be no Church lands, no tythes;" and the pimp and the panderer and the flatter got grants of the land belong-ing to the Church. Some of the finest parishes in Eng-land were left with their tithes in the hands of lay impropriators, the Church being left to a great extent dependent on the voluntary system. If any man asked to take back lands that once belonged to the Church from the individuals who now hold them, what a boly from the individuals who now hold them, what a boly horror would seize men's minds! (Applause) If any man asked to take back the fair acres of Woburn and Tavistock, would not the blood of all the Cavendishes and all the Russels be in arms! (Renewed cheers.) It would then be said, "You are robbing individuals," but no such qualms of conscience appeared to arise when a proposal to rob the Church was made. Churchmen here have been accused of making some attempt to force their Church down the three of the people. men here have been accused of making some to force their Church down the throat of the people. unfortunate use of the term dissenter—a perfectly correct term—is one cause of great offence. We are rect term—is one cause of great offence. We are accused of a desire to be dominant because we refuse to surrender what we believe to be the correct and legitimate appellation belonging to the Church. "There is no establishment in this country," it is said -nevertheless he considered himself a member of the established Church of England and Ireland in Canada; he did not cease to be a member of the Established Church because he came to reside here. (Applause.) One of the chief reasons why the Church is powerless in this country arises from the peculiarity of her organization; she does not profess that feverish, platform restlessness which leads her to be constantly exhibiting herself in public meetings, and lectures, and things of that kind, for which many denominations are so notorious. Churchmen are not so fond of agitation; they are more mindful of the divine precept "in quietness and in confidence shall be your ength." This has been the characteristic of the church heretofore, and it is one which he hoped she will preserve. He did not wish to see her plunging headlong into the arena of party strife. But remember what the head of the House of Russell said the other day when accused of trying to re-enact the penal laws; his lordship stepped backward and said, "I can only be considered to have retrograded so far as does the mar who steps back and rises his arm to ward off a blow aimed who steps back and rises his arthit of ward of a blow aimed at his vitals." This is all that Churchmen are doing in Canada: they simply go back one step and raise an arm to ward off a blow which is most decidedly aimed at their vitals—for, if stricken down, for years and years they will be paralysed in their exertions. (Cheers.) With regard to the voluntary principle, it is impossible to explain it in this country except as a more adjunct to to apply it in this country except as a mere adjunct to an endowment. The few Independents and denominaan endowment. The few Independents and denomina-tions of that description have no poor amongst them. They are composed of a few men, gathered together in the different large towns, and able to support a pastor, and to attend to their own spiritual wants. But they have not the task to grapple with which falls to the lot of Churchmen. Hundreds of thousands of Protestant Irish come here, and scatter themselves, the pioneers of civilization, far away in the forest. Are they to be told, in bitter, miserable mockery, "subscribe and pay your clergymen"? Such a proposition is absurd and cannot be tolerated here. The Church of Rome is able to keep herself by her wealth in Lower Canada. The seminary of St. Sulpice, and other richly endowed seminaries in of St. Sulpice, and other richly endowed seminaries in Lower Canada, are able to send missionaries over the entire western country; wherever you go you find persons in their pay. He honoured England for respecting these endowments, for he regarded them as sacred as a man's title to his house. He trusted that no member of the Church of England and Ireland, in defending the property of that Church, will ever urge the impropriety of maintaining intact these Lower Canadian endow-ments—except as a warning. For every endowment must go if the endowment of the Protestant Church be surrendered. To try to maintain the endowments of Lower Canada, after destroying the endowments here, will be as absurd as the attempts of Mrs. Partington to keep out the German Ocean with a mop. (Laughter and applause.) That meeting afforded hope, however, would not despair. From small beginnings great a may yet arise. Though, as he had already said, results may yet arise. Though, as he had already said, the Protestant Church is not an agitator, she must assume an attitude of self-defence: she must now awake, or be forever fallen. Let them not be discouraged by any contretemps that may occur. Let them do their duty, and leave the consequences to Him that made "What if to our trumpet's sound

Voices few come answering round; God hath sown, and He will reap— Growth is slow where roots are deep. Israel yet hath thousands sealed, Who to Baal never kneeled; See our banner spread its fold, Seize it with no faltering hold; Spread it, floating high and fair-Let all see the cross is there."

