The report read by the Chairman he Rev. Mr. Usher, was unanimously adopte —*Brantford Courier.*

DIOCESE OF TORONTO.

A Meeting of the Church Society was held on Wednesday, the 2d day of March Present: the Hon. P. B. DeBlaquiere, Revds. F. L. Osler, Dr. Lett, S. Givins, R. Mitchele, and Messrs. R. Denison, H. Mortimer, Thomas W. Birchall, Alex. Dixon, Henry Rowsell, W. M. Westmacott, and the Secretary.

The Secretary announced that the Lord Bishop had written to say that he was prevented attending in consequence of indisposition.

The Hon. P. B. De Blaquiere, vice-president, took the chair.

The Secretary was called upon to read the prayers—then the minutes of the last meeting were read and signed by the chairman.

The balance sheet was laid on the table. An abstract of the various accounts, and also the items of receipt and expenditure during the past month, were then read by the Secretary.

On the recommendation of the standing committee, a few small accounts, amounting to £9 2s. 6d. were ordered to be paid.

A grant of service books for the desk of the church at Cookstown, was voted, on the application of the Rev. F. L. Osler.

An application was made through the Rev. E. Dewar, for a grant in aid of the fund for building a church at Windsor, in the township of Sandwich, in which was set forth most forcibly the claims of that parish on the sympathies of the members of the Church in this diocese. On the recommendation of the standing committee it was resolved that a grant be made for this object so soon as the funds of the Society will admit of it and prior claims have been satisfied.

An application was made on behalf of the Grand Trunk Railroad Company for permission to make bricks on the lot of land held in trust for the church at Duffin's Creek, and offering to pay £50 or 50,000 of brick, the contractor covenanting to cart away the surface soil to a place whence it may be brought back again, so soon as the term of years (to be agreed upon) has expired, and the ground properly levelled, so that it will be none the worse for agricultural purposes. Letters were read from the Society's agent on the spot, and the Land Committee recommended that the offer should be accepted. It was therefore resolved, that it would be for the benefit of the Church in that locality to enter into some such arrangement, and that R. Denison, Esq., and the Secretary be empowered to negotiate with the directors, on behalf of the Society.

The standing committee recommended that the Reverends Henry Brent, rector of Clarke, and R. Mitchele, A. M., rector of York Mills, and Peter Paterson and Charles Magrath, Esqs. be elected on the standing committee, in lieu of the Revs. S. B. Ardagh, A. M., and Alexander Sanson, and Lucius O'Brien, Esq., M.D., and James Bovell, Esq., M.D., M.R.C.P., who vacate their seats in accordance with the fourth clause of the XIV Bye-law. No other list being presented, the above-named gentlemen were declared duly elected.

The Secretary read the following note from T. P. Robarts, Esq.:

Toronto, 27th February, 1854.

Rev. and dear Sir,—From the various calls now made on my time, I find it will be impossible for me to continue longer in the office of auditor of accounts of the Church Society. I have therefore to request that you will do me the favor to tender my resignation to the Society at their first meeting, with my grateful acknowledgments for the kind consideration and confidence reposed by that body in the past reports of Mr. Brent and myself.

I have the honor to be,
Rev. and dear Sir, yours faithfully,
THOMAS P. ROBARTS.

Rev. T. S. Kennedy, *Sec. C. S.*

It was *Resolved,* that the thanks of this meeting are due to Mr. Robarts for the careful manner in which he, together with Mr. Brent, have audited the accounts since their appointment—and that he be informed that the Society accepts his resignation of the office of auditor with regret.

The Secretary stated that S. B. Harman, Esq., had desired him to inform the Society that it was utterly out of his power to attend to his duties as a member of the standing committee, for at least another year; he felt it therefore his duty to urge the acceptance of his resignation, which had been sent in many months since. *Resolved,* that under the circumstances, the resignation be accepted, and that the Secretary inform him that the Society does so with regret.

The Secretary gave notice that at the next meeting he would propose that T. P. Robarts, Esq. be elected a member of the standing committee, in the room of S. B. Harman, Esq., resigned.

The Secretary read a letter from James Alexander, Esq., the crown-land agent at Barrie, in which he gave a statement of the instalments and interest on the glebe lot in Mono. He showed also the amount which appeared to the credit of that parochial branch in the Society's books in accordance with the agreement entered into by it with the parent Society when the lot was purchased, and that sum was ordered to be remitted to Barrie immediately.

The Rev. S. Givins announced his intention of presenting the following resolution at the next monthly meeting of the standing committee:

Moved by the Rev. S. Givens, seconded by the Rev. Dr. Lett,

Resolved, That the Society will at its next meeting, take into consideration the subject of the non-transmission of the Jubilee Fund to Great Britain, with a view to the adoption of such measures as may enable the Society to remit the same.

Moved by the Rev. F. L. Osler, seconded by the Rev. S. Givens:

Resolved, That the resolution of January 4th, passed respecting the glebe lot in Tecumseth, be rescinded; and that this resolution be subject to the approbation of the Bishop.

