The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOL. XVII.] TORONTO, CANADA, APRIL 20, 1854. [No. 38.

Poetry.

A PLEA FOR TRINITY CHURCHYARD.

From the N. Y. Churchman.

O! ye, who guard our city's weal
Who would her glory see,
Turn not away from our appeal,
But listen to our plea;
And spare that consecrated place,
Which bears *His* mystic name,
Whose eye through every heart can trace
The thoughts of good or shame:
O! spare that hallow'd ground,
"God's acre" fenc'd around!

There have we laid our cherish'd ones,
With solemn rites and prayer,
Through winter's storms and summer's suns
To slumber calmly there:
There rest the beautiful and brave,
The honour'd and the wise,
Who carried with them to their graves
A nation's sympathies:
O! spare that hallow'd ground,
Spare each beloved mound!

With soothing hope, amid our tears,
Those dear ones there we laid,
And trusted that, throughout earth's years,
None would their rest invade:
We fondly deemed, as friend and friend
Were gather'd to the tomb,
The "trump of God" alone might rend
Its silent, awful gloom:
O! spare that hallow'd ground,
"God's acre" fenc'd around!

We love that green and shady spot,
Where from the passing din
We may retire with tranquil thought,
And meditate within;
For, like a monitor, it tells
The bustling, striving throng,
That daily like a torrent swells—
"Thus shall all be ere long!"
O! spare that hallow'd ground,
Where wisdom's voice is found!

O! will there not a curse alight
On their ill-gotten gold,
Who claim as theirs, with Vandal right,
That land, for Mammon sold?
Will not His vengeance, from whose power
The Temple's "changers" fled,
Around those money-seekers lower,
Who spoil His sacred dead?
O! spare that hallow'd ground,
"God's acre" fenc'd around.

We loathe them—though by hunger led,
The fierce hyenas, foul,
That prey upon the buried dead,
And through the graveyard prowl:
Let not your hearts, from thirst of gold,
Grow like the wild beast's den;
But spare that sanctuary old,
If ye are Christian men:
O! spare that hallow'd ground,
Spare every humble mound!

O! spare it for the living's sake,
And spare it for the dead,
For holy memories that wake
Above their lowly bed:
A relic of departed days,
It does its place adorn,
So let it rest, till meets our gaze
The resurrection morn!
O! spare that hallow'd ground,
"God's acre" fenc'd around!

Feb. 16, 1854. MARY.

Colonial Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

We have been handed the following address presented to the Rev. Armine W. Mountain on the occasion of his leaving for Europe, by his parishicners (accompanying an elegant gold watch) on Saturday; together with the reply of their pastor. The universal regret expressed by the members of the Cathedral and St. Matthew's congregation at his departure is the highest tribute any minister could receive. We wish him a pleasant voyage and a speedy return to his home and friends.

PRESENTED.

TO THE

REVEREND A. W. MOUNTAIN,

BY THE

Congregation of St. Matthew's Chapel, as a mark of respect and esteem for him as their pastor.

Quebec, 18th March, 1854.

REVEREND SIR—

The Chapel Wardens and Members of the Congregation of St. Matthew's Chapel, having heard with deep regret the necessity of your leaving this country for a time, to proceed to Europe for the benefit of your health; beg to present to you a small testimonial, as a mark of the high esteem and regard they have for you, as their pastor and friend.

Deploring the cause of your departure from amongst them, they at the same time sincerely hope that, with the help of Almighty God, you will derive from your voyage all the benefit that you have reason to anticipate; and trust that you will shortly be enabled to return to your charge, and the bosom of your family and friends, perfectly restored to health.

On behalf of the Members of the Congregation of St. Matthew's Chapel,

We beg leave to subscribe ourselves,

Your sincere well-wishers,

ALFRED RICH, } Chapel
JOHN HOUGHTON, } Wardens.

Members of the Congregation.
JER. ALLEY,
W. ANSTRUTHER MAINGY,
HENRY KIRWAN,
JAMES COURTNEY,
HENRY LELIEVRE,
JOHN BOOMER,
W. H. BOOMER.

MY VERY DEAR FRIENDS—

I cannot pretend to be able to express what I feel at the proofs which have been afforded to me, in different ways, within the last few days, of the genuine kindness of those to whom I have been appointed to minister in holy things. I would rather strive to shew you by my deeds than by my words the gratitude I feel, not to them only, but to Him "Who can hearts, as streams, command;" and if it should be permitted to me to continue to labor among you, you must pray with me that the remembrance of your own kind words and deeds may stir me up to greater faithfulness in my Master's cause, and greater zeal for the salvation of your souls. That remembrance, indeed, I shall cherish at all times, wherever I may be. It is too dear to my heart ever to lose its place there.

It is an unspeakable comfort to me to reflect that after filling, for nearly five years, a subordinate station in the charge of a part of this parish, I do not know one person high or low, rich or poor, young or old, among whom I serve in the ministry, that has any other feelings towards me than of Christian kindness and good will; a feeling, which I am sure, you will readily believe is mutual.

While I thank you most sincerely for the very handsome mark of your regard which you have just presented to me, accompanied too, as it is, by such kind and good wishes, I must own that I cannot receive it with unmingled satisfaction because I am too conscious that it is undeserved. It does not become *me*, however, to object to your exhibiting more kindness than I think you ought to do. That kindness I can never forget.

The nature of your testimonial will serve, I trust, to keep constantly before me the remembrance that "the time is short," and the importance, on that account, of "redeeming the time," by laying myself out heartily in the work to which I am so called.

