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for which he looks has been supplied. The Christian Examiner, sent by a clerical friend, has come to hand; but we have not been able as yet to bestow much attention on the article he has marked.

LETTERS RECEIVED TO MARCH 22. Rev. H. P., Cornwall; Rev. J. B. W., Smith's Falls; G. O., Walsingham, rem. to No. 40, vol. 17; A. F. P., Waterford, (all right); Rev. F. L. O., Bond Head, (all right); J. P., rem. for vol. 18, for self and for vol. 17 for J. P.; W. M., the document an air of importance. Let Waterford, rem. for J. G. and E. M.; J. D., Galt, us glance at these imposing subscriptions rem.; Rev. W. L., Drummondville, rem. in full, vol. 17, for Mrs. K., and for vols. 17 and 18 for O. T. M.; Rev. H. B. J., Port Burwell, (nothing has as yet cometo hand); T. B., Manvers, rem.; J. M. b., Dundas; Hon. J. M., Kingston, rem.; H. McK., "the Free Presbyterian Church:" amongst Hamilton, rem.; J. R. F., Kingston, rem. in full, vols. 17 and 18; Rev. W. T., Rawdon, N. S., rem. in full, vol. 17; Miss W. Norton Creek; Rev. W. Osmiston, who at the mane of the R. H. Beamsville; L. D., Lloydtown, rem. in full, vols. 17 and 18; Mrs. P., Toronto; Rev. Simcoe, declared that he would always be C. L. I., Drummondville; Rev. A. F. A., St. an agitator until the day of his death, yet Catharines, rem. for Tracts (parcel has been was notwithstanding appointed a teacher sent); Rev. F. E., Simcoe; Rev. E. R. S., Brantford (2); Rev. G. N., Barrie, rem.; W. P. T., Fitzroy Harbour, rem. for E. B.; W. H. T. Manvers, rem.; H. R. St. Sylvester. Rev. E. R. S.,

The Church.

TORONTO, THURSDAY, MARCH 23, 1854.

ORDER OF SERVICES

IN THE CHURCHES OF TORONTO DURING LENT. St. James's-Ash Wednesday, at 11 A.M. Every following Wednesday and Friday, at 3½ P. M., with a sermon.

During Passion Week, Prayers every morning at 11.
Good Friday, at 11 A. M. and 3½ P. M.

St. PAUL's-Ash Wednesday, at 11 A. M. Every following Wednesday, at 7 P. M., with

TRINITY (King Street East) Ash Wednesday, at Every following Wednesday, at 7 P. M., with

Sr. George's-Ash Wednesday, at 11 A. M., and 7 P. M.

Every following Wednesday, at 7 P. M., with Every other day in the week, Prayers at 3

Passion Week, Prayers at 9 A.M. and 7 P.M. Good Friday, at 11 A. M. and 7 P. M. HOLY TRINITY (Yonge Street)

Ash Wednesday, at 11 A. M. and 7 P. M. Every following Wednesday and Friday, at 7 P. M., with a sermon. Passion Week, daily service at 7 P. M. Good Friday, at 11 A. M. and 7 P. M.

The Secretaries and Treasurers of the several District and Parochial Branches, are respectfully reminded that the Society's Financial year closes on the 31st of March. No monies received after that date can appear in the Treasurer's Account.

THOMAS SMITH KENNEDY.

MISCELLANEOUS NOTES AND TOPICS. The subscriptions to the Nova Scotia the ratio of 50 per cent. In very many people of Upper Canada. instances amongst ourselves, if the Apostolic rule (1 Cor. xvi. 2) were observed, the five dollar subscription would be immediately raised to seven, others in pro- what was virtually a tacit covenant and portion,-considering the advancing pros- compact. perity of the country.

Windsor College (N.S.) is very anxiously situated just now; but we trust that the have again and again contradicted the Churchmen generally will not be made in testant electors, prior to the responsible vain. An investigation of a committee has exercise of their franchise at the next genshewn that the "income for the present eral election. That franchise will, we year will not be sufficient even to uphold trust, be discreetly, honorably, and religithe present limited staff of professors, but will leave a deficiency of about £400 at the end of the year." The Halifax Church Times says :-

"The Governors have unanimously approved of the call put forth and circulated by the Alumni, and are prepared to sanction the prining of certificates to subscribers of £100, the allowing the students to reside out of College,

The Rev. John Stanage has raised in Great Britain more than one thousand pounds for the endowment of St. Margaret's Christian zeal as Mr. Cameron, may be found to

leave his Diocese for England in January of the three, in which there will be no scholarlast. An interesting Pastoral of his ap- ship to offer. Sincerely do we trust that some pears in the March number of the Colo- of our wealthy churchmen may be found to come nial Church Chronicle. The Synod forward and fill up this vacancy, and thus have question is the chief object of his visit; his commission being, in fact, as we understand it to take up the unfinished work of the CHURCH SOCIETY AND EPISCOPAL FUND. late lamented Bishop Broughton.

