over the Turks, and the Jews over the Russians -the latter event to happen in just ten years' time, when the Jews will become a nation in the Holy Land. Abraham, Isaac, Jacob, and the rest of the righteous Jews of old, with the few elect among Christians, will rise from the dead and live forever in Palestine; but the heathen, and the wicked Jews and Christians, will sleep eternally .- Gospel Messenger.

The Medical School in Cecina Street, Dublin, belonging to the Apothecaries' Hall, has been purchased for £1,450, by the Committee of the inflicting a covert wound upon the reputa-The Medical School in Cecilia Street, Dublin, and privileges, for the purpose of being used candor on the part of that journal in the University -Ibid.

LETTERS RECEIVED TO OCT. 4. Rev. N. W., Waterloo, rem; Rev. I. C. C. Halifax, N. S; T. G., Beamsville; Rev. C. B. P., Burford; Hon. I. W. W., Richibuctoo, N. B., rem. in full, vols. 17 & 18; T. P. junr., Kingston, rem. for Rev. W. M. H; Rev. T. H., Fenelon Falls, add. sub.; Rev. J. B. W. Smith's Falls, rem. for vol. 17, for E. M. (should ton; Rev. Dr. G. S. J., Shediac, N. B.

TO CORRESPONDENTS. of St. Catherines, received, too late for insertion

NOTICE.

We are happy to state that the following gen tlemen have kindly consented to act as Agents for "The Church" in their respective localities, and are authorized to receive subscriptions for the arrears due for vol. 17.

Mr. W. H. Boomer, Quebec. E. W. Palmer, Kingston. " E. Caldwell, Amherstburgh.

## The Church.

TORONTO, THURSDAY, OCTOBER 5, 1854

NOTICE.

The General Monthly Meeting of the Church Society will be held (D. V.) at the Society's at 3 P. M.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

My DEAR BRETHREN, -It having been ble, for two reasons:

by passing a measure to remove the disabilities which are supposed by some realized; for, although a Bill for that the supporters of that excellent periodical purpose was introduced into the House of Commons early in the last Session, and do not extend to such as are merely

sure proposed by her Majesty's Solicitor So far from it, that finding nothing unsound General to the Imperial Parliament could in the articles of fath, which The Church be known, I required to commence my Confirmation Visitations, which occupied me from the 14th of May to the pression, and without ever naming The 26th of September. I therefore take Church, by crafty insinuations and unworthe earliest opportunity of calling you thy inuendoes, strives to create a suspicion together which circumstances would as to the soundness of The Church's prin-

this, it would appear expedient to expedient, is actually following its policy assume, as the basis of our proceed- and practising its deceptions. meet its just requirements.

quest the Clergy of this Diocese, and serious tone, and attempts, by some show the Lay Delegates, to assemble in the of reasoning, and an appeal to authority, to Cathedral Church, Toronto, on Wednes- sustain its position. This was to be exday, the twenty-fifth instant, at 10 o'clock | pected, for, otherwise, its very nakedness A.M. After Morning Prayer the Synod | would have betrayed the deceit, and dehouse to hold its Session for the trans- no authority whatever in Scripture for this action of business.

the Delegates from his Parish are ab- Cranmer placed Peter Martyr and Martyn sent, have removed, or are otherwise Bucer as Regius Professors in the Univerunable to attend, it is proper to have a sities of Oxford and Cambridge, and Paul fresh election in the manner directed by Fagius as Hebrew in the latter University; my Circular Letter of the 2nd of April, that Hooker says that "the Church is a 1851, because a full attendance is very name which art hath given to professors desirable.

I remain, my dear Brethren, Your affectionate Diocesan, JOHN TORONTO. Toronto, 2nd October, 1854.

THE VIA MEDIA.

ture and the writings of the early Reformers, the way, walk ye in it when ye turn to the hath now continued under the sacred regi- representatives of our city.

MORMONISM IN DENMARK.—Mormonism is even of those which the Echo condescends said to be making very great progress in Den- to quote as authority. The authorities mark; there are now Mormons in the smallest hamlets. In the Isle of Amack, which is situhamlets. In the Isle of Amack, which is situated quite close to Copenhagen, almost all the women have adopted the worship of the Morvia media they have no reason to fear that mons. Five hundred Jutlanders, recently con- we shall attempt to guide them towards verted to Mormonism, are about to emigrate to the Mormon colony in the United States. The Church of England is a true Branch of the has received orders from the Government to Catholic Church; that the Romanists are make researches as to the propagation of Mor-schismatics and also the Puritans and Nonconformists,-whether the one went a few A New Sect.-A new curious sect of reli- vards further to the right, or the other a A New Sect.—A new curious sect of religionists has just arisen in England, called the Disciples. They believe that Christ will appear in 1864; that the Russians will triumph over the Turks, and the Jews over the Russians defend it from whichever quarter it may

be assailed. To the Editor of The Church. I have seen in a late issue of the Echo an article under the above caption, written ostensibly to guard Protestants against the insidious advances of popery in every conceivable shape, whether by thought, word Roman Catholic University, with all its rights tion of the Church by insinuating a want of in giving expression to its solemn convic-

