. S. Givins, seconded by the

Rev. W. A. Adamson, 21. Resolved-That the Vice Presidents consist of the following gentlemer, in addition to the Chairmen of the

District Associations:

Mr. Sheriff Jarvis
Mr. Sheriff Ruttan
Hon Colonel Wells
Captain Boswell
Z. Burnham
T. A. Stewart
William Dickson
James Kerby
William Allan
George Crookshank
R. C Wilkins
P. Vankoughnet
Gone " P. Vankoughnet

" General Lloyd

" J. S. Macaulay

Sir Allan N. MacNab
Guy C. Wood, Esq
George Salmon, Fsq
The Mayor of Toronto

On the motion of D'Arcy Boulton, Esq., seconded by John Walton, Esq., 22. Resolved—That the Central Committee of Manage-

ment consist of the following Gentlemen:ent consist of the following
The Lord Bishop of Torento
The Vice-Presidents
Rev. Dr. Phillips
" G. Mortimer
" J. Magrati
" A. N. Bethune
" R. D. Cartwright
" H. J. Grasett
" H. Scadding
" T. Creen
" A. F. Atkinson
" J. G. Geddes
" T. H. M. Bartlett
" T. S. Kennedy
Honourable J. S. Macaulay
" Robert Baldwin
The Mayor Dr. Horne
Clarke Gamble, Esquire
Mr. Sheriff Jarvis
Dr. O'Brien
Dr. Boys
John H. Cameron, Esquire Henry Rowsell, Esquire
T. W. Birchall, Esquire
Mr. Alderman Dixon
George P. Ridout, Esquire
John H. Hagarty, Esquire
William Atkiuson,
"George Duggan,
George Deulson,
"Alexander Burnside,
"

The Mayor And that John Kent, Esquire, he Secretary, And Tiomas W. Birchall, Esquire, Treasurer

On the motion of John Powell, Esq., seconded by Dr. 23. Resolved-That the Lay Committee, provided for in Resolution 15, be composed of the following Gentlemen:-

Clarke Gamble, Esquire
George Monro "
Benjamin Thorne "
George S. Boulton "
Mr Alderman Dixon
Colonel Cotter
John S. Baldwin, Esquire
Francis T. Billings "
William Proudfoot " The Hon. the Chief Justice

"Mr. Justice Macaulay

"Mr. Justice Jones

"Mr. Justice Hagerman

John S. Macaulay

"Colonel Wells Robert Stanton, Esquire John W. Gamble Esquire

Iton, Esquire
With leave to add to their number. On the motion of Dr. O'Brien, seconded by W. M.

Westmacott, Esq.,

194 Resolved—That the following Gentlemen composes the property of the Diocesar a Committee for drafting a Constitution of the Diocesan Church Society, in correspondence with the foregoing Resolutions, and to provide for the printing and circulation of 1000 copies of the same, and of the Pastoral Letter of the Lord Bishop of Toronto, viz.: the Rev. H. J. Grasett, the Rev. H. Scadding, Lehn Kent, Esquire, and Howelets the Rev. H. Scadding; John Kent, Esquire, and Henry

The Meeting did not terminate until nearly eight o'clock: but, long as it was, it was marked throughout by an interest of the most solemn and gratifying nature. Several of the speakers were exceedingly happy and powerful in their appeals. The Chief Justice, who proposed two Resolutions, was lucid and argumentative, and unfolded the details of the plan with his accustomed perspicuity and ease. His sentiments were warmly coloured with hope, and he avowed his determination to devote himself with an earnest zeal to the furtherance of the important objects, of which his own provident and comprehensive mind had already seen the necessity, and for carrying out which he had himself proposed a scheme of the most permanent and expansive character. Various other gentlemen, clerical and lay, expressed themselves in succession with the best effect: and it was delightful indeed to behold the spirit of unanimity which rested upon the proceedings of the day: to trace the same mind, in essentials, running through all; to mark that while the Bible was prominently and distinctly put forth as "containing all things necessary to salvation,"-"the principle of divine right," to use Dr. best adapted for placing the maintenance of the Church McCaul's emphatic phrase, "transmitted by apostolical succession," was recognized as necessary to the perfect constitution of a Christian Church. No one could fail to perceive, from the tone of the whole meeting, that a firm attachment to the principles of the Reformation was a characteristic of the Canadian Church; and that, amidst the conflicting errors of the day, there was a solemn determination in the clergy port for the Bishop of the Diocese, and a fund for the endowment of the Cathedral and such Institutions as the day, there was a solemn determination in the clergy and laity to adhere to Evangelical truth and Apostolic order, and continue steadfast in "the old Paths."