The learned gentlemen resumed his seat amidst loud and continued applause.

T. C. Dixon, Esq., London, expressed his concur-ence with the resolution, which he seconded, and

which was agreed to unanimously.

Rev. T. S. KENNEDY, Darlington, moved the fifth

"That there is nothing to justify or excuse the threatened disturbance of that settlement, which has been adopted and acted on by so large a proportion of the Christian population of this Province, as evi-denced by their acceptance of benefits thereby in-tended to be secured to them." People are apt to think (the rev. gentlemen remarked)

that a majority in the province are averse to the Clergy Reserves being retained for religious purposes. When-ever a political meeting is got up, these reserves are held forth as the bane of the province—as the source of ill feeling-and as an excuse for the formation of form associations," or " anti-clergy reserve associa-tions," or any other organization which the radical party may choose to form. All the time, very few voices are raised in favour of retaining the reserves for the purpose of propagating religion; for the clergy have so many arduous duties to attend to concerning the spiritual interest of their flocks, that they have not had opportunities—even had they inclination—to plunge into the arena of politics. The assertion that the reserves d unpopular has, then been made again and again without contradiction, and is at last believed. But facts are against the assertion, and facts are stub-born things. He asserted, on data which cannot be contradicted, that at least two-thirds of the people of the province are in favour of retaining the Clergy Reserves for the support of religion, they are averse to the infidel principle that there is to be no support for religion—nothing to aid the propagation of that wisdom which can alone make us wise for time and for eternity. The principle he alfuded to would give state support to education, which is a vast engine for evil as well as for