It has been to me for a long time matter of the utmost surprise and disgust that a journal professing, as the Echo does, to speak the truth in love, and a desire to unite in one common bond, for the purpose of promoting religious enterprises, sects holding various and discordant opinions, be 15s. not being paid till end of vol.) Rev J. holding various and discordant opinions, R. T., Milford, add. sub. & rem; Capt. D., Picshould with relentless hatred strive incessional substances. santly to hold up to public odium. on the grounds of mere surmise and suspicion, and in the face of frequent and unequivo-Testimonial to Rev. J. S. Lauder, late curate | col denials members of its own communion-of a church which it dare not brand as a community of separatists, and of which it claims to be recogni-ed as a faithful organ. Such conduct, I confess, appears to me to be as inexplicable as it is inexcusable. Can it be that the Echo. having before its eyes the fact that, in other the present and future volumes, and to collect times, those nonconformists who now seem to be the especial, if not sole, objects of its chris ian sympathy, hesitated not to deluge their country with blood, in order if episcopacy; intruded their ministers into our churches; desecrated our altars, with a profane indecency that has few paral-! lels, and justified this their brutal conduct by alleging that it was in accordance with their religious principles, and their belief that they were doing God service; or that more recently in this province (whether actuated by covetousness, or an ambition board-room on Wednesday, the 11th October, to be placed on a level with the church, they themselves can best explain), they have leagued together to deprive the church of at least a very considerable portion, if not the entire, of her patrimony. left to my discretion to convene the Taking these facts into consideration, can Synod at any time during 1854, I have it be, I say, that the Echo begins to suswaited longer than was perhaps desira- pect that its charity has been lavished on an ungrateful people; that it despairs of First-In the hope that the Imperial obtaining an equivalent in the shape of Government would redeem its pledge material aid in that quarter, and hopes by instructing that its cotemporary The Assemblies. This hope has not been Appia, or the way to Rome, to induce cooperation in matters of discipline, why

me subscribers to the Eco Previous to the publication in the Echo it never came to maturity, and was post- of the article on which I am now componed for another year. In the mean- menting, The Church replied to some extime, we learn from the best authority, ceptions taken by the Echo to the mode that if there be any legal impediments in which that journal was being conducted. to the meeting of Synods, they are and defended its position in a most chris. confined to those of a national character, tianlike spirit, stating that it was resolved in sincerity and truth to support the gion"—and thereupon proceeds to justify understood by the members and clergy of Church of England as by law established. Second—Before the fate of the mea- Does the Echo reciprocate this feeling? pledged itself to support, on which it could put its finger, it takes hold of a casual exciples. Such conduct is unworthy of a This delay (if it may be so deemed) journal professing christian principles; it is not without its advantage. The savours very much of those pious frauds Church will be enabled to take into which the Echo justly condemns in others. consideration the increased peril with persons who, by the way, profess themwhich the proceedings of the Provin- selves to be ehristians, and with whom cial Legislature seem to threaten the therefore the Echo, according to its own remainder of her very scanty endow- principles, ought to walk hand in hand ment, and to take such a course as together as friends so far as they have may appear just and expedient to avert already attained. This is strong presumptive evidence to my mind that the Echo is The Synod will also be engaged in not travelling indeed in the viâ Appia or framing such regulations for its future Roman way, but has reached that renowngovernment and guidance as our local ed city, is ensconced in the Vatican, and, circumstances require; and in doing as far as its own convenience renders it

ings, the Bill which passed the House The article, per se, is unworthy of notice; of Lords last year; and should the Im- its puerile puns on viù media, viù Appia, perial Parliament think it necessary at via vera, and surveyors and engineers, are any future period to pass a measure indeed below contempt. Nor would I authorizing and regulating Church As- have drawn attention to it but for the base semblies in the Colonies, it will be attempt covertly to injure the reputation of easy to modify what, we have done to its contemporary, to which I have already alluded. True indeed it is that the Echo, These things being premised, I re- having displayed its wit, assumes a more will adjourn to the Parochial School- feated its object. It asserts that "there is falsely-called middle way, nor yet in the In case any Clergyman finds that writings of our martyr Reformers;" that in religion," and therefore the Catholic Church is the same as all who profess and