The 28th April, 1842, is, indeed, a day to be remembered by every Churchman as a signal epoch in the annals of the Church. Henceforward he may look for a greater unity of action, -a greater development and concentration of resources, -and a happy cooperation between the Clergy and the Laity. Here is a field now opened for all the best and holiest energies of every Churchman. Here he can devote himgies of every Churchman. Here he can devote himself to the united objects of religion, -or can single self to the united objects of religion,—or can single out some particular channel into which he may wish Christian philanthropy; it savours of Catholicity. In theory, Fifthly,—The building in every Township, not already all his time and talents should flow. Here will be at least, the Church is fully entitled to the glorious designation. ficulty will be not to discover, but to select out of many pressing cases, one peculiarly calling for his aid. It was with great rejoicing that we witnessed the laying of the foundation-stone of King's College; but our gratification was much more vivid and home-felt the poor. Her gates of gladness stand open during the celebration of her services, that her common prayers may be common to all her sons and daughters. None can deny that, in intention, she is verily "The Church of the Poor."

But why should her fair intent, and lovely theory, be marred in the hands of her children? That, which is theoretically our gratification was much more vivid and home-felt sound, deserves, pay, demands a corresponding practice. A our gratification was much more vivid and home-felt sound, deserves, nay, demands a corresponding practice. A error and change my opinions.

Seventhly,-The insuring such Churches and Parson- when we viewed the Bishop of the Diocese, surrounded very great number of our brother Churchmen, continual ages against accidents by fire.

Eighthly,—The providing Travelling Missionaries for and occupied in needful labours.

By his faithful Clergy and many of the most eminent and occupied in needful labours. The providing travelling Missionaries for any virtuous of the Laity, giving shape and organization. such parts of the Diocese, as do not come within the limits and virtuous of the Laity, giving shape and organizasuch parts of the Diocese, as do not come within the limits of any organized Township, though partially inhabited, and for Townships in which a resident Clergyman may not yet have been stationed.

The discrete fact of the most numerous religious denomination in the province. On the first occasion we felt as members of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the sight of the Lord, equally with those of their more lightly and the lightly and the sight of the Lord, equally with those of their more lightly and the lig the Province. On the first occasion we felt as members of the State; on the latter, our warmest emotions On the motion of C. Berczy Esq., seconded by John as Churchmen were enkindled, and visions connected diously and cheerfully provided. with a future and eternal state thronged thick upon

It is devoutly to be hoped that the pious excitement of Thursday last may not be suffered to grow cold and decline: but that a work commenced under such happy auspices, may be systematically, resolutely, and successfully persevered in,-that it may be aided by the unremitting personal exertions, the large oblations, the prayers and the exemplary lives of the laity,-that it may be enforced and carried forward by the clergy wherever a single congregation formed,-that it may prove to them a valuable auxiliary in spiritual matters, a strong support under every discouragement, and a relief of those temporal wants which press so heavily upon their unrepining heads,-and that thus sustained by the united efforts of Clergy and Laity, and watered by the dews of God's blessing, it may continue a source of immortal consola- reserved for them. An additional reason for this arrangement tions to this and innumerable generations, -an offshoot not unworthy of its glorious parent stems, the Venerable Societies for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts.

In our account of the ceremony of laying the foundation-stone of King's College, we inadvertently omitted to state that William Cayley, Esq., M.A., acted as Esquire Bedel. The selection of this gentleman was in every way appropriate, and more particularly so as he was educated at Christ Church, Oxford, the College where Sir Charles Bagot also received his

We must also take blame to ourselves for allowing the Latin Inscription engraven on the Plate to be printed, in many instances, with the letter J, where the letter I should have been used.

We invite attention to "The Scripture argument for Church and State," by Dr. A. McCaul, the brother of the learned Principal of Upper Canada College,and also to a letter on Tract XC., by Bishop Onderdonk. This acute and judicious production has been very widely copied and very highly commended by the journals of the American Church, even by those which have most severely and constantly denounced the Oxford Tracts. Both of these articles will be found on the first page.

We informed our subscribers, in the paper of the 23rd inst., that the present number would be delayed beyond the usual time, in consequence of an intention to furnish some account of the meeting for the formation of The Church Society. After this week, things will return to their usual course.

In preparing the Supplement of the 25th, the Publishers have been put to much expense, and the Editor to much trouble. Subscribers, therefore, must not find fault with the unusual number of advertisements on the fourth page: as, being already in type, they were inserted to lighten the labours of the Editor, and to enable him to attend to other duties of an important nature. No pecuniary outlay, or mental exertion, is ever spared in the management of this journal: and we feel assured that this one insertion of an unusual number of advertisements, will be readily overlooked. While on the subject of advertisements, we must

again express our surprise that we never receive any from the Public Departments: though, we believe, they are shared amongst all the other newspapers published in this City. With a very large and weekly-increasing circulation amongst all classes, and not the least respectable or loyal portion of Her Majesty's Canadian subjects, we are at a loss to account for this apparent injustice shown towards The Church.