Lord Raglan, the commander in chief of the British forces destined for service in the East, is better known by his former name of Lord Fitzroy Somerset. He is a thoroughly experienced officer, having been trained under the late Duke of Wellington. whose Aide-de-Camp and military Secrethe Baltic fleet, Sir Charles Napier, is too countrymen regard his name as being truly a tower of strength.

Governor Elliott (of Bermuda) succeeds Lord Harris in the government of Trinidad, Branch of Church Society.

The Rev. Alexander Pyne, Rector of Perth, advertises in the Perth Standard a work entitled " A Tract for the Times, or Six Visible Signs of the approach of the (Episcopal Fund.) Son of God."

The Examiner states that " the Rectory Patents are on their way to the Privy Council of England, to be finally dealt with there." " It is, we understand, (our contemporary continues) a part of Mr. Hincks's business to England to discuss with the Imperial authorities the Rectory question; and should the opinion of the Crown Councillors establish the validity of the Patents, which is not improbable, we may possibly shortly hear of negotiations for their purchase from the Church."

Tuesday evening, we have only time this week acquiring a just estimate of our position, and to state that it was remarkably successful.

ERRATUM. - In our Editorial last week on the

MANIFESTO OF THE ANTI-CLERGY-RESERVE ASSOCIATION.

We are indebted to Mackenzie's Message for the perusal of a document headed, An Appeal of the Committee of the Anti-Clergy-Reserve Association to the People of Canada." This appeal contains nothing new. The signatures of a few ministers of minor sects, whose existence depends in great measure on this agitation, At the very head we find, as we should expect, the great Coryphæus of commo-Simcoe, declared that he would always be in the Normal School, an institution sup-

ported out of the public treasury, and professedly, therefore, identified with no party. Besides these we have one Elder of he "Methodist Episcopal Church;" one Baptist minister; one minister of the New Connexion Methodists; and the ever restless voluntary, the Rev. John Roaf. Very significant blanks are the Presbyterian Establishment and the Wesleyan Methodist Conference, neither of which is represented by a solitary signature. The public. therefore, will find no difficulty in deternining the exact worth and weight of this manifesto's claims on their estimation. When the source from which this document has emanated is taken into consideration, some of the assertions, ludicrously extravagant as they are, can be accounted for: take, for example, the following-After a struggle of nearly half a century between the opponents and advocates of these Reserves * * * * after

a civil commotion which nearly severed the colony from the parent state, &c." A startling sketch, very dark and terrible indeed, of a paltry and ill-managed insur rection, put down by the over-powering loyalty of a vast majority of our popula-In the year 1840 this quastio vexata was, prior to the union, disposed of by a authority and value, between what is inspired instance of benevolent folly more incredible."

Church acquiesced in this settlement, taking it for granted that it would be a bona fide settlement, and that, after such a concession on their part, politicians in this country would have honesty enough not to disturb it. The British government took the same view of the question, and when it was discovered that the Colonial Legislature had exceeded its powers in legislating at all, a bill was introduced by Lord John Russell, and carried through the British Legislature with but little op-Church Society exhibit a considerable position, because it appeared to embody increase over last year, many of them in the wishes expressed by a majority of the

> The history of this measure is a withering reproach on the agitators, on the score good faith and upright adherence to

We will further analyze the document now under review in future numbers, not on account of its intrinsic value, for we appeals respectively of the Bishop and the misstatements repeated in it, but with a Alumni to the munificence and zeal of view to refresh the memories of our Proously exercised.

TRINITY COLLEGE.

The noble hearted liberality of the Hon. John H. Cameron, in establishing two scholarships for the sons of the Clergy, is most gratifying, and ciples upon which they hope to obtain the sum | will no doubt be the means of doing an immenrequisite to uphold and place the College upon sity of good. To scholarships founded in this a basis more extensively useful, viz.: the grant- manner by private munificence, the Church is indebted for several of her most brilliant lights subject to the approval of the President, and the -stars of the first magnitude, who without such permission to attend any particular course of aid would have been condemned all their lives lectures, without being requested to be present to a comparatively useless obscurity. Since we wrote our former notice, an idea has occurred to us which we now make public, in the hope that some other individual, influenced by the same Bay Parish, in the Diocese of Nova Scotia. act upon it. The college course extends through The Bishop of New Zealand was to three years, so that there will be one year out one open every year.