Let us now examine these assertions a little more closely, and see how far they are consistent with truth and reason. 1st. It is asserted that the word of God knows We had intended to continue our nothing of this viâ media. Now it must strictures on the Echo's editorials touching be borne in mind that vià media is an the use of this phrase, when we received idiomatic expression; and we would ask the following letter from A Subscriber, the Echo if it can construe it more literally, which we give in preference as it so or render its meaning more precisely, than ably treats of the subject and so con- by the words of the Apostie, "Let your clusively shows that the expression, as used moderation be known unto all men." by us, is intelligible to all but captious Again, Isaiah saith, "And their ears shall spirits, and quite in accordance with scrip. hear a word behind them saying, This is

right hand and when ye turn to the left." ment of Bishops. Neither for so long hath And again, the Lord saith to Joshua, "Only Christianity been ever planted in any be thou strong and very courageous, that kingdom throughout the world but with the law, which Moses my servant com- have been ordained of God, I am for my contain a meaning identical with the phrase world whatever is of God." But if the pasvia media, words have no meaning. But, sages just quoted will not suffice to conto pass by verbal analogies, let us examine vince the Echo that the able and judicious substance exemplified in Scripture, and we to its doctrine, we trust that the opinion in his usual happy way. shall find our blessed Saviour preëminently expressed on this point by those who dle way is substantially approved.

which the very heathens did gather to closely set on fire the house of God."direct their actions by, so far forth as they (A Christian letter to Mr. H. Hooker, proceeded from the light of nature, God 1599.) employed the cooperation of Martyr, diet, was set down in his kalendar of sus-Bucer, and Fagius in the reformation of the pected Priscillianists." Church, and that Cranmer actually apinted the two former to the Divinity Chairs in the University. Now, we presume to say, this is proving too much. Is the Echo prepared to advocate the admission of Nonconformists into our Church Synods to cooperate with us in devising rules and regulations to regulate our dis Chnreh, in professing to pursue the "Via cipline? If it is, let us be told so honestly Media," is really traveling in the Via and plainly; and if it would reject this of a Presbyterian to the Divinity Chair in too much, and the force of his argument

main foundation whereof they continue

built, notwithstanding the breaches whereby

they are rent at the top asunder. Now

because of redress of professed errors and

moderate severity whereof is a mean both

which divisions and contentions amongst

men, albeit each part do justify itself, yet

the one of necessity must needs err if there

great or small; and what side soever it

be any contradiction between them, be it

ask the Echo does it mean to say in sober

authority, or, as the Echo terms it, Priestly

power, those who have been led away.

quotes with great triumph a sentence from Hooker-viz., "that the Church is a name which art hath given to professors of reli-Dissenters in religious enterprizes. It is easy to make an author appear to support isolated passages; and had the Echo only taken the general drift of Hooker's argutheir several offences and crimes, have all that keepeth the bond of unity, which they

call themselves Christians.

the middle wall of partition-he reconciled platform will "when we therefore your the infinite justice and infinite mercy of the loving countrymen, having so goodly a Almighty; in Him mercy and truth have champion to offer combat in our defence, met together, righteousness and peace have were made very secure; and by the sweet kissed each other. Surely here the mid sound of your melodious style almost cast into a dreaming sleep; we happily remem. But even were we unable thus clearly to bering your preface that there might be demonstrate the consonance of this expres- some other cause, opened at length our sion with Scripture language, we would heavy eyes, and, casting some more earask the Echo, Are we to be tied down to the nest and attentive sight into your manner use of Scripture language in explaining our of fight, it seemed unto us that covertly religious convictions? if so, why does the and underhand you did bend all your skill Echo use the word "Church," and quote and force against the present state of our Hooker with approval, who says "it is a English Church, and by color of defending word of art." It is not therefore in a the discipline and government thereof to Institute; but there was no public break. Scripture sense it uses it; and consequently make questionable and bring into contempt the theory it builds upon this flumsy foun- the doctrine and faith itself. For we saw dation, its notions of Priestly power, its he theme and the cause you have had in Excellency. opinions of Church authority, its non-sacra- hand to be notable simples whereof a skilmental theories, in short, its ideas of religion ful Popish apothecary can readily make as a whole, are all unscriptural, essentially some fine potion or sweet-smelling ointunscriptural. Bit what opinion doe ment to bring heedless men into the plea-

