Scarborough, Lloydtown, and Georgina still Common Faith which unites us,-the object continue their steady and untiring exertions of this Society being to supply a want which in behalf of the Society. Contributions have is known to be indispensable, and to supply this year also been received from Streetsville, it in a manner open to no exceptions on from Weston and Etobicoke, in both which political or other grounds, and by labours ardour, to advert to it in a general way, by republishing concomitants of the traffic in the blood and bone, the places regularly organized Parochial Associ- which provoke only to good works. ations have been established. Subscriptions have likewise been received from Newmarket and York Mills, but only from individuals. It is much to be regretted that, exclusive of the City of Toronto, there are only six Parochial Associations established in the Home District.

City of Toronto.

An important change has been made during the past year in this city, which, whilst it will, without doubt, largely increase the number of those, who take an active interest in the aggregate amount of funds, collected in behalf of the Society, will at the same time materially diminish the amount of money given for general purposes. Hitherto the whole sum contributed in this city was collected by the Society without the intervention of Parochial Committees, and applied to the fund available for general purposes. This will be the case no longer, as the Clergymen and Churchwardens of the several Churches in the town have now, under Article XVIII. of the Constitution, formed themselves into Parochial Committees, and consequently will which they were built. be entitled by the same Article to expend three-fourths of the sum respectively raised by them in their respective Missions, for such local objects as are specified in the Constitution of the Society.

The amount contributed by each parish, not only in the Home and Simcoe Districts, but also in every Association throughout the Diocese, so far as the same are reported to the Parent Society, will be seen, by reference to the summary of Donations and Subscriptions, which is annually published in the Appendix.

Such is a general Report of the operations in which the Church Society of the Diocese of Toronto has been engaged during the last twelve months. Whatever success has attended its labours must be humbly ascribed to Him from whom alone all good things come, and in whose sacred name every work must begin and continue. It will be found, in reviewing the exertions which have been faithfully sustained, during a period of seven years, that many of the various objects, for which the Society was Incorporated, have been successfully carried out. The Society has, by the passing of the By-law, an account of which has been given in the body of the Re- The Lord Bishop of Toronto will hold his next port, been enabled to mature a plan for the General Ordination in St. George's Church, Kingston, relief of the Widows and Orphans of the on Sunday, the 19th of August. Candidates for Clergy; the plan has been generally approv- Holy Orders, whether of Deacon or Priest, are requested ed, and it is believed, that the clauses are to communicate without delay to the Rev. H.J. Grasett, completely practicable, and well adapted to Examining Chaplain, their intention to offer themselves, the necessities of the Diocese. It is now in and to be present for Examination in the Hall of the actual operation with four Widow claimants upon it for relief, and two Orphan children.

They are required to be furnished with the usual Tes-With regard to the present year there has timonials, and the Si Quis attested in the ordinary been a considerable surplus of funds available manner. for permanent investment, and it is hoped that this will be the case for some years at least. But the Society cannot reasonably expect Confirmations in the several Churches of the City of attractiveness to the mind of the founder of a Colonial who doubted whether Jesus was the Messiah, and they that this state of things will last long. Annual Toronto, as follows :demands will soon multiply upon us, and July 8th, Church of the Holy Trinity, (for the Contherefore under God, we must mainly depend upon the contributions of our people. The Society believes that no more legitimate object for Christian charity will be found, than in bearing a due part in providing a fund for the support of the Widows and Orphans of those who have spent their lives ministering July 15th, Trinity Church, at 11 o'clock. in the services of the Most High.

It is highly satisfactory to be able to state that the number of Parochial Associations has increased largely during the past year, no less than about 20 new ones having in this period been successfully organized, and that the suggestions which the Society ventured to make on this subject in its last Annual of holding confirmations, your several Parishes and Report, have been most kindly attended to, Stations in accordance with the following list. and carried out to a considerable extent. It is highly important that some voluntary provision should in this way be made for the temporal wants of the Canadian Church, especially as each Colonial Diocese is every year being more completely thrown upon its own resources, and it must be reasonably expected that the Venerable Society for the Propagation of the Gospel in Foreign Parts will require to be gradually relieved from the burden, which it has generously borne for many years, and will, before many years, withdraw a portion of its accustomed bounty from us.

The Society has to deplore the loss of one of its Vice-presidents, the Honorable Mr Justice Jones; who rendered much valuable assistance during the earliest years of the Society's operations, and who was from the very first a kind and liberal subscriber to its funds. It has likewise to deplore the loss of three Clergymen: the Rev. Dr. Philipps. the Rev. G. R. F. Grout, and the Rev. J L. Thomas; who all, in their respective missions, were kind and zealous supporters of this Society.

The Society cannot conclude its Repor without acknowledging the generous assistance which both the venerable Societies a home continue to afford to the Church in thi Diocese, and expressing its thankfulness for the continued prosperity which appears to bless their exertions. It is likewise satisfac tory to be able to announce that the sister Diocesan Societies in British North America are most undoubtedly proceeding onwards in an useful and prosperous course.