We are just at present so completely overwhelmed with documents, both in print and in manuscript, relating to the Church Society and the Episcopal Fund, that we feel we must prescribe some rule of limitation as to space, unless we would have our readers rise in open insurrection. Our friends who are specially interested are, therefore, informed that the whole of Spain, Portugal, France, and Flanders. our first page, but no more, will be appropriated The naval hero who has the command of to these documents, until all shall have been published. The following are now in hand, well known to need description. His arranged in the order in which they have reached us, in which order, without favor or preference to any, they will be published:

> 1. Report of Gore and Wellington District 2. Church Society's Meeting at St. Catha-

rine's-detailed Report. 3. Meeting of Brock and Talbot Rural Deanery

4. Wolfe Island.

5. Napanee. 6. Lloydtown and Bolton.

7. Orillia. 8. Eastern District.

The Globe complains, and we think with great eason, of the effect which will ensue from in creasing, as the new Postal arrangements do, the postage of newspapers to and from Great Britain (via United States), from 1d. to 2d. with compulsory pre-payment, which, as our contemporary observes, "is calculated to shut out Canadian newspapers from Great Britain, and In relation to the Sacred Concert given on by so doing to prevent people at home from information as to our resources. There will le

a rate of 1d. henceforward via Halifax. Wery frequent and constant communication New York Churchman, for "our monthly contemporary" read "our worthy contemporary." Lord Harris, the governor of Trinidad, he been appointed to the government of Madras.

Mr. Galton, and contains an account of his murlantic, have sold from 12,000 to 20,000 copies been appointed to the government of Madras.

Mr. Galton, and contains an account of his murlantic, have sold from 12,000 to 20,000 copies been appointed to the government of Madras.

pense, the emigre over the water is informed the health of his friends, and the local news of the place he has left, is supplied to him far more effectually than by letter, and he, in his mere shifting of the burden, or rather an increase of its weight, for the advance on the one is greater than the reduction on the other."

COLONIAL CHURCH BILL.

The present bill, as we understand it, will do that they do not intend to make use of. beyond doubt that no penaltics are incurred by any Colonial Church which may enact such common sense will be allowed to prevail."

majority of the Upper Canadian parlia- and what is not inspired, there is, in that point | SIR E. B. LYTTON has sold to Mr. Routledge, ment, and for the sake of peace the of view, no room for comparison at all; but if for the enormous sum of £20,000, the right to the ingenious artist's purpose is to class creeds, publish his prose fictions for the term of ten councils, and fathers, early and late, with years, when the copy rights return to Sir Ed-Romanism and Romanizing tenets, and to repre- ward. This agreement does not include the sent all alike as opposed to God's Word, then poems, plays, and essays, and also limits Mr. Ris his device is nothing less than a pictured un- right to publishing the fictions in a double coltruth. Are we to give Romanism the exclusive umned edition, and in the cheaper shape of the benefit of the "Three Creeds?" Are we to "railway library," Sir Edward retaining the Smith's Falls. stamp with the odious brand of hostility to privilege of publishing more expensive editions. Revealed Truth those writings of the first three | This latter right is considered to be worth an adshewn as an interesting fact, that the whole of those who understand such matters to have St. Mary's Church, Tullathe four gospels could be gleaned supposing made a profitable bargain, notwithstanding the the originals were lost?

number of deaths being 19 per diem. No European had been attacked. The rest of the islands Her remains await in all probability a pauper's are healthy, except Antigua, yellow fever of a grave." speak of the cholera as continuing to prevail in some spots. The accounts from Torcholera has literally swept away half the population of Road town.

Advices through the United States represent Kingston, Jamaica, but confined to the lunatic asylum.

strong but truthful paragraph:

emoralizing, than the Satanic dogma of voluntaryism, that a nation or a people, in a corporate capacity, has nothing to do with God!"

graced our columns. We should be glad of more approve of the work, having examined it. from the same source.

Sale of Real Estate in Liverpool Lake Ontario, to the literary fraternity. advertized in this days paper, to take place at Wakefield and Coates, on the 6th April next.

ST. JAMES'S CHURCH, DUNDAS. The Banner of the Cross contains some very interesting particulars relative to a memorial chancel window presented by Bishops Doane, in the United States, Clergy and Laity, to St. James's Church, Dundas, as a memento of the Rev. Dr. McMurrays late visit to our Sister Church as a delegate in behalf of Trinity College. The window is described as "a very rich and beautifully devised window of stained glass."

LITERARY ITEMS. MONTGOMERY of New York is publishing in monthly parts "The Altar of the Household," a series of services for domestic worship. They are edited by the Rev. J. Harris, an independent minister. From the literary reputation of the editor, who is well known as the author of "Mammon," &c., it is probable they are very excellent; but the Church contains so many in- erary and Political Biography," is the name of Rev. J. W. estimable manuals of devotion within her own a new work just issued by Bentley, London. treasury that we do not deem it necessary for The author of this book shows clearly that a any of her members to go without her bounds serpent-like malignity is united in his mind

in search of such works. work a "History of America." Each number he can get together in 650 octavo pages." will contain a portion of the "various departwill involve an outlay of more than \$10,000." So far as we can judge from the first number, points of theology. we think it will be a work of great value, forming when completed an Encyclopædia of History.