unself doth acknowledge to have proceed- Will this convince the Echo that he has ed even from himself, and that he was the misrepresented Hooker, at least in the writer of them in the tables of their hearts." estimation of its non-Episcopal brethren, Now we know that the expression via for even he has not escaped the charge of media, or its equivalent, is borrowed from ancient writings,—that it was termed the shall conclude for the present with another Golden Rule, and was so manifestly agree- quotation from Hooker, the Echo's favourite be serviceable allies. We wish them able to the light of nature, that its truth authority, which we deemas applicable to was unanimously acknowledged, and the some now as it was in his day, and upon expression passed into a proverb—"In which we would entreat the Echo to rumimedio tutissimus ibis." Could the nate: "There is crept into the minds of Church therefore justify the expression in men at this day, a secret, pernicious, and and to Geo. Brown, Esq., for a copy of no other way than by shewing that it was pestilent conceit, that the greatest perfect the Bill to protect the employees of the possible to extirpate the hared name of universally recognized as conveying a most tion of a Christian man doth consist in dissalutary truth amongst those who were covery of other men's faults, and in wit to bour on the Lords' day. guided chiefly by the light of nature, it discourse of our own profession." And might claim to have made use of a most may we not say of the Echo, in thematappropriate expression, and might with ter of Puseyism, what Hooker says of nature, as the immortality of the soul, unto many—our God unto all. I will therefore one evil was all the virtue he had, became myself also use the sentence of some, such so wise in the end that every man careful as Plato, pronouncing every soul immor- of virtuous conversation, studious of Scriptal." Next we are told, our reformers ture, and given into any abstinence in Collections MADE IN THE SEVERAL CHURCHES,

> A SUBSCRIBER. The Editor of the Christian Guardian may be thoroughly master of the regulaions of his own society, but he is notindeed can scarcely be expected to beso well acquainted with the laws of the

"Now the writer in the Church knows per fectly well that it is contrary to the rules of his Church, as commonly interpreted at least, to admit the burial of any persons in Episcopal or will the Echo advocate the appointment baptised by Ministers of that Church, and that Special Donation, W. O. F. Battus the bodies of children and others have fre Trinity College? If not, he has proved quently been refused burial on the ground that they were unbaptized ;-the baptism of distoo much, and the force of his argument senters, as they are improperly termed, no falls to the ground. Lastly, the *Echo* being acknowledged by the Episcopal Church.

Now the laws of the Church-not "as commonly interpreted " or misrepresented by dissenting journals, but as generally its predilection for mutual cooperation with the Church, and as interpreted by its highest judicial tribunals-do admit the validity of baptism by laymen, and thereany opinion, however extravagantly oppo- fore inclusively by dissenting ministers; sed to his general argument, by quoting such baptism is not required to be repeated, provided the essentials have been observed,-namely, of the proper element, ment, it never would have appealed to his and of the proper words, as commanded writings in justification of the principle it by our Lord; it is only considered as ir. lays down. Had the Echo been at the regular and to be discouraged. The trouble of reading two pages further than burying, therefore, persons so baptized, in his quotation, he would have found the church-yards, and according to our ritual, following passage: "Heretics as touching is no violation of the Rules of the Church; those points of doctrine wherein they fail; so that the charge which he so pertinacischismatics, as touching the quarrel for ously persists in attempting to fasten upon which, or the duties wherein they divide the Rev. Mr. Givens of having acted illethemselves from their brethren; loose, gally in burying dissenters in his churchlicentious, and wicked persons, as touching yard, falls to the ground.

Our contemporary, with more of artifice forsaken the true Church of God; the than of sound reason, attempts to wrest to Church which is sound and sincere in the his own purpose an observation in our doctrine that they corrupt—the Church editorial on this subject, to the effect that "the fact of a clergyman's simply observing violate -the Church which walketh in the the rules of his own Church, cannot in laws of righteousness, which they transgress-this very true Church of Christ denominations, or as an act of priestly they have left, howbeit not altogether left, domination." nor forsaken simply the Church, upon the

Now it must have been evident to any rules of our own Church, and that it was open schisms it is and must be the Church's not, as our contemporary would make it care that all may be in outward conformity appear, a general proposition applying to ages, even so our own to that end and purpose hath established divers laws, the gardless of the Christian rights of others such rules might be. As having reference to stay the rest and to reclaim such as have to the subject we were discussing, we heen led away." Again, "In the Church maintain that the remark was just; and there arise sundry grievous storms, by that in asserting the rights of the Church means whereof whole kingdoms and nations possessing Christianity both have and in observing its Rules, neither Mr. been heretofore, and are at this present Geddes nor Mr. Givens, nor any clergyday, divided about Christianity; during man of the Church under the like circumstances, can with any justice be reproached with intolerance, or with insulting other denominations.