Past success readily stimulates us to fresh him of the same in time to be corrected. exertion for the future, and therefore what has been already accomplished will encourage upon new labours of love. We must not, as is too often the case, look merely at the amount contributed as the true test of real prosperity. It is in the increase of the case and the case of the case the members of this Society to enter again prosperity. It is in the increased disposition to give, and this, too, from a sense of duty give, and this, too, from a sense of duty blocese are perfectly satisfied, we are sure, that when can adorn a Churchman's name. God grant that, many of mose laws have consummating the necessary arrangements when the season for action has come, there may be that the prospect before us is good, and that when the season for action has come, there may be truth will ultimately conquer. We may be called infidels

viz: from Barrie, Tecumseth and West Gwil- the support of the National Church, an sent time for recurring to this deeply interesting sublimbury, Orillia and Penetanguishene. The Association for that purpose legally incorpo- ject, we desire it to be understood that we are acting conviction of the vital truth thus enunciated by a man The allusion to slaves by the last speaker quite approwas for the last year; from the other Missions members, has the strongest claims on the hearty good wishes and most active exertions The Parochial Associations at Thornhill, of all who are sincere in the profession of the

> CHURCH SERVICES IN THE CITY. ST. JAMES'S CHURCH. REV. H. J. GRASETT, M. A., Rector, REV. R. MITCHELL, A. B., Assistant Minister. (Service at the Church of the Holy Trinity.) Sunday,-10 A. M. and 31 P. M.

ST. PAUL'S CHURCH. REV. J. G. D. McKenzie, Incumbent. Sunday,—11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET. REV. W. H. RIPLEY, B. A., Incumbent, Sunday,—11 A. M. and 6½ P. M.

ST. GEORGE'S CHURCH. REV. STEPHEN LETT, LL.D., Incumbent, Sunday,—11 A. M., and 7 P. M.
Wednesday, 20th June, (the day on which Her
Majesty began her happy reign),—11 A.M.

CHURCH OF THE HOLY TRINITY, YONGE ST. REV. H. SCADDING, M. A, Incumbent. REV. W. STENNETT, M.A., Assistant Minister.

Sunday, -12 Noon, and 63 P. M. The Churches in this list are placed in the order in

Day.	Date.		No Section 1	Ist Lesson		2d Lesson.		
G	June	17.	20 SUNDAY AFT. TRINITY.	{ M. E.	Judge		Luke Gal.	
M	"	18,		{ M, E,	Job "	31,	Luke Gal.	
T		19,		{ M, E,		33,	Luke Gal.	
w	"	20,		{ M, E,			Luke Gal.	
T		21,		{ M, E,			Luke Gal.	
F		22,		{ M, E,	**	39,	Luke Gal.	6.
S	**	23.		{ M, E,			Luke Ephes	
G		24,	3rd Sunday apt. Trinity. Nativ. of John Baptist.	{ M,	1 Sam	. 2.		3.

## THE CHURCH.

TORONTO, JUNE 14, 1849.

CONTENTS OF THE OUTSIDE.

First Page.

Seventh Annual Report of The Church Society of the Diocese of Toronto.

Fourth Page.

Poetry.—The Fisherman's Song.
Early Preachers of the English Reformation,
Economy of Plants.

Theological Institution at Cobourg, on the Tuesday

THE LORD BISHOP OF TORONTO will (D. V.) hold permit the founder to combine in one collegiate body.

Church of the Holy Trinity, (for the Conhalf-past 3, P.M.

St. George's Church, at 7 o'clock, P.M. St. Paul's Church, at 4 o'clock.

MY DEAR BRETHREN OF THE HOME AND SIMCOE

DISTRICTS. Toronto, 6th June, 1849.