good—an engine which, if not satisfied by religion, does infinitely more harm that it possibly can do good. He had said that two-thirds of the people of the province are averse to the alienation of the reserves, and he would sustain the assertion by a reference to statistics as they were given in 1848. At that time, the members of the Church of England were 171,751; of the Kirk of Scot-land, 67,900; of the Church of Rome, 123,707; Wes-leyan Methodists, 90,363; giving a total of 453,721 who have availed themselves of the existing settlement of the Clergy Reserves, and have derived benefits from that settlement. On the other hand, we find less than one-third of the whole province—namely 203,440 who have not availed themselves of it. There are sects of oluntaries who owe their existence to the principle that they cannot receive any state support. The independents for instance, who say that one congregation should be independent of another. But are the Independents so very independent? No, certainly no! He was acquainted with the fact that their ministers who are sent here are supported, in the first instance, by a society in the old country; and that they receive, at least for three years, certain support, which, he believed, diminishes in amount from year to year; it being then sup-posed that they have formed congregations for them-selves, who will support them.—but the expectation is seldom realized. He was acquainted with an Indepen-dent minister who has changed his mission no less than five times, because his congregation could not support him; taking care to have a new chapel within a few miles of the old one, in order that he might reap the benefit of contributions from England, without having actually to change his own residence. (Applause.)—Doubtless, in Toronto, Montreal, and other large towns, ministers are supported, but in the country what can they do? He stated without fear of contradiction, that in his own parish—which embraces 200 square miles—the last Independent minister, when his three years were nearly expired, was compelled to solicit subscriptions here and there. Even Church people are not over scrupulous in their giffs; they often put their hands into their pockets, when dunned, to get rid of a beggar— (hisses, which, however, were drowned in cheers)—and the consequence is, that the minister in question has been able to build a chapel. One melancholy fact claims notice—a fact which speaks trumpet-tongued in favour of state endowments—and that is, that we find no less a number than 60,171 persons in the Province, professing to belong to no religion at all! Of this number, many are infants—many of them actual members of the Apostolic branch of Christ's Church. This led him to remark on the fact, that the persecution of the Church of England is not confined to the Legislature, but is systematically resorted to in nearly every towhship. In many parts of the Province, a man has only to say that he is a Churchman, and he is forthwith de-barred from almost every Township office. In his own district, persons totally unit for these offices have been hoisted into them by means of political agitation, while worthy and able men have been agitation, while worthy and able men have been excluded, simply because they belonged to the Church of England. The Municipal Act, which certainly ought not to be political, has in this manner been invested with a political character.—
[Applause.] Are Churchmen excluded in these places because they are a minority? No; but because they are disunited, and unacquainted with their own strength; because they are comparatively regardless to what particular denomination office-seekers belong: what particular denomination office-seekers belong; while their opponents are restless and united, and never ease their efforts to return men to power of any sort with the hope that their own purposes will be served. [Appiause.] The petitions got up by anti-Clergy Reserve Associations are numerously signed, but this is not surprising when we bear in mind that their promoters stoop low enough to go to school-houses, and get the names of children, of servants, and of others who have not a vote or the slightest property in the country. Petitions so got up may be signed very numeronsly. But when Church petitions are set on foot, they are generally under the supervision of Clergymen, who never permit them to he signed by any but those who are able to judge of the subject matter, and to give a decision thereon. [Applause.] The same unscrupulous disposition of the enemies of the Church, leads them to under-rate its numerical strength in their returns He knew that in his district, parties of this character, going round, while careful to record every member of the Church of Rome, often described as of no religion those who, by baptism, have been made members of Christ, heirs of the kingdom of Heaven to whom belong all the privileges of the Church—and who should remember that being enlisted under the who should reflect that being enlisted under the banner of Christ's cross, it is their duty (whatever sta-tion in life they fill) first to seek the Kingdom of God tion in life they fill) hist to seek the Kingdom of God and His righteousness. [Applause.] Whatever their calling, they should never forget that they are Christians, and should never sacrifice the Christian principles of the Church, for the sake of the cowardly and infidel policy of expediency. The time has come when the members of the Church must try to counteract this system. How is this to be done? By Union. "United we stand—divided we fall." This led him to speak of the Society whose objects this meeting was intended to promote. From its published prospectus, he learned as follows:—"The Chief objects of the Association shall be, to foster and keep slive a spirit of zealous and active exertion in favour of the Church. To disseminate correct information upon all subjects relating to the temporal affairs of the Church, either through the Public Press or by Pamphlets, or other publications adapted for general circulation, as may hereafter be deemed advisable. To watch over and protect such interests, and lastly, To cherish and extend in every possible way among Churchmen, that united and brotherly feeling which ought actuate all who are members of the same faith." The Church Union, then The Church Union, then members of the same latth. The Church Union, then is not a mere political organization, designed only to consecute government. The Church cannot oppose is not a mere pointed organization, designed only to oppose the government. The Church cannot oppose the government, per se. We pray for the Queen and her Council; we pray for all in authority under her; we pray daily for the Governor-General and his Council we then convers them? Can we, then, oppose them? No. But we can nevertheless send to the legislature men who will uphold our cause-straitforward, sterling men, who uphold our cause—strationward, sterling men, who will not say one thing on the hustings, and do the contrary when they are in the House. (Applause)—It has been objected to this Union that it appears to be centred in Toronto, but one of the rules provides, That each Branch Union shall collect subscriptions and donations, and endeavour by every means in its power to promote the interests and objects of the funds so collected to be at the disposal of the Branch Union, for to purchase the publications of the Parent Union, and otherwise, for the local or general objects of the Union.', The whole of the rules are equally excellent, and he, therefore trusted most sincerely that the Church Union will go on and prosper. (Loud applause )