We reciprocate the desire for peace with all " who profess and call themselves reject the other as an enemy in that case fullen from the true Church." Now we ian can oppose to them.

senters? Does he not rather approve of addressed to him at Waterloo, near Kingreclaiming, by the exercise of Church ston, instead of Newboro'.

Further, more clearly to shew the distinc- another column the speeches of the Hon. ing of "the craft being in danger."

ARRIVAL OF LORD ELGIN.

His Excellency Lord Elgin arrived here about noon on Tuesday by the Steamer thou mayest observe to do according to all this kind of government alone; which to the law which Moves my servant com- have been ordained of God, I am for my tered for the occasion. The City Council manded thee, turn not to the right hard own part even as resolutely persuaded as and some of the citizens went down to nor to the left." If these passages do not that any other kind of Government in the meet him. Mr. Mayor Beard and other members of the Council proceeded on board the boat, and after being presented to his Excellency, his Worship read an whether walking in the middle way is in Hooker, his own authority, is flatly opposed address, to which his Excellency replied

The Mayor then called for three cheers setting us that example. He broke down were the first to set up the Presbyterian for the Queen, which having heartily responded to, were followed also by three cheers for Lady Elgin.

His Worship then called for three cheers or His Excellency the Governor General, which were given with the greatest enthusiasm, the people on the wharf taking off their hats and waving them repeatedly.

His Excellency was then conducted to a carriage which was in waiting, and driven to Moss Park, the residence of G. W. Allan, Esquire.

His Excellency left yesterday; previous to which, however, he received three deputations-one of them from the Mechanics' fast or levee. During Tuesday evening several prominent Citizens called on his

We have been forced to exclude several articles editorial and communicated, in order to give insertion to the circular of the Hooker hold on this subject? "The laws sant dream of well weening, while they Lord Bishop of Toronto, which was received after most of our paper was in type. His Lordship has summoned the Synod for the 25th instant. NEW CONSERVATIVE PAPERS. - We

have received the Paris Maple Leaf, and the Western Mercury. They are both Conservative journals, and will, if conducted as the two first numbers have been.

We are indebted to the Hon. J. H. Cameron for several Parliamentary papers,

Hon. J. S. Macdonald and Hon. H. Smith have been elected by acclamation, Hooker quote the authority of Tertullian- Ithacius in another controversy, viz .:- the former for Kingston, and the latter for "There are some things even known by "That he mightily bending himself against Frontenac, and Sir. A. McNab for Ham-

> DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1854. MISSION FUND.

Previously announced ..... St. Paul's Church, Adolphustown, ...... 0 10 0 St. Paul's Church, Fredper Rev. J. A. Muloch, — 1 0 0 o, per Rev. J. Hil-

191 Collections, amounting to £280 6 10 ANNUAL DONATIONS AND SUBSCRIPTIONS. T. S. KENNEDY.

## Reviews, Books and Pamphlets.

We have received a second number of he Canadian Journal, published by Maclear & Co., for the Council of the Canadian Institute, and shall hereafter insert a few extracts from it, which may interest our readers.

From A. Armour & Co., the September number of that useful periodical, Chambers's Journal. Contents: The Heir-at-Law, a tale in three chapters-A handful of Halfpence-The Schoolm ster of Art-Things as they are in America; Richmond. in Virginia. By W. Chambers-Limited Liability-The Kitchen at the Crystal Palace - Poetry and Miscellanea - The Educational Exhibition at St. Martin's Hall-The serious Mask of Thomas Hood -Cape Horn-The Whorting Party-Facts and Fables about Flowers-The London Char-woman-The Reformer of Turkey and his Gazette-The Month-The Library and the Studio-A French Pattern - Poetry and Miscellanea-The bringing forth of the daily New-paper-A visit to Hartwell-Lucifer and the Poets-Orphan Winny: a tale-The Month-

From Mr. Rowsell we have Blackwood's Edinburgh Mugazine for September, published by Leonard Scott & Co.; New one perusing our article, that the above York. Contents: The Holy Land-Belremark had reference to the clergy and lerophon-The Coming Fortunes of our Colonies in the Pacific - Speculations a particular and restricted proposition, and among the Stars: Part I.-Mrs. Stowe's Sunny Memories-The Crystal Palace-The Secret of Stoke Manor: a Family be one; as the laudable polity of former the clergy and rules of any Church, even History, Part IV.—The Spanish Revolu-

## Correspondence.

OTTAWA MISSIONS. To the Editor of "The Church."