It is my intention (D. V.) to visit, for the purpose

I remain, &c.,

	Friday,	15,	Thornhill	11 A.M.						
			Vaughan	3 р.м.						
	Saturday,	16,	Markbam	10 A.M.						
			Markham Village	1 P.M.						
			Near Col. M'Leod's	5 P.M.						
	Sunday,	17,	New Market	11 A.M.						
			St. Alban's	3 P.M.						
	Monday,	18,	Georgina	12 NOON.						
	Wednesday,	20,	Orillia	4 P.M.						
	Thursday,	21,	Medonte	11 A.M.						
	Es la sella della		Coldwater	3 г.м.						
	Friday,	22,	Penetanguishene	3 р.м.						
	Saturday,	23,	Craig's, Medonte	10 A.M.						
		ren la	Barrie	2 P.M.						
	r and a second		Innisfil Church	5 P.M.						
	Sunday,	24,	West Gwillimbury	11 A.M.						
			Tecumseth	3 р.м.						
,	Monday,	25,	Lloydtown	11 A.M.						
	Tuesday,		St. Luke's, Mulmur	10 A.M.						
	Service of		St. John, Mono	3 р.м.						
c	Wednesday,	27,	St. Mark's, Mono	10 A.M.						
i			Boulton's Mills	5 P.M.						
	Thursday,	26,	Gore of Toronto	10 A.M.						
			Norval	3 р.м.						
,	Friday,	29,	Nassagaweya	11 л.м.						
3	Saturday		Nelson	11 A.M.						
			Wellington Square	3 р.м.						
t	July, 1849.									
	Sunday,	1,	Oakville	10 A.M.						
t			Palermo	3 р.м.						
S	Monday,	2,	Hornby	11 A.M.						
r			Streetsville	4 P.M.						
0	Tuesday,	3,		11 A.M.						
	PERSONAL MARKS		St. Peter's, Credit	3 P.M.						
	Wednesday,	4.	Etobicoke	11 A.M.						
e	,,	add.	Weston	3 P.M.						
	THE RESERVE OF THE PARTY OF THE		AND RESIDENCE OF THE PARTY OF T							

Should there be any error or omission in this list, the Bishop requests the Clergymen interested to notify

COLONIAL COLLEGES. The subjoined remarks from the Colonial Church

contribution remitted from Tecumseth and rated, as the Church Society is, and depend- -as we always do, except when the contrary is spe- who, with all his visionary peculiarities, was wise in priately introduces the next fair oratoress. West Gwillimbury is somewhat larger than it ing only on the voluntary contributions of its cially intimated—entirely upon our own private judgeducation,—the late Dr. Arnold: "I cannot conceive on our part must be taken to compromise, in any way, which should separate education from the Church." those who are in authority. It cannot be our intention to precipitate the measures which, in due time, will make their appearance from the proper quarter .-Meanwhile, it may keep alive the minds of our fellow Churchmen, and stir up their zeal in regard to an unthe following extract from the Colonial Church Chrothey would have been, no doubt, of greater practical

> deceptive views to the mind, than to transfer to our Colonies those arguments against founding new corporations, endowed with land, which the present state of English society has taught so many persons to entertain. In a colonial state of society it almost invariably happens that the relative positions of the real and personal wealth of the community are reversed, and present the same aspect which we should have found in England several centuries back. In young Colonies the proportion of landed property in the hands of private individuals exceeds beyond all comparison that which endows public social institutions. These institutions are thrown almost wholly upon the personal property of the country; taxes, voluntary subscriptions, or charitable support from friends in England, rom the ordinary resources on which whatever of learning r of religion there may chance to be in the Colony abitually relies for its support. It is evident how violent (In this Church the seats are all free and unappropriated.) must be the reaction of popular opinions, or religious REV. H. SCADDING, M. A. Incumbent. change, when it is above all things important to curb the human will, and to preserve the equilibrium which rapid changes are apt to destroy. It is quite allowed that the abuses of a system of landed endowments, though of mother kind, are equally dangerous; and all that is inended to be maintained at present is, the propriety of urnishing the infant Colony with the command of landed lowments for the support of learned or religious corpoions, to an extent which might be thought inapplicable, even extravagant, were it applied to the circumstances England at the present day.

"One of the leading difficulties connected with the tablishment of Colonial Colleges, arise from the very mperfect acquaintance which most persons have with the neory of the construction of an English College. These ast are, as it were, a part of the foundations of the ocial edifice; they are embedded so deeply in that edifice, not few have ever an opportunity of noticing their pecu-ar construction, and fewer still of appreciating the work-nanlike art with which they were originally framed. ew, moreover, have learned to distinguish the changes and disfigurements to which they have been subjected, om the form they first possessed, and to discern the elationship in which they actually stood to the age which rst hailed their existence. There can be no stronger proof of the general ignorance which time has wrought in this matter, than the number of institutions which have of late years been proposed by their inventors, and accepted by the public, under the name of Colleges; though in-vested with no attribute belonging to that ancient title, beyond the adoption of some outward forms and habits, which chance to characterise those older institutions at the present day. Though a College is an association for the promotion of learning, it has almost invariably hap-pened, in the cases alluded to, that every one of the usual methods of promoting learning has been neglected, except the instruction of a certain number of students; no pro-