Moved by the Rev. S. Givens, seconded by T. W. Birchall, Esq.

Resolved, That Lot No. 17, 6th concession in the township of Tecumseth, obtained from the government as a glebe for the township, by the Rev. F. L. Osler, the deed of which at his request was made to the Church Society of the Diocese of Toronto, in order, as he suggested, that it might be reconveyed in the best manner for the sole benefit of the church in the said township:

Be it resolved, that the Church Society do convey the said land to the Incumbent and Churchwardens of St. John's Church, Tecumseth, and their successors in office, for the sole use and benefit of the present Incumbent of St. John's Church, and of such other Incumbent or Incumbents as may hereafter succeed him, duly licensed and holding pastoral charge, solely in the said township.

W. M. Westmacott gave notice that at the next meeting he would move—That the actual balance due to the Society from Mr. Champion, be withdrawn from the accounts as it now appears, and be entered to *debit* in an account to be opened in the "general purposes ledger," giving credit therein for any sum which may be hereafter received in liquidation thereof.

The secretary stated that he had prepared a report of the result of his tour on the business of the society in the Eastern Townships; but as the Lord Bishop was absent, it would be perhaps better to defer the reading of it till the next meeting. It was agreed that all other matters should stand over till the meeting in April.

The secretary then read the closing prayer.

A TRAGEDY IN REAL LIFE.

We are indebted for the following sad story to the Quebec correspondent of the *Globe*—

"Scotland has just furnished to the world another illustration of the inexpediency of punishment by death for the crime of murder, except at any rate, where the evidence against the accused is such, that no doubt of his guilt can exist.

It has been clearly proved that William Cummings, who was executed in Edinburgh last week, was not the murderer of his wife, as the jury, and false and partial testimony, pronounced him.

The sapient magistrate having strangled the man amid the most solemn protestations of his innocence of the crime with which he was charged, set about making enquiries into the circumstance which led to the death of the woman, and the result is a clear demonstration that she got drunk and was killed by a fall down the stairs, which, in that state, she was trying to ascend. So very exemplary had been the conduct of Cummings during his imprisonment, and his penitence on account of sin, of which the chaplain declares he was deeply convinced—so evidently sincere, that when brought upon the scaffold, deep and universal sympathy was manifested by the assembled thousands.—And now that to these facts has been added that of his innocence, the feeling of sorrow for the poor fellow that he should have met with such an untimely and infamous end is immensely increased. It is devoutly to be hoped that this melancholy mistake will lead our judges and juries to demand the most incontrovertible evidence of guilt, before they sentence a fellow mortal to be launched from time into eternity, because a mistake here can never be rectified, and may have to be answered for at the dread tribunal of the universe."

Whilst deeply commiserating the fate of poor William Cummings, we must at the same time declare that the *Globe's* correspondent is hardly justified in assuming that British judges and juries require to be read a lesson of caution in the exercise of their duties.

We perused an extended report of Cummings' trial in a Scottish newspaper, contemporaneous with its occurrence, and a stronger, or more conclusive mass of criminatory testimony than what was led against the accused has seldom come under the cognizance of a court of justice.

Fully do we grant that jurymen should solemnly and anxiously weigh the evidence brought before them, and in all cases give the accused the benefit of every rational doubt.—But on the other hand, they ought never to forget that they are sworn to do justice, without looking to consequences, and that they have no right to be merciful at the cost of perjury.—*Ham. Gazette.*

LETTERS RECEIVED TO MARCH 9.

Rev. G. N., Barrie; Dr. H., Cartright, rem.; L. Y., Port Hope, add. sub.; Mrs. C. J., South Cayuga; Rev. A. B., Perth, and Rev. T. B. F., Thorold (these given in by the Rev. J. G. D. McKenzie.

The Church.

TORONTO, THURSDAY, MARCH 9, 1854.

ORDER OF SERVICES

IN THE CHURCHES OF TORONTO DURING LENT.

ST. JAMES—*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 a sermon.

TRINITY (King Street East) *Ash Wednesday,* at 11 A. M.
Every following Wednesday, at 7 P. M., with a sermon.

ST. GEORGE'S—*Ash Wednesday,* at 11 A. M., and 7 P. M.
Every following Wednesday, at 7 P. M., with a sermon.
Every other day in the week, Prayers at 3 P. M.
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.

The Rector and Churchwardens of St. James's gratefully acknowledge the donation of £17 19s. 1d., from Captain Beresford, being the balance due on the Parochial School House.

SOME OF THE EFFECTS OF THE PROPOSED SECULARIZING OF THE RESERVES.