REV. Six,—Since the publication of my report on "Missions to the Ottawa," which appeared in one of your recent numbers, I have received a few communications from the settlements. Some of these inform me that since on in the state of the region additional supplies of Methods. visit to that region additional supplies of Methodist preachers have poured in. The favourable opinion which the inhabitants still entertain towards our church is rather envied us by disbe that hath the truth, the same we must Christians," but not at the sacrifice of any senting ministrations. This I felt more than acknowledge alone to hold with the true Church in that point, and consequently reject the other as an enemy in that case tural as any which the Christian Guardin words towards "all christians," which they have so often heard during our absence. earnest that Hooker is in favor of its principle of seeking the cooperations of Disfor Rev. N. Watkins may in future be chiefly confined to the actual preachers and teachers, and is not approved of to any extent by their congregations. Alas! the selfishness of man! In this instance (considering the OUR CITY MEMBERS.—We give in spiritual destitution prevailing) we can only account for it from the low and grovelling feeltion he draws between the Church of J. H. Cameron and J. G. Bowes, Esq. anxiety of the inhabitants, notwithstanding, to Christ and a mere profession of Christian- We commend them to the careful perusal procure our ministrations will appear in the document which I now enclose for insertion in ity, he says—"A thousand five hundred years and upwards the Church of Christ vative speeches, and do credit to the and a pleasing feature in the meeting alluded to in the document is, that the members of the regard to the permanency of the provision, but cry for party purposes. It might be that now,

ALEXANDER PYNE.

Perth, Sept. 19, 1852.

PEMBROKE, 9th Sept. 1854.
REV. AND DEAR SIR,—We beg leave to inform you that at a meeting of the members of the United Church of England and Ireland, and others, held at the house of Mr. Abraham Curry, in the township of Pembroke, in the county of Renfrew, on the 9th day of September, 1854, Mr. Charles Young, of the township of Stafford, having been called to the chair, and Mr. E. J. Maguire being requested to act as secretary, It was proposed by Mr. John Lytton, and

seconded by Mr. Wm. H. Gibson: That the members of the said church in the townships of Vestmeath, Pembroke, and Stafford, have long felt the want of a clergyman of said church residing amongst them, and resolved that the members of said church residing in said township do petition his Lordship the Bishop of the diocese of Toronto to establish a mission for the abovenamed townships. Carried.

Proposed by W. H. Gibson, and seconded by
Henry Bromley: That members of said church

residing in said townships having forwarded their subscription lists to the Rev. A. Pyne, rector of Perth, amounting to upwards of £175 cy. (for the purpose of maintaining a clergyman of said church), to whom his Lordship the Bishop is respectfully referred for the lists and for other information connected with this subject. Carried.

Thomas Childerhose: That the petition to his Lordship the Bishop of Toronto be signed by Charles Young, of Stafford; Henry Bromley, of Westmeath: and W. H. Gibson, of Pembroke, on behalf of the church members residence in the control of the church members resident to the church members and control of the church members resident to the church members and control of the church members resident to the school, with a superbly bound quarto Bible, copiously illustrated and handsometric to the school, with a superbly bound quarto Bible, copiously illustrated and handsometric to the church members and the church members are the church membe broke, on behalf of the church members residing in their respective townships, and sent to the Rev. A. Pyne, rector of Perth, to be fordered the school by personally superintending warded to his Lordship the Bishop of Toronto, it through sunshine and shower for no less a with any remarks that gentleman may deem proper to add. Carried.

Proposed by David Hogarth, and seconded Mr. David addressed to Mr. Oliver on the

by Robert McLean: That the proceedings of this meeting be published in the Toronto Church Church, he expressed his great gratitude to him newspaper. Carried.

E. J. MAGUIRE, To the Reverend A. Pyne, &c.

(For the Church.) WHAT IS THE PECULIAR WORK ASSIGNED TO CA-NADIAN CHURCHMEN AT THIS CRISIS?