College. The acquaintance which such a person cannot sent messages to him to ascertain the fact. Jesus gregation of St. James's Church,) at stage of his proceedings, legal rights and legal privileges, and the legal possession of landed property. He is fully Lord dwelleth not in temples made by hands, and yet aware that nothing which is arbitrary can be permanent, and that the balanced equilibrium of duly adjusted rights and duties forms the only lasting safeguard of the institution which he wishes to erect. He is no less aware of the he does not live in them. Now. we see all this money importance of confining himself to the adjustment of such expended, but did you ever hear of the church huilding a rights and duties as are in their own nature perpetual and essential to the promotion of the one great object for which the institution is designed. The experienced founder will instead of doing this, they build these great houses for God, avoid enacting, as of perpetual obligation, those non-essential details which time may change, or which may safely be left to the care of those who have to form bye-laws for the College. We recollect so many instances in which collegiate charters, even of recent composition, have here here the control of the control o have been over-loaded with curious details, many of which have been already set aside, and many more wait only the inevitable course of events to meet with a like fate, that we cannot too strongly urge the advantages of a simple adherence to the establishment of such rights and duties only as are of an essential and lasting nature, in the fun-

damental regulations of a new Colonial College," As to the question of permanent endowment, we have, fortunately, something to begin with. The provision of £1000 Sterling per annum, appropriated to the Diocesan Theological Institution out of the Clergy Reserve Fund, will be sufficient to start with, and we entertain a confident assurance that this endowment will rapidly increase up to the point of an adequate revenue, out of the resources of the Colony itself .-When the beneficial operation of our College has been tested, though on a small scale, we have no doubt but that Church people in this Province will come forward numerously and enthusiastically to enlarge its status and its usefulness. They cannot be indifferent to the high privilege and the great blessing of having their sons educated in the more advanced branches of literature and science, under a system associated with their holy faith, and conducted by men in whom they repose unquestioning confidence. They cannot but feel that they will be amply repaid for all the exertion and successful they will be amply repaid for all the exertion and successful they will be amply repaid for all the exertion and successful they can make a successful the can make a successful the successful they can make a successful the successful they can make a successful the successful the successful they can make a successful the successful they can make a successful the sacrifice they can make to sustain a Church College so constituted and managed, -a Church College not only securing, by the instructions of competent men, the advantages of a sound Collegiate education, which may be done through the medium of a University possessing no religious character, but, by the direct recognition and practice of the truth which the Apostles taught, ensuring the formation of pure moral principles and the discipline of the heart. There is another point, too, which we must not forget. The University spoliation has thrown the Church, for the time, into the back-ground. The Roman Catholics, Presbyterians, and Methodists, during our unavailing have such speakers as the last, especially if the spirit struggle against Parliamentary depredation, have taken moved them. She would desire that there was a little the lead: they have chartered Colleges, we have none. This, surely, is not the natural position of the Church; she has generally been, and is qualified to be, foremost in the cause of education. But a little extra energy yet there is on the other hand an abundance of encourageand self-denial on the part of our fellow Churchmen ment to the friends of freedom, great as are the supports will soon make up for lost time; and, when called upon to support their own College, we hope that they which is apparent in many quarters, that the Society, under the grace of God, looks forword with confidence to its future operations.

The destinies of our future College, enword with confidence to its future operations.

INFIDELITY AND ABOLITION.

No one can suspect us for a moment of any undue amount of sympathy with slavery as a system. We dertaking which, we trust, will excite their utmost have frequently, as is well known, made the various muscle and sinew of our humanity, a subject of the nicle. Had the remarks which we give below been most serious animadversion. It is one thing however somewhat more definite, and embraced more of detail, to labour for the extermination of slavery on principles which are, as we believe, sanctioned by the spirit and tenor of the Gospel of Christ; and another thing, utility; but, as it is, they embody some very valuable suggestions and cautions, and will answer well to start to make "abolition" a mere stalking horse for the deter propounding of those atheistical and revolutionary principles, now so fearfully rife in Coutinental Europe, and scarcely less so, it is to be feared, amongst too many of the sectories in the poor creature professed. What a pie-limits start the followers of Mahommed propounding of those atheistical and revolutionary principles, now so fearfully rife in Coutinental Europe, and scarcely less so, it is to be feared, amongst too many of the sectories in the poor creature professed. What a pie-limits the followers of Mahommed professed what a pie-limits the poor creature professed. What a pie-limits the poor creature professed what a pie-limits the poor creature professed. What a pie-limits the poor creature professed what a pie-limits the poor creature professed where the professed where the poor creature p the question, and prepare the minds of our people for | better propounding of those atheistical and revolutionmany of the sectaries in the neighbouring Republic. We have been led to make these remarks, from the perusal of a report of a late "anti-slavery" meeting in New York, in which the great leading object,

ed by these would be Demosthenes-es (of both genders) in the latitudinarian sense in which it is commonly used by dissenters, yet we cannot but think that it will not fall without our own province, as representing in some measure, we trust the sentiments of members of the Church Catholick and Apostolick, if we present our readers with a few extracts as specimens of the animus too often prevailing at those anti-slavery meetwill not fall without our own province, as representing in some measure, we trust the sentiments of members of the Church Catholick and Apostolick, if we present

meeting was addressed by one Pillsbury Parker. The on their guard against a spirit of daring and desperate in the way of the liberty of two and a half millions of implety, cloaked under the guise of sympathy for the certain hours, and singing certain psalms, and going oppressed slave, must plead our excuse for admitting his abominable profanities to our columns.