The County Council which lately assembled in this city, found it necessary to enliven their usual routine of dissertation on the subjects that legitimately belong to their vocation, by plunging into a lengthy discussion on the subject of the Clergy Reserves. For this "erratic venture from their proper sphere," they were indebted to a Mr. Tyrrell, a gentleman apparently of considerable ambition, who seems desirous of gaining notoriety by pursuing the old path, which—alas! for the good sense of the community,—has been trodden successfully by so many adventurers of "the baser sort." We do not intend to trespass upon the time of our readers by following this gentleman in his line of argument, if we may dignify his flippant excuses for committing sacrilege by that name. We merely propose offering a few comments on a remark made by John W. Gamble, Esq., the Warden of the County, in one of the admirably lucid speeches he delivered on the occasion,—speeches so masterly and so conclusive in their exposure of Mr. Tyrrell's sophistry, that if he had not resolutely made up his mind, according to the language of Dr. Croly, "to sit in the robes of a legislator, by exhibiting the practices of a bandit," he must, then and there, have declared his conviction that his views were erroneous.

Mr. Gamble, in alluding to the meeting held in Toronto some months since by ministers of various denominations, to concert measures for despoiling the endowed bodies, said:—

"And who, he would ask, was to be benefited by taking away those Reserves? He must confess that, when certain reverend gentlemen met here in the City of Toronto, who were enjoying no portion of the benefit to be derived from the Reserves, he was at a loss to understand the principles, the Christian principles which guided them in the conclusion they arrived at, when they coolly asked the Government to take away from their brother Christians, their brother ministers, the slender support derived from the Reserves. If he mistook not, St. Paul rejoiced when the Gospel was preached even if it were preached of envy and contention; and he supposed if proper Christian feelings and Christian love had prevailed in the breasts of those gentlemen at the time, they would have rejoiced that the Gospel was preached by those who received a certain compensation from the Clergy Reserve Fund, although they themselves would not benefit by it. No one valued more highly than he did the Ministry of the Gospel, but he must confess, when he saw such a course as that pursued by ministers, he could not but feel that great as was the treasure of their ministry, undoubtedly it was held in earthen vessels."

These ideas of Mr. Gamble's have frequently arisen in our mind, and after much deliberation thereon, we confess we have not been able to form a definite conclusion. We cannot realize to ourselves that these ministers hold the same revolting opinions with respect to the Canadian Church and the Kirk of Scotland, that the well known Independent preacher, Mr. T. Binney, entertained with respect to the English Church. He impiously declared—"It is an obstacle to the progress of truth and godliness in the land; it destroys more souls than it saves, and therefore its end is most devoutly to be wished by every lover of God and man."

We are not aware that any of the reverend gentlemen who met in Toronto on the occasion referred to have ever declared that they held such insane ideas, with the sole exception of Mr. Lesslie. And yet, if they do not entertain them, how are we to account for their conduct? They differ from our Church no doubt in many serious matters, but still they cannot but confess that she cherishes the holy volume as her best treasure, and preaches from her pulpits Jesus Christ as the only Mediator and Redeemer. Why then seek to check her in her glorious mission? What delusion perverts the minds of our opponents? We now assure them;—we now solemnly assert our conviction, that they who assist in stripping her of her property, gloss the sacrilege as they may, stand in the awful position of being "hinderers of the word,"—agents in the hands of the Prince of Darkness for fulfilling in many parts of this country the woful prophecy of the prophet Amos:—"Behold! I will send a famine upon the land; not a famine of bread, nor of thirst of water, *but of hearing the word of the Lord.*"

There can be no doubt but that, should our Legislature incur the enormous guilt of secularizing this property, many missions, when the present incumbents are removed by the hand of death, will be left entirely destitute of the means of grace. There are at present about 150 clergymen in this Diocese, and of this number at least 40 are labouring amongst the very humblest classes of the community, who actually have not the means, even if they had the inclination, to support a clergyman.—Amongst emigrants thinly scattered over a wide extent of territory, struggling hard to meet the payments due on their land, and suffering all the privations attendant upon settling in a new country, it is the missions of this character which will especially suffer should our property be unhappily alienated from its sacred purposes. The cities and wealthy towns, and the rich old townships will most probably retain the means of grace, though in many cases the successors of the present incumbents will (as our venerable Bishop says) "have to eat their scanty morsel in bitterness and sorrow; but the poor—God's especial heritage,—will *not* as a general thing have the Gospel preached unto them.

Even so is it in the adjoining Republic. We find the Church established in the cities and towns, and wealthy villages, but in the thinly settled portions of the wilderness, seldom or never indeed can the eye have the opportunity of dwelling with emotions of gladness upon the modest country Church, which so often amongst us, is seen peering in humble beauty from amid the dense shades of the primeval forest. As it is in the State of Virginia so will it be here, if by God's assistance we do not avert the impending evil. In that State, as we learn from the *Church Journal,* the Church in her endowed days prior to the Revolution, had 100 clergymen, while, notwithstanding the wondrous growth of the country since that period, she now only 80. We have been examining has the Clergy list to form some idea of the missions which the plunder of our Church property will probably have the effect of closing, and we find that many of the clergy in such missions have eight, twelve, fifteen, and scarcely in a single instance less than three stations, where in churches, and school-rooms, and barns, and private dwellings, they regularly preach the Gospel of our Lord and Saviour, and administer the Holy Sacraments. But another evil will most probably arise from this secularization, which has not been much felt in this country, but which in the States has struck terror not only into the Church, but also into the various denominations. We allude to the scarcity of candidates for Holy Orders, which is there attributed to the scanty provision made for the ministry. "It is," says the *Church Journal,* in an article of fearful import, which we have already transferred to our columns, "a startling, a terrible fact, that soldiers of Christ are falling at their posts, and their places cannot be filled: Christ's ministry are being starved out of the land."