REV. AND DEAR SIR,-Since the declaration of the policy of the present Ministry respecting the Clergy Reserves, there can, I think, be little doubt on the minds of any that the lands devoted by a pious Sovereign to sacred purposes are destined to be Secularized. We can no longer delude ourselves with false hopes as to the meaning to be attached to the word "adjustment," of the young pupils only, but of some of the teachers even then present. those who have cried out "sacrilege" to throw up their caps for spoliation. It is well for us to be undeceived; it is ill that we have been

I am not one of those who look upon the Secularization of the Reserves as an unmitiga-ted or unmixed evil. If the blood of Martyrs was the seed of the Church in the days of heathen persecution, why should not the designs of those who would strip us of our temporalities be turned to the lasting benefit of the Church in this country even in regard to temporal endowments? But it is not only in this respect that good will spring, if we are true to ourselves, out of secularization; an exciting cause of rancour and jealousy will be allayed; the energies of Churchmen will be roused, and the sympathies of many now inclined to dissent will be enlisted in behalf of the Church. We shall no longer, I trust, hear from without the bitter and unjust taunt of "State-paid Clergy;" and while the interests of Clergy and Laity are drawn more closely together within, they will, I feel confident, acquire from the union a consciousness of State, and seek in trusting in their Divine Head

alone a remedy for existing evils.

The present age, so fruitful in events impor-tant to the worldly interests of Canada, could not well be destitute of events important to the Church also. On every side we see and hear of new villages springing up, out-of-the-way places brought prominently forward by the progress of improvement, and sections of country hitherto a bowes, esq., on the clergy reserves. wilderness now laid open to the enterprising settler. This is all as it should be; but while multitudes are availing themselves of the present state of things to acquire wealth or competency, what are the members of the Church doing? In the face of the spoliation of their property, and the daily increasing value of lands where, what are the members of the Church doing? In default of an answer, albeit here and there earnest individuals are doing what they can, let us ask " what should we be doing ?" In every section of His Church we cannot but believe that God, from time to time, has special work for his servants, independent of the universal one of maintaining religion pure and undefiled in their own religious lives, and of commu-nicating to others those spiritual privileges which they themselves enjoy-and believing this, it cannot be doubted that our Divine Head wills that the energies of the members of His Body be at this time turned towards repairing the special evil which is about to be inflicted. Let us consider the Church then as already stripwe are to do. Common decency would forbid the ejection of the present Rectors, or the stop-page of the yearly stipend now paid to the working Clergy from the Reserve fund; an interval therefore is left us to make our plans and act upon them. It would ill become me to say what should be done in the present crisis; but it may be permitted me to dwell on the imped of her inheritance, and ask ourselves what but it may be permitted me to dwell on the important fact that this is a crisis in the history of the Church in this Province, and humbly to suggest a plan which age and experience might carry out, modify, or reject. It seems to me then that in connexion with the Church Society there might be formed a Church Endowmen Society for the purposes of re-purchasing Reserve lots when offered for sale wherever advisable, of purchasing village lots wherever private gifts do not render it unnecessary, of soliciting from Churchmen donations of parts of lots in situations likely to be the centres of future population, of purchasing largely in the new townships which are now offered on very reasonable terms to actual settlers, and of locating these lands and all other unoccupied lands now held by the Church Society. Let us suppose that the Church Endowment Society become at once, by paying the first instalment upon lands in the newly opened townships, the proprietors of some thousands of acres of land, elligibly situaated especially with regard to future population, that is not in blocks, but in scattered lots. Could not the Society hold these lands by obtaining from the old Country a body of suitable farm-laboures, settling them on small lots, and help-ing them in their first efforts? It seems to me highly probable that with the energetic aid of would, if encouraged, be in a position to pay a

the permanent support of religion in the land.

rving of separate consideration.

church were voluntarily joined by "others" in is also in the present state of the country the their laudable intentions. Now these "others" one attended with the least burden to our people I consider far superior to their teachers, and, in view of the still moderate price of wild lands, being free from prejudice, our ministrations will equally be blessed to their souls.

I am, Rev. Sir, yours truly, us perhaps the chief benefit. What then? shall we hold back in the work? Rather in proportion to our singleness of purpose let our fa be in God's blessing on a work of self denial.

If, Mr. Editor, you think the general plan of an Endowment Society worthy of develop as likely to conduce to the welfare of the Church, I would endeavour in another letter to show its feasibility, and also some of the benefits which may reasonably be expected to spring from its successful working.

Faithfully yours,

September 23, 1854.

(To the Editor of the Church.) Kingston, C. W., Sept. 26th, 1854. DEAR SIR-I shall feel obliged by your inserting at your earliest convenience in the columns of The Church, the accompanying account of a gratifying circumstance which oc-curred in our Sunday school on Sunday morning

I am, yours, very faithfully, WM. DAVID.

TESTIMONIAL OF RESPECT. A very pleasing incident occurred on Sunday morning last, the 24th ult., in the school-room attached to St. George's Church, Kingston. After the school had been duly opened with prayer, the Rev. Mr. David, in compliance with a request which he had received from the r other information connected with this sub-ct. Carried.