We do not wish more than a certain number of advertisements: but we have yet sufficient space to devote to them; and we believe that our columns offer a medium of publicity of which persons may profitably avail themselves.

Our publishers printed 400 extra copies of the Supplement, containing the account of the ceremony of laying the foundation-stone of the University of King's College. Of these about 300 have already been sold: and those who are desirous of sending home copies by the next Halifax mail, are requested to make an early application for the remainder.

We thankfully acknowledge the receipt of the following donations :- For Tracts,-10s. from a Lady in Toronto; 10s. from a Gentleman in the Niagara certain exclusive rights in Churches. But "all things lawful are not of necessity "expedient" also. If Churchmen wou District. For the Church in Albion,-11.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

CHURCH BUILDING IN CANADA .- No. II. Sir,-Permit me to strengthen the grounds of objection to the modern pew, and also to the private property system in Churches, by adducing a very apt quotation from A Charge recently delivered by his Lordship the Bishop of Gloucester:

"It was the commercial and manufacturing prosperity of the nation which led to the assembly of great masses of population in particular towns and districts of the country, the numbers have since increased with incalculable rapidity and this increase has not only outstripped all the means pos sessed by the establishment for the spiritual instruction of the people, but has left very large numbers utterly beyond the means of its ministrations. A serious aggravation of this evil has been the distribution of seats in almost all our old Churches into the enclosures called pews, and a misapprehension or abuse of our ecclesiastical laws, which has appropriated each pew to a particular house and family, whereby individuals have been believed to obtain a kind of prescriptive right, so as to reckon the pew part of the freehold of their dwelling. In towns, the effect of this system has been to confine most of the eligible seats in each parish Church to the families of the opulent, or their nestics. A few of the numerous poor still hold their station in the aisles; but the great body of the middle classes have found themselves virtually excluded from the Church of their

The just and very pertinent remarks of this Right Reverend

speak of her as "THE CHURCH OF THE POOR." And, truly the Churchman's Bible Society: here will be his Tract Society: here he will find the wants of his simple, to the learned and to the unlearned, to the rich and to taken a decided stand against these Societies. It may perhaps of mmunion exhibited in every form, and his only dif-

reading, and for increasing their information by favoured brethren. Every requisite provision for the accom-modation of such persons in the house of God should be str-

If, therefore, it be necessary to observe any distinction of places in new Churches, both common sense and common charity will agree to over-rule it in favour of the poor and the unlearned; in favour of those whose comprehensions not quite so quick as under more auspicious circumstances the might have been, and who therefore need to have places most advantageous for "reading, marking, and learning" a signed them; that they may the better understand, participal in, and enjoy the services of their God. Under the presens system, such persons worship and hear instruction at a doubt lisadvantage, arising from imperfect education, and from improper locations being assigned them in Church. "Let but things," says the Apostle, "be done to edifying;" and again, agai "let every one please his neighbour unto edification." And every facility for partaking profitably in the sweet service of the Sanctuary should be readily and heartily yielded to such brethren, if we really expect them, or "those without," credit us, when we call them "our BELOVED brethren in Christ." If then there must be a special assignment of scalts those best calculated for hearing and seeing distinctly,—those nearest the Minister and nearest the Chancel, should be ALWAIS s found in the Provisions of the 28th Canon, which enjoin that "THE COMMANDMENTS be set up on the East end every Church and Chapel," to be read of the people. Not they who read with facility, cannot require to stop so close to the Canonical Inscriptions as less expert readers.

A slight glance at Scripture will teach us, that the allotment of the most eligible seats to the wealthy, is at variance with the humbling and unselfish spirit of the Gospel of Christ-Apostic James thus strongly reprehends their conduct who "had the faith with respect of persons":—"My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly \$ man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts. Hearken, my below brethren, hath not God chosen the poor of this world rich faith, and heirs of the kingdom, which he hath promis them that love him," (James ii. ch.) The spirit of the Savion crosses pride, and mortifies selfishness. "He pleased not him self," but "humbled himself for us, leaving us an example the we should follow his steps." His was the blended spirit of charity and of humility. He not only recommended this grace of humility to the practice of his followers, in matters of minor moment, directing them even at a common feast to "take the lowest scat;" but pronounced that worshipper justified, who, under the influence of a self-abasing spirit, humbly "stood afor off" afar off."