"The Narrative of an explorer in South Africa," lately published by Murray, London, is by a

of a journal, with no trouble and at trifling ex- country, which feats he calls sporting. The reckoning with the author, or the share of the "Christian Observer" says, concerning this profits which should fall to him. They "reckon, work—" we see little to choose between a savage who shoots an ox, or even a man when he share—the dollars for theirs.' more effectually than by letter, and he, in his turn, gives to those at home intelligence of a similar kind. To take the postage off the letter who shoots everything he meets with, without parents resided in Kilmarnock, and they then and to place it on the newspaper is therefore a any such apology." We are strongly of opinion went to Paisley, returning to Kilmarnock in that this practice of invading the haunts of wild animals, and recklessly murdering them for the until recently, when fame was literally "thrust sake of making a "good shot" cannot be just upon him, and he was drawn into other places, tified. There is a custom prevalent amongst and to higher circles. By profession, our young The Home government are on the point of re- ourselves of shooting down inoffensive birds deeming their pledge, and introducing into Par- which are useless when shot, for the same obment a permissive measure, simply repealing ject. We were going to remark that this is a with the name of Ayrshire. the Colonies all disabling Acts. The following | barbarous practice, but it would border on defaan extract from a notice of some length in the mation to say so, for barbarians, we believe, bridge, with the intention of taking Holy orders. rarely kill anything, be it man, beast or bird,

"A memoir of Richard Williams, Surgeon, Cate- est by the numerous readers who have been deons or regulations for the government of its chist to the Patagonian Missionary Society," lighted with the former work. own affairs as are prohibited, or supposed to be prohibited, to the Church "established" in England, by the Acts now in force for that purpose. This will be all. Last year's bill was not confined to this negative operation. It went imagined-Mr Williams gave up most excellent nuch further. It contained positive powers prospects in order to go with the ill-fated expe- erous collections "A selection of Psalms and and directions for carrying this self-regulating dition of Capt. Gardiner to christianize the Pata- Hymns for public worship." The same author's power into effect. What reasonable objection, indeed, there was to those powers, we are still gonians two or three years since. Utterly igno"Explanation of the Psalms" can be procured unable distinctly to apprehend; but still less rant of the country and its inhabitants, and at Rowsell's for a mere trifle. It is an admiracan we see why any opposition should be offered to the simple removal of disabilities on which that measure was principally, and the present is exclusively, founded. Churches in the Colnies are not established; and they are there- proceeded in a couple of boats to land amongst Mr. Vanderbilt, in his celebrated pleasure trip, fore entitled to precisely the same power of the ferocious natives Ignorant of the language, has just published an account of the voyage. It self-regulating government as other unestablished bodies have there. Yet because the Bill for in a very plain matter, reason, justice, and four of them were discovered afterwards, by parties who went in search of them. Mr. Williams's diary, which was then found, describes their aw-We must decline the exchange which the ful hardships with the most painful minuteness. | College of Surgeons, has written a book to which Canada Evangelist has paid us the compliment He kept his terrible record of suffering until his he has given the fantastic title of "The Thistle of soliciting, simply on the ground that our hand was palsied by the approach of death. An and Cedar of Lebanon." "The English reviewers exchanges are at present very numerous, incon- English reviewer says of this book, "It is not speak highly of it. It is a biographical work, veniently so indeed. We must at the same calculated to lessen our astonishment that seven but abounds with graphic sketches of eastern time express our total inability to see either the reasonable men should have been found so utwit or the scripturality of his vignette; the terly infatuated, or that a board of managers and picturesque, the brilliant sun of his native Bible in one scale preponderating over creeds, should have assisted them in their melancholy councils, confessions, fathers, Romanism, Trac- disregard of all considerations of prudence and tarianism, &c., in the opposite scale. If the practical wisdom." And again, "perhaps in the intention be to suggest a comparison, as to history of mankind there has never occurred an

centuries of the church from which it has been ditional £20,000. Routledge is considered by Christ's Church, Burwick.. 1 15 6 tremendous outlay.

This is the bright side of literature, but we Grahamville The following is the latest intelligence. via occasionally see it assuming a very gloomy as-England, with reference to the cholera in the pect. For example, the following paragraph, which has lately been going the rounds of the St. George's, Guelph....... 3 10 5 "The cholera at Nevis has abated, the number of deaths per diem being reduced to three and five. At St. Thomas it has also abated, the "Gipsy" and other popular novels of the day, "—per Rev. A. Palmer.