Proposed by E. Maguire, and seconded by and behalf Mr. George H. Oliver, the Superin-

> for the excellent example which he had set the lay-members of the Church by sparing from a self-indulgent and unprofitable ease one hour out of the sacred twenty-four which God has specially dedicated in every week to his own honour and service, a purpose so praiseworthy and invaluable as that of encouraging and cooperating with others in instilling into the minds of the yet innocent lambs of Christ's fold the rudiments of the blessed religion con-The following inscription was placed in the

> This Sacred Volume is presented by the Teachers in the Sunday-school of St. George's Church, Kingston, To GEORGE H. OLIVER, Esq., as a mark of their united esteem and a memorial of their grateful appreciation of the valuable services which he has rendered this nursery of Christ's Church by presiding over it with an unwearied interest, a fostering attention, and a devoted care, during the remarkable period of Thirty Years.

Kingston, 24th Sept., 1854. While Mr. Oliver's fellow-labourers have thus with so much propriety presented him with a beautiful copy of the holy volume out of which he has assisted so perseveringly in transplanting truth to the minds of others, for deeply ingraftstrength to throw off all dependence upon the ing the same in his own mind also, may God through Jesus Christ our Lord.

## Colonial.

Hon. Mr. Cameron then rose and said that surprise had been expressed in the course of the debate that no voice had been raised, and not one word said in this house, in behalf of those principles, for which the opponants of secularization had always contended. It was not because there were no voices left, or that no words remained to be spoken, but it was rather that those who thought as he (Mr. C.) did on that question had been rendered mute by the announcement that those principles, so long contended for had been given up, and that the struggle of a lifetime was nearly over. Magna est veritas et prevalebit was an old maxim, but he was almost inclined to doubt its application to politics when he saw right thus come by power. Still he believed that truth was immutable. The stars shone in the heavens as brightly by day as by night, although the power of the sun obscured their splendor, and the gazers upon earth were not able to behold they and it was with truth although the them and it was with truth, although the power of the multitude might for a time destroy its expression, and the will of the people repudiate its force. (Cheers.) Upon this question of the Reserves, he felt as strongly to-day as he had always felt, and in reference to it he would offer the government every opposition. (Hear hear.) So too with the question of the Legislative Council. As to the Seignorial Tenure, his position was not the same; because he agreed with many gentlemen from Lower Canada that the rights between the Seignors and Censitaires ought to be placed on a different footing although he might not, perhaps, be in favor of the particular measure which the government would introduce. He desired to have it dis-tinctly understood in reference to the measures to which he referred there had been no change in his political sentiments, no alteration in his political views. He was a member of the Church of England from honest conviction. He revered her creed, he loved her teaching, he acknowledged the doctrine she sent forth to the world, that the state ought to contribute to the maintainence of religion. He recognised that in the setting apart of these reserves in Canada West, in the early history of the province, be-fore the year 1791 those rights were established in this country called Clergy Reserves, and he contended that they stood in an entirely different position from many of those rights which were claimed by one party and repudiated by another, and which were said to be supported solely by money raised from the taxation of the people. Those rights had an additional sanction, when, by the constitutional act of 1791, the crown and parliament concurring gave those lands for the support of the Protestant Clergy, highly probable that with the energetic aid of friends at home such an arrangement might be made; and thus the letter of the conditions on which the lands are sold be complied with. But further, after four or five years each settler would, if encouraged, be in a position to pay a scientistic behavior of the support of the Protestant Clergy, they gave the strongest possible guarantee to those men who intended to make their homes in Canada, that they should find in the new world the same provision for the maintenance of religion that was afforded in the old. He conveniently helicited that although the would, if encouraged, be in a position to pay a scientiously believed that although the words small rental to be gradually increased; and these increasing sums would, at the same time intended at that time to be for the sole benefit that the lands are rising in value, form the nucleus of a fund around which ultimately all the revenues of the church might aggregate. In this way within ten or fifteen years might be brought about the realizing of that great desident the realizing of that great desident to the act passed in 1840, carrying out the eratum-a common fund from which all the Legislative settlement of 1828, which was sup-Clergy could be paid under certain regulations.

But this is another subject of deep interest, deof the question; and one that would put an end to these struggles and strifes, in which dema-Now is the time for the members of the Church to be stirring in the good work of providing for the armondom to the good work of providing for applause in parliament. But soon after that No one will deny that the setting apart of land the very same men who were the first to profor the purpose is not only the wisest course in | nounce it a final settlement, renewed the battle