"The great mass of the people live for no specific pur-ose and if we are as we think we are, God could have been better employed than in our creation. He saw before him many who might wield the destinies of the nation, yet he had no doubt that they had yet to learn that God created them for any especial purpose, that they are anything but retailers of other men's ideas, or followers of demagogues, of some religious or political organization. How many young men are there who think that they are nothing but Presbyterians, or Episcopalians, or whigs or democrats. The Clergymen of all denominations look upon young men and women as so much raw material, to be worked up and added to their respective congregations; and the politician treats them in a similar way. The discovery of organic sin has had an extremely prejudical influence in this respect, for, under its operations, as the physical body under the influence of chloroform, no pain or twinge of the conscience on he felt; and the conscience of the of the conscience can be felt; and the conscience of the country may now be cut into slices, without any feeling.

\* \* \* \* \* \* \* \* "For the upper classes he had not much respect. The the instruction of a certain number of students; no provision has been made for preserving the future services of the students so instructed, nor for connecting with the College to which they move —so were the manufacturers. The minister, according College to which they professedly belong; none for continuing to learned men the opportunities of self-improvement; none for rendering them independent, or at least his sermons, or re-writes them from books which he purteach!" partially so, of any necessity for substituting self-preservation in the stead of self-improvement, as the great object of their lives. No legal right is possessed, by the bodies in question, to hold property; no community of interests is established by authority, much less any attempt which our processors. made to introduce the machinery by which our ancestors endeavoured so to combine and balance the interests of the several parties constituting the College, as to produce the greatest possible amount of human energy and skill applied to the object in view, and furnish, in short, a new priest, we have to pay for the luxuries of the present day. Now, we have to pay for sending his children to school should bear some proportion to the excellence of the materials combined in its construction and rare uses, should bear some proportion to the excellence of the materials combined in its construction; those materials heing the choicest talents which the circumstances of the times permit the founder to combine in one collegiate body. Church of the Holy Trinity, (for the Congregation of the Holy Trinity,) at 12 o'clock.

Church of the Holy Trinity, (for the Congregation of the Holy Trinity,) at 12 o'clock.

Church of the Holy Trinity, (for the Congregation of the Holy Trinity), (for the Congregation of the Holy Trinity), (for the Congregation of the Holy

> Some of those present however, it seems, had at least the decency to hiss this last remark.

lition," is not one of the least of the sins which they are habitually committing. To denounce every one whom have been known to refuse their freedom when parents or guardians. offered to them,) as reprobate persons incapable of

on the subject of slavery, and on one occasion he heard this clergyman say, in reference to the North that it even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—a Christian slave-holder!—
What said he, (the speaker)—a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—
What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—

What said he, (the speaker)—be that if even went so far as to denounce a Christian slave-holder!—

"Anselmo" and "The Madonna," and "Th

the influence of the church, and the clergy and the state; which slavery has in the church, and in the state, and they are tottering and must fall, for truth is greater than them

Miss Lucy Stone thought fit to favour the meeting with a few views on the subjects of Luther and

the church and mankind will degenerate, and the church will become corrupt. Now if we see that the church is of heaven, we must say that it was only to serve the devi in. (Applause) In an account of a sale of a beautiful negro woman in this country, and which appeared in a London paper, it was stated that she was a good seamstress and the price immediately went up from four to six hundred dollars. It was then stated that the slave woman was a Christian, and the price at once advanced to one thousand dollars, thus bringing a profit from the Christianity which the poor creature professed. What a picprefer Mahommedism. If she were a slave woman in New Orleans, she would, as one of her christian slave sisters did, join a circus, and go in the capacity of servant, in order to get liberty when she reached the North, rather than remain in New Orleans, as a slave connected with the in New York, in which the great leading object, judging by the tone of the speakers, was far more that of attacking all that savoured of God and godliness, than the ostensible one of promoting the cause which they were professing to serve.

Though the term "Church" was of course employed by these would be Demosthenes-es (of both genders)

than remain in New Orleans, as a slave connected with the Christian Church. There are many who believe that we are infidels, because we strip the mask from the church—that we revile the principles of Christ when we denounce the church for holding slaves and encouraging slavery; but when the people see that the church of the North recognises as its sons, slaveholders and upholds them in their horrible work; when the Baptists and Methodists of the North held followship and communion with deep of the North hold fellowship and communion with dealers in human flesh and blood in the South; when the people of the North know all this they cannot but know to herself. These things are sad to us, and she never After the ordinary routine business of opening, the meeting was addressed by one Pillsbury Parker. The object which we have in view, of setting our readers through certain ceremonies, will not constitute religion. It is those who live good from hour to hour that are really religious; and the time will come when good works will

We remember in our days of preparation for college | Church at large. being for some time at a tutor's whose parish was visited by a female who went about preaching, and took occasion at the conclusion of her discourses to hold a sort of theological pas d'armes a l'outrance velgar fractions constituting the universe. Too many of us aim at being no higher than parts of organization or association. We never dream of being anything but points of doctrine that might have either then or at any time presented themselves to the minds of her

Amongst those who came to profit by her instructions, was a quiet looking rustic, who, with an expression of amazing simplicity, came up to the learned "An yow please mum, there be a sartain text of

scriptur as has poozzled me grately, and I thought I'd come to you like, joost to larn maning on it." "Oh, certainly, by all means. What is it? I'll

"Whoy it be this poozzles me very mooch, A

eress must have found it to reply. Of course she took refuge in the usual pretence where apostolic directions are too home in their application to be agree-"It was only intended for apostolic times."