Hitherto this evil has not been seriously felt in this Province, but the wresting from us of our Church property will inevitably introduce it. So long as there is a prospect of something fixed, trifling though it may be,—something to shield them in a slight degree from entire dependence, young men of talent qualified to adorn any profession, will, as they have hitherto done, be found to come forward, and devote themselves to the arduous duties of the holiest of all professions, but the poorest in a worldly sense. Young men no doubt would still come forward occasionally, even though our property should be confiscated, inflamed with holy zeal, and possessing a faith sufficiently ardent to induce them for Christ's sake to encounter the carking cares and wearing reflections which are usually the gloomy attendants upon one whose means of subsistence are scanty; and indeed, even with the assistance of the Reserve funds, these visitants of furrowed brow and anxious look haunt many of our brethren. But, as a general rule, such candidates will be few. Parents will rarely give any encouragement to their sons, or foster any inclinations on their part to enter a profession in which they will be destined "to eat the bread of bitterness and drink many a cup of sorrow." And thus, while the cry of the Macedonian spectre—"come over and help us,"—is borne imploringly from many a distant township, the fearful want in the States will be realized by ourselves:—"*a startling —a terrible fact, the soldiers of Christ are falling at their posts, and their places cannot be filled!*"

Such, most assuredly, will be a part, and but a part, of the blighting results of secularization upon the religious destiny of this fair Province. In many townships where Sunday after Sunday the sweet sound of the church-going bell now floats over hill and valley, or breaks the solemn silence of the dark forest aisles, summoning "young men and maidens, old men and children, "to come up and pay their vows," that bell will be heard no more. Our Apostolic Church will be stayed in her onward march, or even compelled to retrograde, for it will be difficult for her to do more than hold the ground she occupies in the old settled places. And as rank baleful weeds spring up in uncultivated land, so here, even as in the States, immoral delusions and organized hypocrisies, stealing the holy name of religion to gild their infamous purposes, will spring up in deadly luxuriance. In the striking language of the Quebec *Mercury,*—"Voluntaryism is the nurse of infidelity and the parent of countless ills; from it alike spring the weeds of communism, and the poison-berries of fanaticism, the socialist and the millerite, the mormon and the deist, one and all own it for their parent."

Most sincerely then do we express a surprise similar to that felt by Mr. Gamble, when we contemplate Christian men—*Christian ministers,* assembling together and plotting how they could most effectually darken the light of the Gospel throughout the Province. By what jesuitry of argument could they, on returning to their homes from the place where their scheme was concocted, kneel with their families at the domestic altar, and utter the solemn words of supplication, "Thy kingdom come"? What are the opiates they have administered to their consciences to lull them into tranquillity, whilst upon platforms, and from pulpits they eloquently discourse on the blessed results attending the spread of Christianity? What blinding sophistries delude them when they raise their "unwashed hands" in prayer to God that the time may speedily come when "His knowledge will cover the earth, as the waters the great deep," after they have done all that lies in their power to postpone so glorious a consummation?

These are questions to which we confess we are utterly unable to give satisfactory answers.

EDUCATION.

A letter from the Rev. Alexander Dixon to the St. Catherine's *Constitutional* affords an insight into some points connected with the duties of a Chairman of the Board of Education. Extreme difficulty, it seems, is usually experienced in procuring the attendance of a quorum of members, the Chairman on one occasion being compelled, on his own authority, to renew and grant certificates to protect the teachers from injustice. The examinations of candidates for the office of Teacher are conducted under close observation and in writing. "In a *viva voce* examination," as Mr. Dixon very justly observes, "a clever, fluent candidate may conceal his ignorance; but it is impossible for him to do so on paper."

THE "UNITED EMPIRE."

When the letter of AMICUS arrived, some comments of our own on the same subject were in hand.

Had the very objectionable paragraph quoted by our correspondent appeared in McKenzie's paper, we should not have been surprised, for that journal has of late distinguished itself by the infidel tendency of many of its articles. We feel sure, however, that our cotemporary of the *United Empire* is entirely opposed to such views, and we regret that his paper should inadvertently have circulated them. England's loftiest boast is, that she is a Christian nation, and it is most assuredly on that account that blessings have been poured upon her so plenteously by the Almighty. Her Christianity has been the great bulwark of the nation, insomuch that, whilst all other European nations have been down-trodden by foes, her soil for hundreds of years has not been polluted by an invader. The ignorance of the "correspondent" with respect to the New Testament, as manifested in the second sentence of the quotation, is most deplorable, in a land irradiated with Gospel light.

We feel confident that we have only to call the attention of the Editor to the loose opinions of his correspondent, to check their promulgation amongst his readers.