temporary the Independent, publishes an emphaola are of a truly distressing character. The tic recantation of his heterodox opinions of "Hot Corn." He says, we must now make our Grahamville own confession and retraction. We are worse, we fear, than any. We did not read the book, the epidemic as having made its appearance in and our whole knowledge was hearsay. We knew that wise and good people were pleased with the 'Tribune' stories, and we undoubted-The Hamilton Gazette gives us the following ly supposed the book to be but an edited collection of these stories. But it was our business "Without hesitation do we assert that there to know, and not to suppose the contents of a 159 Collections, amounting to £201 3 3 is no doctrine of Popery more anti-Christian or book which we praised. That others sinned in the same way, is no excuse for our faults. There is but this to be said ; we were wrong ; we retract The same journal, whose character in matters the recommendation, are sorry for any mischief St. Phillip's Church, Weston. expresses a warm appreciation of Mr. Darling's pect, not be found among those who praise a book St. Paul's. Newmarket... £0 16 5 f literary taste, we need not say, ranks high, that it may have done, and shall in future, we susmerits as a poet-a judgment in which we hear- that has not been examined." Some of our contily concur. Our cotemporary copies his choice temporaries nearer home should follow the lyric "Longings for Spring," which originally manly example of the Independent, unless they

There are twenty authors in the House of Commons. We were of opinion that there was We beg to invite attention to the important scarcely that number there, who did not belong St. John's, York Mills ...

We find the following curious criticism in the "Home Journal." "Prayer was offered by Dr. Lyman Beecher, who condensed as much thought and pertinent phraseology into the space of two | St. Catherines . minutes as he could have done twenty years

ago." The editor says, "We presume the writer Christ's Ch., Huntingago." The editor says, "We presume the writer regards prayer as one of the departments of ele- Lot 28, con. 12, Zorra... 0 9 1112 Whittingham, Southgate and other Churchmen gant composition-a kind of literature in fact."

GREECE is awaking from a sleep of some 2000 years. There were 152 works published there last year. Athens has 19 printing offices, with 40 presses, 8 type foundries, and 10 lithographic presses. The University there has now 39 professors and 590 students. There are also gymnasia or colleges with 43 professors, and 19 collections, amounting to £31 11 31 We shall be able, we hope, to publish in our next the correspondence and vestry resolutions. 1077 students.

The sketches of the Irish Bar, by the Hon R. L. Shiel, just published, though very brilliant, are St. Albans of a violent Roman Catholic partizan character, abounding; as the clever reviewer in the "N. Y. Churchman" says, "with eulogies for his friends, Wolfe Island, & collection and slurs in abundance for those not of his way of thinking in politics or religion."

The Right Hon. B. D'Israeli M.P .- " A Litwith a boundless jealousy. By the force of his The same firm is also publishing in like form talents D'Israeli has raised himself to a level "The Historical Educator." It is to comprise with England's Aristocracy, and therefore, to use the writings of the "best historians," ancient, the words of the "Times" the author "sits middle age, and modern—from Herodotus down down to accumulate on the head of his living to Mary Howitt, who has commenced in this victim all the dislike, malevolence, and disgust

THE REV. Dr. ROUTH, the venerable President ments," and the publisher state that the "Pic- of Magdalen College, Oxford, who is now in his torial Illustrations, Maps and Diagrams alone 99th year, has just completed a work consisting of extracts from the Fathers, bearing on various the amount is applied to the purpose for which it is intended.—March 24, 1854. ALEXANDER SMITH, who is called by the cri-

> Ayrshire in 1829. A Scotch paper says, "The Booksellers on the far side of the At-

probably, that they are giving him fame; and

1837. They shortly afterwards removed to Glasgow, where Alexander Smith was located poet, like his father, is a pattern drawer for muslin work-a species of work which had its ori-

He is reported to be preparing to enter Cam-

The authoress of the "Heir of Redcliffe" has just issued a historical tale called "The Young more than this. It will, in effect, declare Nisbet and Co., of London, have just published Duke." It will be looked for with much inter-

CANON SLADE has added to the already num-

ed bodies have there. Yet because the Bill for enabling this contained some express powers founded on the removal of the legal disabilities of these Churches to govern themselves, that bill was thrown out. The excuse for opposition is this year removed. We hope, therefore, that in a year plain matter, reason invited to defend themselves, they were pursued by the savages from cove to cove, until they found refuge at Cooks's river. Here famine, and the scurvy attacked them, and one by one they perished in the greatest misery. The bodies of the proposition is this year removed. We hope, therefore, that in a year plain matter, reason invited the source of them were discovered afterwards by the savages from cove to cove, until they for the credulity of the writer, than for the brilliancy of his style. He speaks of "the piety of Napoleon III, and is exceedingly sorry he did not see "that great and, I believe, good man the four of them were discovered afterwards by the savages from cove to cove, until they for the credulity of his style. He speaks of "the piety of Napoleon III, and is exceedingly sorry he did not see "that great and, I believe, good man the

A TURKISH GENTLEMAN who was educated in London, and is now a member of the Royal manners and customs. The style is clear, bright land seeming to irradiate every page.

DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP ON THE 2ND SUNDAY IN JANUARY, 1854.

Previously announced in the Church newspaper, Vol. 17, No. 33...... £295 2. Wolfe Island..... -per Rev. T. Bousfield. -per Rev. J. B. Worrell. -per Rev R. Garrett. st. John's Church, Gore of 0 11 10 per Rv. J. G. Armstrong. 164 collections amounting to.....£305 1 2 WIDOWS AND ORPHANS FUND (Additi Previously announced £443 14 3 Smith's Falls ... -per Rev. J. B. Worrell.