The abolition of private rights in Churches would open wholesomely in another respect. It would prove an antitout to the propensity for self-indulging, too often evidenced in the fee simple sittings of the wealthy. Seats, made soft and some with the niferous with costly cushions, compare unpleasantly with the bare benches of the free-sitting brethren, whose bare back-boards form a cold contrast to the sungle back boards. form a cold contrast to the snugly lined closets of the "gaily clothed." These things ought not so to be. Alas! what multitudes (male and female) of this world's worshippers can sit, without any perceptible weariness, for four or five hours together, in a pent-up Theatre, sometimes on seats without any backs whatever! And why is this? They are earnest engaged in THEIR worship. Surely, then, good Christian and women, unless suffering from bodily infirmity, should be activated to the contract of the contract satisfied to use, for a couple of hours, seats similar to thos covided for their less wealthy brethren. They ought willingly o dispense with all needless delectations in God's house; and thus, by a little self-denial, avoid all risk of wounding the ings of others through untimely tenderness of self. o me that the rebuke, ministered by St. Paul to the selfist and sensual Corinthians, will embrace all forms of exclusive ndulgence in Church :- "Every one of you taketh before other What, have ye not houses to eat and to drink in, or despise the Church of God, and shame them that have not?" Every the Church of God, and shame them that have not?" Every symptom of selfish enjoyment should be carefully eschewed in God's house. There, at least, we may and ought to follow the example of that early fellowship, who "were together, and had all things common," who "were of one heart and of our soul, neither said any that ought of the things which he pos

Happily for the Church the prejudice in favour of private sittings is waning fast. The number of its advocates is sell sibly diminished. A new state of things, or, to speak more sibly diminished. correctly, a growing desire to shake off an innovation of lough tended. Christians are becoming more sensible of the propriety of carrying out Christian principles, and of endeavouring to realize more the COMMUNION OF SAINTS, even in things to the conduction of the propriety of the propriety of the conduction often called indifferent. Many a brother, who, in days gould by, purchased a pew for himself, at considerable cost, would now, I believe, gladly resign all right of individual ownership if, by so doing, a return to a more primitive Christian usa could be effected. The saints of the Most High, the children of God begin to regard more their co-HEIRSHIP and their FELLOW-MEMBERSHIP in Christ-their UNITY in Him-'ONE BODY;" and therefore they are more alive to the duty f fostering every approximation to the model of the early

It is a perfect incongruity to partition off the house of our Father into so many separat ecompartments, with jealous churlish-looking doors, variously numbered, (yet all, independent) belonging to "number one.") A Correspondent of your mentions the disturbance caused in Church by the opening and shutting of these needless nuisances. The only use (if such i may be called) I have ever seen made of a pew door was this to prevent a parishioner's stray dog from rambling at large through the Church by kenneling it safely in its owner premises. It is true, that an Act of Parliament can conve be true to the best interests of the Church, they will not make an Act of Parliament the means of bolstering up a system, which, by common consent, is daily, and very deservedly, losing

Let Churchmen thoroughly realize the truth that they are nembers of Christ, "members of His body, of His flesh, and of His bones," and "members one of another," "many members, yet but "one body," and, being such, "should have the same care one for another." Considering themselves not only as partakers of a common faith, but as bound together in a most mysterious and sacred union, they will cease to relish such things as militate against the sublime sympathies of their spiritual relationship to each other. "Each will esteem other better than himself," and they will be more and more "KNIT

I might prove that, in primitive times, no fee simple rightsno securing of the most eligible positions in the Church, were recognized, or even recognizable, by a reference to the simple fact that special and distinct places were allocated to menmatrons—to virgins—to catechumens—to penitents—and to Jewish and heathen hearers. But I conceive it to be of more importance to consider the Church As SHE IS, according to hel existing Canons, Rubrics, &c., and to shew from thence, that the Church, as she is, does not recognize private fee simple properly in Parish Churches. By the 59th Canon, Ministers are commanded to catechise the children and others of their Cure to the parish Churches. the Parish Church before Evening Service. Now, properly to classify them for conveniently catechising them, the Minister must possess the right of arranging them in the seats without committing a trespass in the premises. Again: One of the Rubries in the Communion office is thus expressed: Communicants being CONVENIENTLY PLACED;" evidently im plying a right of entry, on their part, into such seats as may thought most convenient.

I have dwelt at greater length on this branch of the subject

because I consider it to be of paramount and first importance.

If the remarks I have offered, should be reckoned so far just ud correct, as to deserve being acted on, it is most necess that there should be a perfectly fair understanding of the matter between persons presenting Church-building subscription lists and those to whom such lists are being presented.

Believe me, Sir, your's faithfully,

TEMPERANCE SOCIETIES.

Sir,-In The Church of the 2nd April, I observed some remarks upon Temperance Societies by the Rev. Mr. Close Cheltenham, which you introduced with an expression of salis appear rather presumptuous in me to question the sound

desirable and where such (this abstine public and pr himself, and awful for a the individua New Testan it appears individuals, and that a to use or to vow, which in 18th ch. the request salem, joine tian conver ch. Acts. sions," &c. purposes, v sures? S!

Mr. Close

or village, public mee justified in and took a refusing to preceding following Clergyma sion, and meeting restore fa and comfe surely he of money rately to But M

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