"A LAYMAN," who wrote the letter on the Episcopal Fund which appeared in our columns a short time ago, expressed at the time, in a Postscript, his intention to give to that fund fifty pounds. It was our impression that the P. S. was marked "private," otherwise we should certainly have noticed so encouraging a circumstance.

TRINITY COLLEGE.

We have great pleasure in directing the attention of our readers to the munificent donation recently made to Trinity College by the Hon. John Hillyard Cameron.—That gentleman has provided for the permanent endowment of two scholarships open to the sons of clergymen of the United Church of England and Ireland, resident and doing duty in any part of British North America, with a preference *ceteris paribus,* to those who intend to receive Holy Orders. The scholarships are of the annual value of £25 currency, and the first will be open for competition in October next.

It is peculiarly gratifying to observe the sound discretion and good feeling which has guided Mr. Cameron in the appropriation of his benevolent gift. The Clergy are led, by early associations, and by professional habits, to desire, perhaps, more strongly than any other class, the advantages of a collegiate education for their children; while they are too often destitute of the means of attaining their cherished object, or even of advancing their sons, with the same facility as others, in the humbler walks of life.

Many a laborious and faithful minister of our Church will, doubtless, henceforth owe to Mr. Cameron's bounty the realization of his fondest parental hopes, and many a youth trained from childhood to moral and intellectual exellence, will feel that it is due to him, that he is not compelled, on leaving his father's roof, to abandon his early studies, and to forego a sacred calling—the faithful discharge of the duties of which has long been the object of his pure and laudable ambition.

The advertisement relating to the next Annual Examination for Matriculation and for Scholarships will be found in a succeeding column.

The cholera, we are grieved to hear, was at the last advices raging frightfully in the island of Nevis, W. I. The Chief Justice, Faixfield Mills, Esq., and his brother were amongst its victims.

The name "Whitt, Trinity," is *seventh* on the list of wranglers at the last Bachelor of Arts commencement in the University of Cambridge. This is Mr. John Whitt, who was educated and highly distinguished himself at Upper Canada College.

For Bishop Kip's interesting series of letters, the second of which appears on our first page this week, we are indebted, as our readers will perceive, to that able church-paper, the *N. Y. Churchman.*—We regret that, in consequence of the printer's error, the proper "credit" was not attached to the first letter.

We take the following from the *Old Countryman:*—

CONCERT OF SACRED MUSIC,--VOCAL AND INSTRUMENTAL.

We are much gratified at being able to announce that the leading Professional Performers of Toronto have volunteered to give their gratuitous services for a Concert at the end of March, the proceeds of which will be applied to the SALE OF WOOD to the Poor, at HALF PRICE during the next six weeks.

Some of the most distinguished amateurs have also promised their services, and Major MacDougal has most kindly offered the services of the fine band of the Rifles on the interesting occasion.

We have therefore the prospect of a rich Musical treat, which will be made ancillary to one of the holiest feelings of which our nature is capable—CHARITY. We hope that hundreds among us will "lend to the Lord" by "giving to the Poor" on this occasion. The price of each Ticket will be Five Shillings, and it is most desirable that all who intend to participate in this graceful movement will at once record their names and send their money! By so doing, Wood will be purchased and dispensed *immediately,* and the contemplated good effected at a very trying time of the year.

The application for tickets may be made personally, or by letter, to the Editor of the *Old Countryman.* Receipts for the subscriptions will be sent to every one remitting money, and the tickets forwarded as soon as the day for the Concert is fixed, and the other arrangements made. It is hoped that the City Papers will notice and promote the views of those who have projected the entertainment. If six hundred tickets should be taken, nearly two hundred and fifty cords of Wood could be sold at half price, two hundred fire-sides cheered, and five hundred hearts made to leap with joy at a small individual sacrifice!

We are very happy to announce that the proposal to have a Concert of Sacred Music for the relief of the Indigent poor, has met so favorable a reception. We are gratified to be able to say that the first donation of Ten Dollars was forwarded to us by a lady distinguished by the *active* benevolence of her character. Every purchaser of faur tickets will be entitled to recommend a poor neighbor to purchase a cord of wood at half price, and so on in proportion. We hope to see this matter taken up as heartily as it deserves.

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.

	£	s.	d.	£	s.	d.
Previously announced in the *Church* newspaper, Vol. 17, No. 31				268	6	7
St. Paul's, Norval	1	0	0			
St. Stephen's, Hornby	1	0	0			
Stewartown	0	10	10½			
Georgetown	0	10	7½			
—per Rev. T. W. Marsh				3	1	6
Clark's Mills	0	15	0			
Baker's School House	0	6	6			
Tiner's " "	0	1	6			
—per Rev. Paul Shirley				1	2	0
St. John's, Portsmouth, per churchwarden				1	5	0
Franktown, per Rev. R. Lewis				0	7	3
142 Collections, amounting to				273	17	4

WIDOWS AND ORPHANS' FUND (*Additional.*)

	£	s.	d.
Previously announced	441	1	6
Franktown, per Rev. R. Lewis	0	2	9
302 collections, amounting to	441	4	3

MISSION FUND (*Additional.*)

	£	s.	d.
Previously announced	200	16	0
Franktown, per Rev. R. Lewis	0	2	6
158 collections, amounting to	200	18	6

STUDENTS' FUND (*Additional.*)

	£	s.	d.
Previously announced	224	7	11
Franktown, per Rev. R. Lewis	0	2	6
165 collections, amounting to	224	9	10

PAROCHIAL BRANCHES.