FREEMAN TALBOT, Esq., London, seconded the re-

solution. He said he dissented from some of the remarks that had been made, for although a high churchman, he had been a member of municipal institutions, and no man had voted against him because he belonged to the Church. Dissenters had voted for him, because they knew that he was honest, and avowed his religious principles. (Applause.) A great deal had been said of cowardice, and he had witnessed cases of it in public men, but for his part, he had uniformly found that the courage which is inspired by honesty is most successful in every way, in the long run. He came here, not to object to the principles of any dissenting denomination—not to interfere with their rights—not to rob them of one farthing; but to raise his hand and voice against any robbery that may be attempted upon the Church. (Applause.) Men have asked how the question of the Clergy Reserves can be disturbed, and have expressed a belief that it never can be touched again. But has it not already been disturbed? Has not the church been robbed of the greatest portion of its property? And by whom? not by dissenters, but by men who profess to be members of the Church. (Applause.) They have taken the lead in the matter, and it is unjust and unmanly to brand dissenters with a robbing that was perpetrated by men reared and nurtured within the pale of petrated by men reared and nurtured within the pale of our own Church. (Renewed applause) But how is the Church to be deprived of the remnant it now holds? Why easily enough. Mr. Hincks will bring in a mea-sure on the subject, Mr. Price will support him, Mal-celm Cameron will come from the West to aid him, and the Roman Catholics will give to him their aid.— If, however, Churchmen, assert their opinions, and show If, however, Churchmen, assert their opinions, and show their determination manfully to fight for what is their their right, there is no government that can resist them; so that they have nothing to fear, except the treachery of men belonging to their own ranks. (Cheers.) In such an emergency, it will be the duty of Churchmen when they return to their several districts, to raise the standard of their faith, and to evoke a feeling of respect for their religious opinions, and for the endowments which rightfully belong to the Church. Let there be no fear, though Parliament should meet tomorrow, for the proceedings of to-day will teach that body a lesson, and go far to preserve the property of body a lesson, and go far to preserve the property of the Church against all attacks. After that is secured— what then? Are we to despise the voluntary system? His opinion was that we must act on the voluntary syswe must contribute of our means to support Clergy that are toiling in the far wilds of Western Canada. (Applause.) Part of his own boyhood was passed in the wilds of Western Canada, with not a white man within eleven miles of his father's home-stead. There was no school, no Church, no clergyman; stead. There was no school, no Church, no clergyman; and he did in his early youth acts which he now shudders to see done by others—simply because he had no one to teach him better. There are now thousands in the remoter townships in the same circumstances. In all towns, however, there are now laborious and zealous clergymen — men that would be an honor to any country; and are we to be taught that now, when the people are comparatively wealthy, we are not to take from our abundance to contribute to the comfort of these men, because they can derive a miserable stipend from the remnans of the Clergy Reserves? He trusted that such a doctrine will never be swallowed by men who call themselves Episcopalians. (Cheers.)

The resolution was agreed to unanimously.

Hon. G. S. BOULTON, M. P. P., said he had been requested to introduce the next resolution, which was in these terms: —" That we have learned with astonishment, that in compliance with a resolution of the Legislative Assembly, carried during the last Session of Parliament, only by a majority of two, it is in-tended to re-open the settlement of the Clergy Reserves, with a view to their appropriation to secular purposes. We, therefore, declare our opinion, that such a proceeding would be unconstitutional,—subversive of Religion, and prejudicial to the general welfare of this Province."

He remarked that the subject of the Clergy Reserves has engaged the attention of the people of this country for a great number of years, and has been a fruitful for a great number of years, and has been a fruitful source of agitation. It had been unjustly and absurdly alleged to be the cause of the rebellion. At that time, in his part of the country, a very different feeling prevailed: British supremacy and Protestant ascendancy were the watchwords in his part of the country, and where these words are spoken enthusiastically, there cannot truly be said to be any great enmity towards the Church of England. [Applause.] He had already spoken on this subject, and an his own convictions spoken on this subject, and on his own convictions, a the meeting in Holy Trinity church in the morning and therefore he would now merely express his belief that the British House of Lords and House of Com-mons, and the British nation, will never sanction such scandalous proceeding as are contemplated with regard to the Clergy Reserves. There is no doubt that faith has been often backen by public more much to his a has been often broken by public men—much to his astonishment, on many occasions. Lord Durham, when he came to this country some years ago, and made what is called his "celebrated report" recommended that these Reserves be taken away from the Church of England, but that the property of the Roman Catholics be preserved to them. His lordship evidently felt con-England, but that the property of the Roman Catholics be preserved to them. His lordship evidently felt confident that members of the Church of England would remain loyal at all times and under all circumstances, while he as evidently felt that the Roman Catholics must be kept easy by allowing them to retain the immense wealth now possessed by their Church. [Applause.] He [Mr. Boulton] was no bigot; so far from being hostile to any denomination, he wished all well; but still he preferred his own Church, and to the end of his life will do all in his power to promote its wellof his life will do all in his power to promote its welthat the Clergy Reserves are perfectly safe. Earl Grey may be disposed to alienate them, but his term of office is so short that it is by no means probable that he will have an opportunity of recommending the in-iquitous measure to Parliament. Hereafter, he [Mr. Boulton] hoped, Churchmen will be more united than they have been, and then their success will be certain. He hailed the Church Union as calculated to bring about this beneficial result, and trusted that on this account its influence and operations will extend throughout the country. [Applause.]