Nevertheless, we recommend the fair Lucy, and the needed perhaps than in the lamentable instance be- a beautiful specimen of art.

fore us.

We agree with Frederick Douglas, a runaway slave, and one of the speakers, when he said, (though of course with a different intent to that with which we quote him,) "We have had a dark picture this morning of American morals and religion."

A SNAKE IN THE GRASS.

Our attention has been directed by an esteemed correspondent, to a series of works now in course of who are rightly baptized, I come now to the proof from publication by Edward Dunigan and Brothers, New Holy Scripture. and is described in the Prospectus as consisting of "little books for little people,"—presenting to the minds of worth prestical areas of the Church of England, but that when the minds of worth prestical areas of the Church of England, but that when the come to the Bible, our proofs fail. I trust in this and York. It is intitled "Dunigan's Popular Library," minds of youth practical examples of goodness and virtue." Two numbers of this "library" are now lying before us, and so far as their literary and artistic lying before us, and so far as their literary and artistic merits are concerned, they are deserving of great comfrom the German of Christopher Von Schmid, a writer trine is the true one, and thus beginning with a prejudice mendation. The letter press consists of translations of no mean ability, and the illustrations, beautifully engraved on wood, are from the pencil of I. C. Chapman, one of the most rising artists in the neighbour-The constant violation of the ninth commandment ing Republic. When to all this we add, that the on the part of all the more violent advocates of "abo- price is so low that a fair little volume of fifty-six who may happen to have property in slaves, (many of more tempting bargain could not well be offered to

partaking the grace of the Gospel, is neither more nor language of panegyric for that of censure and warning. ess than a wicked slandering and judging of our Judging from the specimens which have come under neighbour. We have known some slave-owners who our notice, the series is neither more nor less than an were amongst the very excellent of the earth. And artful and most insidious masqued battery of Jesuitism. however much the system may be to be deprecated, it | Beneath the surface of stories told with winning simwas very certain that they had nothing to do with its plicity, and no small rhetorical skill, there glides a worst features. The slaves of such persons would strong undercurrent of Romanistic error, which would have considered their manumission as the greatest have a perilous tendency to drift ingenuous and parearthly calamity. Not so, however, thought the next tially informed minds towards the quicksands of the Vatican. The grosser and more repulsive features of "A gentleman rose, and announced himself as Mr. the Italian heresies are softened and toned down; and Haydock, the ex-wood-sawyer of Hudson. He was, he whilst the young reader sympathizes with the fortunes

The volumes which we have perused are entitled "Anselmo" and "The Madonna," and in both of why you might as well look for a moral devil. (Laughter)
Now, said he, if this minister and all like him, do not go
powers of the Virgin Mary, and to exhibit her as a

"Virgin mother, patient one, Resigned to meet th' Almighty's will; As o'er life's gloomy path we roam, May we his wise commands fulfil, Sorrows and woes in silence bear: Oh, sainted Mary, aid our prayer! "Heavenly virgin, full of grace, To thee we look, to thee we pray; Mother of the God of Peace, In death's struggle be our stay, When the tempests round us lower, Help us in that awful hour!"

We have been the more particular in pointing out the dangers of these literary "Apples of Sodom, because we are convinced that, without such a caveat, ward with confidence to its future operations.
The Society believes that, on the present occasion, it is unnecessary to press its claims any further, trusting that it must be manifest any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to any further, trusting that it must be manifest to frequently betray a criminal remissness in not occupied by those in authority, and be interfering.

The done. The destinies of our future College, entrusted to us, as to a plan for trusted to the guardianship of our prudent and indefative death that a pillsbury Parker may say, but what need we care about being grieved by many's judgment, or the judgment of the Church? What is the church now? She was sure that many who attended that the has weighed the important matter of its on this head, lest we should be trespassing upon ground occupied by those in authority, and be interfering.