	£	s.	d.
Previously announced	8	17	4
Cartwright—½ of Collection per Churchwardens	1	15	0
St. Thomas do —per Rev. A. St. Geo. Caulfield.	20	0	0
Huntingford do —per Rev. T. D. Fauquier.	3	3	9
Franktown do. —per Rev. R. Lewis.	2	0	0
	35	16	1½

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
E. Lally, Esq., Barrie	1	5	0
Daniel Whitley, do.	0	10	0
Phillip Low, Esq., Picton	3	15	0
Mrs. Marsh, Toronto	1	0	0
Miss Marsh, do.	0	5	0
H. Mortimer, Esq., do	1	5	0
Rev. Paul Shirley	1	5	0
Rev. R. Lewis	1	5	0
Rev. T. D. Fauquier	1	2	0

THOS. SMITH KENNEDY,
Sec. C. S. D. T.

Toronto, March, 1854.

Monies received on account of the contingent expenses of the Synod, in accordance with the recommendation of the Lord Bishop of Toronto, in his Pastoral, dated 16th January, 1854.

	£	s.	d.
Previously announced	2	0	0
Cornwall and Moulinette, per Rev. H. Patton	2	0	0
St. George's, Drummondville, and St. John's, Stamford, per Rev. C. L. Ingles	1	0	0
Huntingford, per Rev. T. D. Fauquier	1	0	0
	6	0	0

THOMAS SMITH KENNEDY.

Mr. James Lackey, of the township of Artemesia, was accidentally killed by the branch of a tree which he was chopping falling upon him and fracturing his skull. He was first discovered by his wife, who went in search of him, and her cries soon brought several others to the spot. He leaves a large family to mourn his loss.—*Colonist.*

Correspondence.

To the Editor of "The Church."

Rev. and dear sir,—I extract the following paragraph from an article entitled "the sayings and doings of the Church," which I met with in the "Clerical Journal and University Chronicle" kindly lent me by a friend, and request that you will insert it in the next number of your impartial and deservedly named "Church paper."

"There has been a little misunderstanding as to the grant made by the Society for promoting Christian knowledge for the payment of expenses connected with the deputation to America: the *Record* declaring that the grant had been rescinded—the *Guardian* having authority to contradict the report. The truth seems to be, that the grant was made, but the money was not drawn for, and consequently it has returned to the common fund. Now, we have a word or two about the whole transaction. If it were a legitimate part of the society's business to send out a deputation to America, it was certainly a legitimate use of the society's funds to pay its expenses. Both these are we know, questioned; but the one follows the other. If, then, the members of the deputation did not accept the payment, they put both themselves and the society in a false position; they made it a matter of acknowledged principle that our representatives to the Church in the United States should be men, not chosen because of distinguished talents and piety, but because they could pay the expenses of a Transatlantic trip. To avoid this conclusion, the members should have received the money; and then, if they thought fit, it was quite competent to them to return it unostentatiously, and even anonymously."

I most heartily concur in the sentiments of the writer of this paragraph, and on consideration I trust that the members of the vestries of our parishes may be induced to regard them in the same light.

Delegates were appointed to proceed to the Convention lately held at New York, to present certain resolutions passed by the Church of the Diocese of Toronto, in Synod assembled, and whether certain members of the Delegation had previously expressed their intention of being present on that interesting occasion, or whether the results of others enabled them to evince their zeal and love for the Church by cheerfully undertaking the embassy with no intention of accepting the reimbursement of their expenses, the principle for which the above article contended is one which I think must supersede all other consideration. I hope therefore, that in future numbers of your paper other congregations will be found to have followed the example set them by the vestry of St. Peter's Church Cobourg. I would take this opportunity of reminding the Lay members of our Communion, that if they are desirous that the voice of the Church should be expressed through her Synod, it is absolutely necessary that the expenses incidental to such a meeting should be generally borne, and that if each parish contributed its mite the burden would be a light one,—in fact not to be accounted of when the magnitude of the benefit conferred is taken into consideration. The Synod without a dissentient voice requested the eloquent preacher on that occasion to permit his sermon to be published—ordered certain resolutions and petitions to be engrossed, and of course expected the minutes of the proceedings to be entered in a book to be purchased for that purpose, and not a member can plead ignorance of the fact that a certain quantity of stationery would be then used, and together with postal expenses would be from time to time required. Some, however, may not have considered that there were no funds which could be legitimately applied to defray these necessary expenses.

I am Rev. and dear sir,
Yours most sincerely,
T. D. R.

To the Editors of "The Church."