J. B. Robinson, Jun., Esq., seconded the resolution, and alluded to the unconstitutionality of the threatened alienation. It appeared to him that if Parliament acceded to the measure, it would be violating a Charter which is binding in favour of the Church of England, as other Charters are in favour of companies or individuals. He was not aware of any case in which clauses or covenants onferring certain property or privileges upon any number of persons engaged in commerce or enterprises of other kinds, had been violated. This being true of individuals and companies, the iniquity of the proposed Act as against the Church plainly appears. Certainly our legislature will act wisely and becomingly in considering whether these engaged in promoting religion and sound knowledge are not quite as much entitled to honomrable dealing and to equity, as those who have em-

barked in commercial undertakings solely for their own advancement. It has been proved that if the prothe Reserves were project onably divided, a mere pittale would be given to each Clergyman of the Church of England in the Province; but small as it is, how is it to be replaced if the Reserves be alienated from religious purposes? He held that it is the duty of those who main tain opposite views to prove, either that the doctrines of the Church of England are not worth maintaining which it would be hard to convince him—or that some other plan can be devised by the church of the convince him—or that some other plan can be devised by the church of the chu other plan can be devised, by which, to remunerate Clergymen who have to undergo the arduous exertions that belong to their office. If this be not done, then the resolution before the resolution before the meeting merely affirms the truli when it declares that the proposed proceeding would subversive of religion, and prejudicial to the general welfare of this Province." [Applause.] The fact that the address in Jayour of the above agried by the address in favour of the alienation was carried only a majority of two, in one branch of the legislation ought to convince members of the Church that a coming elections it will be their duty to make use the influence to which their numbers and weight end them, in order that members may be returned who we overly in the most at members may be returned who we have the most at t overtuin the majority of two, and put it out of the power of unscrupulous men to carry the measure. [Apr. 100]. He hoped that Churchmen will sustain the Church by sending to the legislation. by sending to the legislature Representatives who as favour of its principles, and who will honestly cathem into effect. We have been told bow ceaselously energetically different denominations labour to advantage their own negative principles. their own peculiar principles. On that score, hower is, he made no complaint. What he did complain of is, he made no complaint. What he did complain at that gentlemen styling themselves conservatives and members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England, have acted him members of the Church of England him members of the Eng variance with their professions. [Applause.] fit time general prosperity of the country renders this a and be for the advocacy of the right of the Church, and be called on its members to turn the present time to best account. This is not a time to the present time to plate. best account. This is not a time for striking new plat-forms, but for the advancement of our old faith; and it is the duty of Churchmen to shirt our old faith; and the duty of Churchmen to abide by their principles, and it to teach those who have proved themselves renegades that a postacy is not the way to success. [Applause.] If, in the pursuit of this cause, Churchmen do not, after all, succeed, they will still retain the good opinion of their friends; while any other cause will certainly bring down upon them the scorn and derision of their enemity. The Roman Catholics have been alluded to frequent but, for his part, he looked on the position assu that body in England with some respect, as evincing sincerity and zeal. If the Churchmen of Canada woll mitale their maital and a stinus description of the control of the mitate their united and consistent course of action, the Church will very soon be relieved from her present of barrassment. [Applause.] We might say in a defiant tone—

Our focs we fear not—of our sclees secure, Firm were our faith, our peace and freed m sure I et all our focs, confederate all their powers. Be they not backed, by those that should be our.