The done. The destinies of our future College, entrusted to us, as to a plan for trusted to the guardianship of our prudent and indefators are stables as the church now? She was sure that many who attended that the church now? She was sure that many who attended the Tabernal and indefators are stables as the church now of the church? The done is the church as the pleases about what a Pillsbury Parker may say, but what need we care about being grieved by many's judgment, or the judgment, or the judgment of the Church? What is the church now? She was sure that many who attended the Tabernal and indefators are stables as the church of the church? The pleases about what a Pillsbury Parker may say, too frequently betray a criminal remissness in not thoroughly testing the quality of the works which they suffer their children to peruse. The question to all, that, in a Diocese like this, where no say this is, we feel, tantamount to saying that the pro-

having been received from every Mission, adequate public provision has been made for ject is at least half completed. In choosing the pre- Meanwhile our friendly admonition to our fellow and that of the Church, as at present constituted, she was "Is it fashionable, or interesting?" is far more from the church, as at present constituted, she was "Is it fashionable, or interesting?" quently put than "Is it Scriptural, or sound?" Many a father, who would tremble at the bare idea of putting physical poison in the way of his young ones, exposes them without remorse to the more fatal effects of moral malaria. He would anxiously guard their bodies from temporal death, but recklessly run the risk of consign-"Luther was persecuted and cursed for assailing the ing both body and soul to the unquenchable fere" church in his day, when he knew it was corrupt, and so it is at the present day. But if we adopt this principle to be.

In so strongly censuring these artfully alluring works, we have not proceeded upon a hypothetical case of danger. It was only last week that an educated lady, -an intelligent and consistent member of the Anglican Church-expressed to us her warm admiration of the "Madonna," one of the works above referred to. When we remonstrated with her on her approval of Marjolatry, she candidly owned that the pathos of the tale, and the winning beauty of its style, had made her forgetful of the spiritual error which they enshrouded.

PARLIAMENTARY PHRASEOLOGY.

The following is the title of one of the Acts passed by our Provincial Parliament at its last session: "An Act to enable the Rector and Church Wardens of the Protestant Episcopal Church of St. James, Toronto, to lease part of the land heretofore occupied by them as the site of a Church and Burying Ground."

Legislators, of all people in the world, ought to use legal phraseology. If Canada were a foreign country, it might be allowable to talk of "Protestant Episcopal Churches." At present, however, the Church in Canada is identical with the United Church of England and Ireland, and the above title is about as correct and as suitable to its position, as would be the "Protestant Episcopal Cathedral of St. Paul, London," in connexion with the Church in the mother land. The Church here is the Church of England, planted on Colonial soil, and not a branch of the Holy Catholic Church in a foreign country, merely holding communion with the Church of England. The ordinary and familiar title of "St. James's Church, Torouto," would have been correct enough; and since even Dissenters would not regard the use of it-in their sense—as involving any compromise of principle our Legislators must either have been superlatively sensitive in framing the designation of their Act, or whilst they were granting a privilege to St. James' Church, must have studiously gone out of their way's So far the fair Lucy—with more to the same purport. to affront—so far as they could in such a matter—the

## THE FIRE BRIGADE.

Toronto is at present in a most perilous position owing to the desputes existing betwixt the Corporation and the fire brigade. Should a fire occur, there is no organized body whose duty it would be to assist in putting a stop to the conflagration, - and it is dreadful to contemplate the consequences which may result from such a deplorable state of things. We are authorized to say, that at a late meeting of the respective Inso." rance companies in the city, it was unanimouly resolved, that unless a fire brigade was forthwith established they would either decline to insure property in Toronto or raise considerably the rate of premiums at present charged by them.

Surely our Corporation will take instant steps to put matters upon a satisfactory footing. If they do not they will incur a responsibility under the weight of think it be Paul who says, 'I suffer not a woman to which they may well tremble. We would express our hope, that the late Brigade will again resume their And puzzling enough the self-constituted preach- duties, for it would not be easy to organize a more active or efficient body of men.

We see by the last number of the Guardian (London paper) that at the 10th Anniversary meeting of the Ecclesiological Society, the set of communion plate for St. George's Church, in this city, was exhichaste Lucretia, to study the precept-never more bited and referred to by Lord John Manvers, as being

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not respons the opinions of our Correspondents .- ED. CHURCH.]

To the Editor of The Church.

REV. AND DEAR SIR,-Having shewn that the Articles of the Church of England teach the regeneration of those

Dissenters say that we can establish a most successful

The first impediment is the taking for granted that what is commonly called the Evangelical system of docwhich prevents the mind from apprehending or understanding the evidence presented to it. So long as that prejudice remains unshaken, it will be useless to argue. It is like arguing with a Romanist, who cannot eject from his mind the belief that his Church is the Catholic price is so low that a fair little volume of fifty-six pages is furnished for five pence, it will readily be imagined, that so far as externals are concerned, a more tempting bargain could not well be offered to parents or guardians.

Unfortunately, however, we must now exchange the Unfortunately, however, we must now exchange the anguage of panegyric for that of censure and warning, undging from the specimens which have come under whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded, so far as it whole system of doctrine may be unfounded to the specimens which have come under bears upon the point in question, or any point related to it. If this be not done, the obvious meaning (to them) of almost every passage of Scripture I shall adduce, will be unfavourable to my argument.