REV. AND DEAR SIRS,—In your very interesting editorial of the 9th instant you remind your readers that the annual meetings of the parochial and district branches of the Church Society, "have been or are now in course of being held;" consequently, by the time of your next issue, these proceedings, in many respects so gratifying and necessary, will have been well nigh brought to a close. I have therefore the less delicacy in taking exception to the terms used in some of the notices by which these meetings have been convened. Some of them were worded according to the rules and usages of the Church Society, as adopted at its formation; in others, terms have been introduced, and titles employed, which are not only extraneous to the proceedings with which they are coupled, but as I conceive unconstitutional and positive infractions of the Society's laws. Thus one announcement is headed "—— District Branch of the Church Society, &c;" another, with the same propriety of form, "—— and —— association, C. S. D. T., &c. &c." A third introduces a change, and sets forth, "—— Rural Deanery Parochial Branch Association, &c." A fourth, with superadded informality, stands thus in your columns "We are requested by —— D.D., Rural Dean of —— to publish the following list of appointments for meetings of the Church Society in his Deanery." (Deanery!) All this must assuredly appear to your readers not only fanciful but incongruous. The use of irrelevant epithets is gratifying to some, and at times amusing to others; the indulgence is generally harmless, and may be allowed if it proceeds not to the length of causing confusion; but the discrepancy in question having this latter tendency, and more particularly as a breach of order in relation to the Church Society, it ought not, in my mind, to be sanctioned. I am further induced to take the liberty of calling your attention to an error of the press, in the number of your journal which contains the stirring pastoral of our indefatigable diocesan. Your paper gives, as from his pen, this wording to a passage pertaining to the Rural Deans, "their clergy."—I cannot believe that his Lordship designs this to supersede his own perogative. For myself, I disclaim the position which the misprint would imply, and I trust I may say, I shall never acknowledge myself in that relation to any man save to the occupant of the Episcopal chair. The pretension involved in the language belongs not even to those who possess rank in our church superior to that of the body of the clergy, such as Deans and Archdeacons; and as the error of the press is calculated to mislead, it may be desirable to have it corrected. Distinctive titles have their value; nomenclatures possess their worth—yea, they are as institutional ligatures when wisely applied, but forced out of their place, or pressed so as to hurt, their application becomes injurious, rather than healthful. With respect to the Rural Dean in the section of the diocese in which I minister, my love towards him is that of a brother—his to me is, I believe, the same. His talents command my respect; his worth, my esteem; and were I permitted to see him a bishop to-morrow, I should rejoice at his elevation, and honour his office as an ordinance of God.

C. C. B.

18th February, 1854.

To the Editor of the Church.

Rev. and Dear Sir,—I have been prevented by want of leisure from an earlier notice of a letter which appeared in the Church of the 19th ult., signed W. S. And I should not now do so, did I not think that the letter I allude to is calculated to give a mistaken view of the real opinions of our Reformers on the subject of *baptismal regeneration.* I have no intention of entering into a controversy on the subject of baptism. All that I wish to do, is, to follow the example of your correspondent, and lay before your readers a few passages from the very *same books* from which he has quoted, in order that by comparing the different passages together we may arrive at their real meaning. Before doing so, I would remark that the question at issue is not whether baptism is *a means* of regeneration, but whether *every* person that is *baptized* is as a *necessary consequence regenerated.* Your correspondent appears to assume that all who do not agree with him in his view of baptism deny that it is in any case the means of regeneration. We believe, as our Reformers believed, that in baptism there is an inward spiritual grace as well as an outward visible sign; we do not believe what I think I can make it appear our Reformers did not believe—that *inward spiritual grace must necessarily and in all cases accompany the outward sign.*

One of the passages quoted by W. S. from Bishop Ridley, is as follows. "Even so in baptism the body is washed with the visible water, and the soul is cleansed from all filth by the invisible Holy Ghost." To obtain the full meaning of Bishop Ridley, we must look at the words immediately preceding. Speaking of the bread and wine in the Lord's Supper he says, "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" &c. In this passage we are bound in all fairness to take what he says of the Lord's Supper in the same extended application as what he says of baptism. If therefore what is said of baptism applies to *all* who are *baptized,* so what is said of the Lord's Supper must apply to *all who receive the bread and wine,* whether faithful or unfaithful.

The next witness Bishop Latimer says, "Our Saviour saith to Nicodemus 'Except a man be born anew he cannot see the kingdom of God.' But how cometh this regeneration? By *hearing* and *believing* of the word of God; for so saith St. Peter, "We are born anew, not of mortal seed but of immortal by the word of God." Sermon on the parable of a king that married his son, p. 471. This passage shows beyond all doubt that Bishop Latimer did not believe that baptism in all cases confers regeneration, for he speaks of it as coming from *hearing* and *believing* of the word of God.

One of the passages quoted from Archbishop Cranmer, by W. S. is as follows: "What Christian man would say as you do that Christ is not indeed in baptism? or that we be not regenerated both body and soul as well in baptism as in the Sacrament of the Lord's Supper? or that in baptism we be not united to Christ's divinity and his manhood?" Surely this passage speaks for itself! If the *spiritual benefit* spoken of always accompanies baptism, and is conferred on every recipient, so must it be also in the Lord's Supper. But this would contradict the 29th Article of our Church, which asserts that those who are void of a lively faith are in no wise partakers of Christ.