-per Rev. J. G. Armstrong. 305 Collections, amounting to £444 19 9 MISSION FUND (Additional.) Previously announced..... £200 18 Smith's Falls -per Rev. J. B. Worrell. THEOLOGICAL STUDENTS' FUND. Appointed to be taken up on 19th March.

St. Paul's. Yorkville ...

-per Churchwardens.

Trinity Church, Aurora 0 10 1 -per Rev. S. Ramsay. Trinity Church, Toronto 2 15 0 -per Churchwardens. -per Rev. R. Garrett. -per Rev. R. Mitchele.£0 15 91 0 10 71 Glanford -per Rev. G. A. Bull.

ford Station

-per Rev. F. D. Fauquier. —per Churchwardens. St. George's Ch., Guelph £3 9 6 -per Rev. A. Palmer.

Newmarket) } collections £5 19 9 Aurora ...) -per Rev. S. Ramsay. Brock. -per Rev. R. Garrett. -per Rev. T. Bousfield £66 12 11 ANNUAL SUBSCRIPTIONS. Marsh..... Provost Whitaker S. Ramsay F. Tremayne, Senr " J. G. Armstrong

J. S. Clarke

PAROCHIAL BRANCHES.

THOS. SMITH KENNEDY, Sec. C. S. D. T. Toronto, March 23, 1854. The Secretary of the Church Society acknowedges the receipt of a two dollar bill of the lity Bank, from A. R., to be applied to the "Irish Church Mission Fund." He will see that

£11 5 0

GREAT WESTERN RAILWAY .- On Monday tics "the rising sun of poetry," was born in night the express train, near Chatham, ran into a hand car with three men upon it, killing one and severely wounding the other two.

LORD HARRIS, the governor of Trinidad, has

Correspondence.

To the Editor of the "Church."

REV. AND DEAR SIR-I could wish that for his own sake your corespondent M. had not written his letter, for it gives one a very poor idea either of his intelli-gence or of his candor: he has the choice of

I can truly say that I should not reply to it were I not moved thereto by a fear lest some few of your readers should be carried away by the sound of words, and be confirmed in a wrong pinion (already too general, I apprehend), as to Baptism. I fearlessly maintain that the doctrine of the Church, as plainly set forth in her service for the Public Baptism of Infants, and in her eatechism, was their doctrine; however occasional expressions, or passages bearing on ontroversies of the time, may seem to favor a different opinion.

Perhaps it will be as well to say that I never

"whether every baptized person is, as a neces-sary consequence, regenerated." I look upon it that the Church has settled this so far as regards Infants in the formularies referred to; and that, in the case of adults she has likewise settled in the baptismal service proper for such persons, that faith and repentance are undoubted indis-pensable requisites. And furthermore, it becomes necessary for me to beg not to be supposed to interpret any passage I may have adduced, or may quote in connexion with an idea which is too often wrongly attached (and I suppose by M.) to the word "regeneration." As I understand it, it implies an election to gospel privileges, a calling out of the unbelieving world and into the Church of Christ, a grafting into His body by the sacramental means of baptism, and the reeption of initial grace therein, which grace may or may not continue; and further, that the eception of grace then is of the free gift of God to faith, and not as following on the mere opus peratum, supposing the outward act to be separat-d rom faith; and finally, that this initial grace, and consequent access to glorious privileges in Christ, do not at all remove that Φρόνημα σαρκὸs born with us, but do relieve us from its derived guilt, and do lay open to us the means of successfully opposing its carnal motions. It will be seen now that I take the term "regenerate," as our Latin Articles do the corresponding word "renati," as simply synonymous with "Christians," and hence it follows that every Christian baptized in infancy is in this sense (as the Church teaches and I believe) in his baptism 'regenerate," though he may in his life fall away more and more from grace, and become at length a "castaway." I should not have made this statement (for I feel that an apology is due) had I not been anxious to avoid being further misunderstood; and this too, not in reference to myself as an individual, but as interpreting the opinions of our reformers on the

What I here give as my belief, I would convey as substantially theirs; hence, the reason of

this lengthy exposition.