I mention this because I can remember what was my own case, and how great was my supplied to the state of the sta

own case; and how great was my surprise to find such interpretations attached to passages of Scripture as I had never conceived of, and such as (with my then views) appeared arbitrary and unspiritual.

A second impediment to be removed is the notion that

every individual is (with prayer and reliance on the Holy Spirit's aid) to be his own interpreter. The New Testament has now been read in the Church for nearly 1800 educated Clergyman, who can read the original, think of the illiterate man who, without being able to understand even the language of the English Bible, presumes to rely Mais place aux dames. A Miss Lucretia Mott was the next to honour the meeting with her sentiments. Whatever she may know of slavery, we sadly fear that she knows but little of true religion. Some of her expressions,—and from the mouth of a woman—! But hear Lucretia:

"Lucretia Mott thought the gloom which the coolness of the room superinduced, would soon be dispelled, if we have such speakers as the last, especially if the spirit moved them. She would desire that there was not, the warmth of zeal might be produced in lieu of that of fire. In the speech at the Tabernacle there was much said of the influence of the church and the complex of the church and the content of the influence of the church and the content of the influence of the church and the content of the church and decides that infait baptism is unscriptural and schism no sin, and that the billows of trouble and sorrow. For example, the crew of a Christian ship having been captured by an Algerine pirate, Anselmo. For example, the crew of a Christian ship having been captured by an Algerine pirate, Anselmo. For example, the billows of trouble and sorrow. For example, the billows of trouble and sorrow in the tholy Spirit has so taught him? And yet perhaps this poor man's error is the same as that of this Clergyman who reads his Greek Testament without enquiring what and schism no sin, and the tholy Spirit has so taught him? And yet perhaps the crew of a Christian ship having been captured by an Algerine pi upon the Holy Spirit's guidance, and decides that infa

The ancient Church had at least as much piety as the modern, and its members had, more nearly than we have, modern, and its members had, more nearly than we have the same kind of mental training as the original writers of the New Testament. They lived in the same part of the world, under similar institutions, with similar social customs, and read the Old Testament habitually in the same language. With the same piety, the same habits of prayer, the same aid of the Holy Ghost as the best of us; had they not better means of understanding the New Testament than we? What is our boasting learning, an imperfect substitute for that knowledge of the language. an imperfect substitute for that knowledge of the language of the New Testament which the most of them drew in

almost with their mother's milk? Besides all this, they had a current system of doctrine delivered to them, and habitually taught and referred to by them, which had been communicated to them by the Anostes directly and extremelies in them. Apostles directly and systematically; a "form of doctrine," as St. Paul calls it, in which truth was stated

nderstanding
Nor need and be alarmed at never be forgot parties have the are there who Scriptores Scriptures accumanifold and was, on all im might not agree ment, but they pretation of the pretation of the unvarying systic unvarying systic person suppose of doctrine, su so well qualification were trained in tent? Unless, the system decarth with the 1500 or 1600 or a different lar from the writit tongue, and Iron the writing tongue, and t

who continued each other; so ages, and must

or worshipper ricians, lawye mere illiterate and contrary they received doctrine; uni material and produced this Apostolic tru I have no opened gradu However plan interpretation persons who persons who ficult it may tations are co-parts of Scr whelming fac tain passages and that inter which in mod fore first rect the authorize received my instructors; Peceive them, plain and obv But whilst the word of G person that it contrary opin between his will be apt to mine, and it authority, to e which is wron With this Testament

Testament.
The first pi stelf to every ful service, It I mean that y John's Gospe see the Kings meaning of the service as distinct ful But how does a man be born into the King any method the Spirit, England exp mencement of regeneration sunners. Supposing, t phrase—to be to a different baptized and all events, tha are to look fo

Ghost and wi aking place, s there a sir estament or of England in and less studi

deration by of as a rege where spoke without the so or the whold Water, without she had along quickening of life in God's nothing but the same others, I will Church, nay, down to the some of the same of the sam

who to the income consent, of passage of bap sionally (but an "as it we express a clistances, as affect the fact and of bapti upon the sut for himself. to come to a candid, it appears who will allow any interpreciear. de comes to

of course, wi of God's peop comes, he in a share in the temporal Christ. He desires to come and therefore of acknowled in a moment brings him expected, an once and effect as to the earn attural right stand that his ficion. that he requirement come for the sternal ord ot see the ki

of water and dom of God. but the new will fit him which is born of the Spirit.

But Nicood Separate will fit him newly of our Lord'. Art thou a hings?"

And how that what he Por St. Paul among "the and teaches to on to perfect heavenly the was teaching.

And how bear compar listeth;" where the show was teaching and how bear compar listeth;" which ceptible move effects are quof the matter was the compared to the matter and the matter are given to the compared to the matter and the matter are quotient and the compared to the matter are quotient and the compared to the matter and the compared to the matter and the compared to the matter and the compared to the comp