In another passage Cranmer quotes from Augustine, "In sacraments is to be considered not what they be, but what they show. For they be signs of other things being one thing and signifying another." And then the Archbishop draws this conclusion: "Therefore as in baptism those that come feignedly, and those that come unfeignedly both be washed with the Sacramental water, but both be not washed with the Holy Ghost, and clothed with Christ, so in the Lord's Supper," &c. On the Lord's Supper book 4 p. 221.

Your correspondent also quotes from Bishop Coverdale, "baptism is the means by which regeneration is applied by the priest to the infant or child that is baptized." I was greatly surprised upon turning to this passage in Coverdale, to find that it occurs in a summary which he gives of popish doctrine, and is not, as appears from the manner in which it is quoted the teaching of Bishop Coverdale. In page 268 he refers to this passage, and though he does not reject he qualifies it in such a manner as clearly to show what his opinion was. He says, "In baptism is required God's *election,* if he be an infant, or *faith* if he be of age. In his volume of Fruitful Lessons, page 411, he says, "To use the Sacraments without faith profiteth not, but rather hurteth." I shall now only produce Bacon, who speaks if possible even more plainly than the others. In the passage from his writings quoted by W. S., Bacon states what baptism is, or rather what are its effects when it is rightly received. This is evident when we turn to page 218. In this Catechism a question is put in the following terms, "The Sacraments of the old law were only signs and tokens of God's grace and favor to the Jews, but the Sacraments of the New Testament, as I have heard say, are not only signs and tokens, notes and marks, testimonies and seals of God's grace, but they also give grace to such as receive them. Ans. This your hearsay hath sounded no truth in your ears. For this doctrine is contrary to the word of God, brought lately into the church by the papists, and is greatly injurious both to the grace of God and to the blood of Christ, and also to the dignity of faith." Bacon speaks so fully upon this subject that I cannot but wonder that any one who has read his Catechism on baptism could be mistaken as to his real views. I shall give but one passage more. "Hereof also may we learn that the Sacraments are given to be an outward witness unto all the congregation of the grace, which is given *before* privately unto every man; so that through baptism the congregation of God receiveth the infant into the church of Christ, which was received *before* of God through the grace of his promise. Who seeth not now that baptism itself bringeth not grace, but doth testify unto the congregation, that he which is baptized hath already received grace and the Spirit of God, and is accepted of God for his merciful promise sake a dear child and heir of everlasting glory?"

I could produce many such passages, but I forbear as I think what I have already quoted are sufficient to prove that while our Reformers spoke in high terms of the spiritual benefits of baptism they believed that those benefits are only promised to those who rightly receive it.

Truly yours. M.

February 15, 1854.

To the Editor of the Church.

REV. SIR,—On my return home last Monday evening from missionary duty, my attention was called to an article in your paper of the 9th inst., of which the following is the principal part, and the only part I feel called upon to notice: "I observe that the meetings of the district associations of the church society in *other* deaneries are appointed to be held *before* the Lenten Fast. In this Niagara district alone, as far as I can learn, is the meeting put off until after Ash Wednesday. To say nothing of the goodly feast which is always prepared at the hospitable board of the Rector in whose parish the association meets, and which is anything but a *Lenten Repast,* putting aside this anomaly amongst churchmen, there is the inconvenience to distant members, who have morning prayer in their churches on the Wednesdays and Fridays of Lent."

With regard to this article I would state, that if your readers will cast their eyes to the second column of the very page, on which it appears, they will see that this is NOT the only Rural Deanery in which the annual meetings of the district associations of the Church Society are appointed to be held during the Lenten Fast of this year; for he will there learn, (as the writer of that article might easily have learned, if he had been so inclined) that the two other most important meetings of the Church Society, to be held during the winter months, viz., those at Hamilton and at Cobourg, have for weeks past been announced, in that very column, to be held the very day before ours—on the second Wednesday in Lent!!! This I do not think well; and, other things being equal, should by all means be avoided. With regard to our meeting, it was our intention to have had it *before* Lent; but on asking the Rev. Messrs. Palmer and Boomer, whom I had the pleasure of meeting at the meeting in Oakville, in January last, to give us the aid of their valuable services at our public meeting, they said that they would gladly do so, if we would fix our meeting for the evening after that in Hamilton. On my return home I drove out *expressly to Drummondville* to consult in regard thereto our worthy chairman and the Rev. C. L. Ingles, who had been inconvenienced by the meeting having been held during Lent last year, and I lost no time in consulting the Rev. Rector of St. Catherines on the subject; all of whom said, that, as this district is so deficient in those who can and will speak well at our annual meetings, it would be decidedly best to call the meeting for the evening after that at Hamilton. With regard to "the goodly feast at the hospitable board of the Rector," which the writer of the article alluded to appears to regret so much that he must forego, I would