Be they not backed, by those that should be curs.

He thought that the Venerable Bishop of the Diocest would have been here, if he had, it is probable that he would have derived some gratification, and some recompense for his ardnous and prolonged exertions, from the evidence afforded by this meeting, of the fact that he not laboured in vain, in his efforts to instil right principles into others. His principles have taken deep root in the minds of the sons of many of his old cowork the and though they cannot be expected to labour with his and though they cannot be expected to labour will have ability which he has displayed throughout a long they may yet endeavour to exhibit the same uncompromising zeal, with the same integrity of purpose. [Applause.]

Col. KINGSMILL, of Niagara, moved the seventh res tish Crown and the Imperial Parliament, we have concented ourselves with an endeavour to influence opinion in England, for its better maintenance and diffusion amongst per last better maintenance been diffusion amongst us; but inasm ch as it has been stated by the highest authority in this Province, that such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such as the policy of the such as the policy has been conducive to the policy of the such as the policy of "resort to measures which may strengthen our posi-tion in the colony," and maintain inviolate its con-nexion with Great Britain."

The gallant geatleman commenced his remarks by a The gallant geatleman commenced his remarkann of luding to the discourse of the Ven. the Archdeacan of luding to the discourse of the Ven. the Archdeacan of York, delivered at "St. George's," on Wednesday, And upon the text "Whatever is not of faith is sinto that sin may be attributed the "perilous" times al-which we live—times in which expediency seems almost the rule of public conduct. To the highest authority in the Province rity in the Province, of whom (responding to miles Hagarty's sentiments) he was rejuiced to speak in terms of the highest respect, we owe our gratitude, for feeling that he (the Governor General) had a duty to perform awakened us to a sense of our danger, and guarried against the "unscrupulous enemies of religion," Province; but it is to be feared that while strengthen our position here, we for Province; but it is to be feared that while strenge are ing, or trying to strengthen our position here, we for placed on the horns of an unpleasant dilemma, between the obliged to cast a "longing, lingering look" hind upon the British Crown and the Imperial Parliament, still dear to our affections, what sympathy, he ment, still dear to our affections, what sympathy he could be," whilst they encourage the extended finality of the Clergy Reserves, in contradiction to the sentiments expressed at Hamilton by the distinguished personage expressed at Hamilton by the distinguished personage who presides over them, that the "extension of the finite never can reach the infinite." But Fortuna Vatete" was not his (Col. K's) motto, he mand he saw the sons and daughters of the Church, lesses in as it were on every side, and is a smooth in as it were on every side, and in a temporal renearly overwhelmed, come forward as one body to resist further agrees. sist further aggression upon their rights and the re-ligion of the God of their Fathers—he was carried back to "days of other years," and was tempted to apassage in the bright career of that "Chief among a passage in the bright career of that "Chief high Chiefs," who has placed England upon that Chiefs," who has placed England upon that high pinnacle of glory which she now occupies amongst nations of the earth, as a proof of what courage when Well. nations of the earth, as a proof of what the backed by unity of action, can effect. At the precess, when Wellington was in the occupation of the that the a staff officer rede up and reported to him that the enemy had driven in the outpoets, was forcing his passes, and directing his march upon Pampelona; passes, and directing his march upon Pampelona; simple, yet self-possessed answer was—"Then we slop do all we can to stop them." And that he disn's them—nay, defeat and pursue them through the snaped heights of the Pyrenees, till his gallant army enempth. heights of the Pyrenees, till his gallant army encat upon the fertile fields of France, is recorded amonf brilliant achievements. brilliant achievements of his day, filling up the splendid records of his fame. But he had heard friends the Church assert, that too much is said about the Church. Need he remark, that from such he differed think are in the was persuaded that we neither think are in the for our think enough, speak enough, or do enough for off Church. Do such forget that it is the palladium of our freedom of thought, freedom of action, and freedom for he was persuaded that

of that exceled while it rep while it rep while it rep while it reports. Bible—it we skin not its ports. Bible—it we skin not excelled upon and her rig search and her rig search and her right and he

Rev. S. L. hich, bein betty to mean proper

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