Let us now see how your correspondent meets my quotations. I began by citing three passages from Bishop Ridley; two of them being very definite, M. prudently but certainly not fairly passes over, and pounces, unhappily for his perception, on the middle one, which ran, "Even so in baptism the body is washed with the visible water, and the soul is cleansed from ale filth by the invisible Holy Ghost." Now your correspondent, with great apparent fairness says, that to obtain Bishop Ridley's full meaning we must look at the context. He then quotes the preceding sentence, and without looking at the sense of the whole, draws an irrelevant conclusion.— The negligence, or the want of common intelligence, which M. unfortunately evinces here, renders it necessary to quote the whole passage, in order to show what is the true nature of the comparison drawn. I must inform him that the passage is one about the change which takes place in the elements in the Lord's Supper; and that, while Ridley denies the Romish doctrine of transubstantiation, he acknowledges a sacramental change, and illustrates his meaning from the sacrament of baptism. "Notwithstanding this sacramental mutation *

the true substance and nature of bread and wine remaineth: with the which the body is in like sort nourished, as the soul is by grace and spirit with the body of Christ. Even so in baptism the body is washed with the visible the invisible Holy Ghost; and yet the water ceaseth not to be water, but keepeth the nature of water still; in like sort, in the sacrament of

Where now, I ask, is there any reference here to "faithful or unfaithful" receiving? And if there were, there could only be a parallel in the case of adults, of whom we are not speaking at

Any person possessed of ordinary comprehension will see that the passage as quoted was given fairly in support of the point intended: and though it might not of itself convince one sceptical about Bishop Ridley's views, it would have great weight when accompanied as it was with other passages more definite. Why is M. silent about them? Why select that passage which was alone susceptible of mystification?

But letus go on. Of my citations from Bishop Latimer he takes no notice whatever, but merely quotes a passage from one of his sermons, which says that "regeneration cometh by hearing and body of the laity in the Rural Parishes who believing of the word of God." I find, on referring to my own copy of Latimer's Sermons, a the clergy, as regards their temporal reco marginal note, made when I read it some years pence, at the close of a long series of years of ago, to the effect that the word "regeneration" here must be popularly understood, as the whole tenor of his writings plainly shows that he did mony, which he has not noticed.

It might, however, have struck your correspondent M. that if any doctrinal opinion was to be deduced from the expression, it would prove far too much; for it would prove that Latimer thought that no infant can be regenerated ut

neglect in Popish times, preaching the word of God to the people was indeed as "life from the dead;"

him he will find in passages which are sometimes too long to quote, and sometimes too indirect, scattered evidence sufficient to satisfy any mind searching after the truth in this from the interest of the sustentation fund. -namely, what our reformers really

I may be spared the defending what I has been promised, and may be expected in a believe no Churchman holds, that those who few years. The Lord Bishop, in discussing come to baptism feignedly are regenerated. In this subject, states, in his charge to the clergy, the case of adults every one would admit that no delivered in October last, page 14, "We are wanting. It will be observed then that M. when M. gravely refers me to the 29th Article— he refers to adults, and our enquiry is what the reformers thought about the regeneration of in-funts as yet incapable in themselves of any Lordship) that each of the two great Societies explicit act of faith.

of his earnest meditation.

Coverdale, and what do you think he finds ?-

chapter deprive you of simple intelligence above all, do not let it seem to make you uncandid! What would any one suppose, my friend, from your words? Why that it was not Coverdale's doctrine at all, but popish doctrine that I had quoted. Read it now once more, an you will see that, although it does occur whe Coverdale is speaking of the Romish "four points," regeneration in baptism is not one those points, but is mentioned here by way of illustration to show more vividly the falsity of their doctrine regarding the "unbloody sacrifice." But, lest you should again go wrong, let me point out to you how daugerously near in your zeal you approach disingenuousness. You say, "in page 268 Coverdale refers to this passage, and, though he does not reject it, he qualifies it, &c." Now let us see how he ualifies it he is arguing against the doctrine of the Popish sacrifice for quick and dead, and says that so far from there being any fitting illustration in the grace of baptism, that in this latter case the infant is alive, while in the former the man is dead, or, if living, perhaps, at a great distance off, while the infant in the case of bapntended to argue the question to which M. refers, tism is present, &c.; and then he closes his contrast by saying, "In baptism is required God's election if he be an infant, or faith if he be of age," &c., which is, though somewhat vaguely expressed, in perfect conformity with the teachng of our Church, and has nothing to do with

opery as such. Now, would you wish to know what Coverdale means by "election" here; read this from his Treatise on the Lord's Supper, p. 435: As concerning the first, when it pleased the Almighty, our God, by baptism to choose us into the congregation, that is to say, into His House, which he will nourish and defend; and that He hath received us, not only as household servants, but also as his children; it behoveth Him, if He will play the part of a good Father, to bring us up, ministering unto us all things necessary to food and clothing."

Really friend M, I doubt more and more which it is: Charity says, want of attention or intelligence; but something in your mode reminds me of the sophist's art, "to make the worse appear the better reason." Nor is my mind at all quieted when I turn me to Becon-"honest, sound-hearted, sound-headed, and Catholic" Becon. I know, Mr Editor, how I should feel if I had wi fully put forward such passages as your correspondent quotes from his catechism, without showing their al bearing on the popish point of the "opus oper

But, as I have already exceeded the limits of n ordinary communication, I must beg your indulgence to insert at your convenience another letter (I hope the last), in which I shall comletely vindicate Becon from misinterpretar

assured that whatever astonishment he feels, as to any one who has read the work now referred being mistaken as to B.'s views, is shared still more largely by me; and that I should have formed a higher idea of his own acquaintance with the valued works of our reformers, if, instead of passing over all the most direct and positive of my citations, he had brought forward one single apposite passage, and said nothing about corbearance, to account apparently for the scantiness of his references.

Yours, very truly, W. S.

To the Editors of "The Church." March 16, 1854. REV. AND DEAR SIR,-Permit me the use of our columns for a few moments, to bring under the consideration of the members of the Church in this Diocese a plan which, if adopted, would, in my judgment, vastly facilitate the collection of the £50,000 proposed by the Lord Bishop to be raised for the endowment of the Sees into which the present Diocese of Toronto is to be divided. I shall not occupy your space or detain your readers with lengthy details, for a few brief remarks will suffice to indicate the main features of the plan I propose,—and with these I am content to leave it to be discussed, received

or rejected, as may be deemed most prudent, Those who were present at the meetings of the Synod during its session in October last, or the amelioration of the condition of the working clergy were two of the objects that engaged its most earnest attention, especially the water, and the soul is cleansed from all filth by The Synod, in fact, pronounced it as their solemn able income for the clergy was one of the most serious practical difficulties connected with the the Lord's Supper, the bread ceaseth not to be Church in this Diocese; and a pledge was given that steps would be immediately taken, and strenuous efforts made to mitigate the evil as soon as possible. The Diocesan Church Society has also from its very commencement, some 13 years ago, held forth this as one of the principal grievances which it would earnestly strive to edress:-but to the present hour nothing effectual has been done towards the accomplishment of that purpose. This is not mere asserion or matter of opinion, but a fact patent to all who have paid the slightest attention to Church affairs in this Diocese for the last few years; and I therefore contend that the amelioration of the condition of the clergy in general is an object which has a prior claim upon the consideration and sympathies of the members of the Church, lay or clerical; and have no doubt but that this position will be sustained by the great

self-denial and faithful service. The arrangement however that I contemplate and venture to propose, cannot, nor is it desired not at all question baptismal grace. Not to lengthen this letter unnecessarily I merely refer to the prejudice of the other great object to M. to my former letter for Latimer's direct testidivision of the Diocese, -an object which is confessedly of paramount importance. Both objects, I conceive, may be accomplished simultaneously, and with mutual advantage, dopting the arrangement I now suggest, which Let him read on this point Becon's Catechism, be raised and permanently invested, be viewed as a sustentation fund for the benefit of the p. 211. But if I am still called upon to account for Latimer's words, I would refer them to the cording to a graduated scale towards the relief then existing state of things, when, from its long of the parochial clergy, upon the express condition that the recipients of this relief pay annually an equal amount, to be placed to the and hence Latimer's undoctrinal, yet powerful and characteristic use of the word "regenera-shop's Income Fund." I conceive that such an arrangement would not in the slightest degree Your correspondent M. should not trust interfere with the independence of the bishop or to his indexes, nor let his judgment fall a the exercise of his authority, as far as these prey to a word, but read for himself; I assure may be supposed to depend upon his having a certain fixed income, inasmuch as, in case of any default of payment on the part of the clergy, the deficit would be promptly and fully made good

It would, moreover, leave it open to the Church to receive the English aid towards the In regard to Archbishop Cranmer, I hope increase of the episcopate in this Colony, which grace is covenanted, nor to be supposed confer- not forgotten, for Kingston is named as next to red, where individual faith and repentance are be provided for, after the wants of the Diocese of Cape-town are satisfied; and although this has left Cranmer's testimony quite unassailed, for throws us back perhaps some years, yet we rehave, with their accustomed liberality, voted a Before leaving Cranmer's testimony, let me considerable sum as a beginning towards the direct M.'s attention to the closing words of one endowment of Kingston. In this state the matof the passages cited, "what Christian man ter, at present, rests; and if nothing be done would say that in baptism we be not united to in the Diocese, several years may pass before a would say that in baptism we consider a constant in baptism which is considered and some constant in baptism we consider a constant in baptism with the brokes, and the brokes in baptism we consider a constant in baptism with the brokes. The baptism we constant in baptism we consider a constant in baptism with the brokes in baptism we constant in baptism with the brokes in baptism with the brokes in baptism with the brokes in baptism we consider a constant in baptism with the brokes in baptism with the brokes in baptism we can be considered as a constant in baptism with the brokes in baptism we can be considered as a constant in the brokes in baptism with the brokes in baptism suggest would certainly have the effect of bring-But now we come to M.'s exposure not ing the Church continually before the public only of the weakness, but of the unf irness of my mind in the integrity of its organization, and quotations. He turns to a passage from Bishop enable the clergy with much more freedom, and far greater earnestness, to impress upon the that it absolutely occurs in a summary of Popish minds of the laity the duty incumbent upon doctrine!—Why my good M., pray look again.
Do not let the word "Papists" at the head of the stance to its support. Thus, under the favor