I pray God, that when "there shall be time no longer," those who watch for your souls may be enabled to give account for you "with joy, and not with grief;" and in order to this, that He may give you grace to stand fast in the faith, with one mind, and "to bring forth all the fruits of rightousness which are by Jesus Christ to the glory and praise of God."

While I pray for you, you will not let me want the assurance that you pray for me. And may God, of His infinite mercy, through Christ, grant unto us, that as we now pray one for another to our common Father, so we may all hereafter be permitted to unite in never-ceasing *praise* to Him in that blessed place where there will be no separation, no sorrow, no sin.

Believe me to be ever,
Your faithful and affectionate friend,
and servant in Christ,
ARMINE W. MOUNTAIN.

Quebec, 18th March 1854.—*Quebec Mercury.*

JAMAICA.

[From the Gospel Missionary for March.]

It is seldom that we are enabled to lay before our English readers any account of what is being done by our brethren in the old colony of Jamaica. That small island—not much larger than Yorkshire—is peopled by about 400,000 inhabitants, and has a Bishop of its own with about 100 clergymen, whose maintenance is provided by the people of the island. A few of the Clergymen who minister among the poorest of the population are partly maintained by the Society. One of these writes thus to the Society:—

"On Sundays I generally have an early service consisting of the morning prayers and a sermon at half-past six; between 50 and 100 persons attend this service. There is another service at eleven o'clock. But in the evening at six o'clock I have a congregation of about 400 people. Many of my evening congregation are very poor persons who come out at night, but who shrink from appearing at service in the day time, being ashamed of their clothing.

I have felt the difficulty in such a climate as Jamaica, of visiting from house to house among a population of several thousands. Accordingly for some months I have tried open air preaching; and have succeeded in collecting in different parts of my district meetings of the people varying from 100 to 300. I have preached the Gospel to them, and have invited them to attend the regular services. The attention and order of the people is most remarkable. A few Jews and Jewesses have attended,—I have thus been enabled by God's blessing to entreat many to be reconciled to Him who never enter His House."

MILITARY BURIAL-GROUND.

We are now going to introduce our readers to another spot—the consecration of a military burial-ground at Newcastle in Jamaica. A lady who was present gives the following description of the ceremony:—

"The consecration of the burial-ground at Newcastle, on the 2d of June, was one of the prettiest sights I have ever seen. At ten o'clock there was service in the hospital, which is used as a chapel; Archdeacon Courtenay preached, His text was taken from the 20th Revelations, 12th and 13th verses.

'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.'

After the sermon we went to the burial-ground. It was quite lined with soldiers. In the centre, under a spreading tree, was erected a canopy for the Bishop. He was very unwell that morning, and looked so ill that every-body had made up their minds that he would not be able to do more than perform the service. However, he made them an address: not a sound, but his voice, was heard,—not a creature moved. The beautiful mountains round us; the robed priests, surrounding the Bishop; the attentive soldiers, still and motionless as the white head-stones that marked the resting-places of their comrades; the people grouped under the shady trees; that solemu stillness peculiar to the mountains; all combined to enhance the effect of the scene, and to render it one of singular and striking interest. The Bishop's address was listened to with rapt attention, and all seemed touched and impressed. The Colonel had given orders that all Roman Catholics who did not wish to be present should absent themselves; but it appears not a man stayed away. When the service was over, we stood on the hill to see the soldiers firing a salute for the Bishop, and to listen to the 'rebounding echo of the hollow mountains,' which was truly magnificent. We had a lovely day, and I enjoyed it all extremely."

The Bishop's address was so very appropriate to the spot where it was delivered that it is a great pleasure to read it with this scene before our eyes.

"My Christian Friends, Fellow-soldiers, and servants of our LORD and SAVIOUR JESUS CHRIST,—After the full and eloquent discourse which you have just heard, it would seem to be almost superfluous to detain you with any prolonged observations on the subject of the business which has convened us here. If, however, the few words which I am able to speak may serve to deepen the impression already made by that discourse, or to heighten the interest which you have so obviously manifested in these proceedings, I think that I ought not, as the Bishop and principal pastor of this portion of the Church of CHRIST, to omit the opportunity of ministering so far to your spiritual weal and comfort.

"The scene that I look upon is indeed one of surpassing interest and sublimity. These magnificent mountains and resounding streams—that rich and varied plain—that glorious ocean-bearing the produce of many lands to the spark, ling city beneath our feet—these waving banners, the bright insignia of our country's military prowess—the liberal honours with which your authorities have been pleased to welcome me this morning—all fade into insignificance before the more deep and solemn, the more wise, and yet more melancholy thoughts connected with the act which I am here to perform, and in which you, my friends, in prayer and faith must participate.

"If on one side are conspicuous the beauties and wonders of the time, on the other loom the emblems of eternity. From the flash of arms and blazoning of this brilliant and imposing array, I turn to the dark mists and clouds which roll below, and which seem at this instant emerging from the vale to remind us of the deeper shadows of the valley of death. The ground on which we stand is holy. We tread upon the ashes of the dead; we are surrounded by the mouldering relics of many of your brave companions who have gone to their final account, while the very nature of the climate which you breathe would admonish you that you may be summoned to follow them with a celerity so sudden and appalling as if you were in the presence of an invading army, or were insulting with your line of battle the territory of a hostile neighbour."

The Bishop then proceeded at some length to describe the ravages of death until its ultimate overthrow by the triumphant SAVIOUR, the nature of the conflict in which all Christians must be engaged to the end of their mutual career, and the armour and aid accorded to the Christian warrior in order that he may pursue his course with hope, and, through faith in the prevailing Conqueror, with the assurance of final victory.

The Bishop concluded his address, as nearly as we can recollect, in the following words:—

"What then, in brief, is the lesson which all that we have witnessed, all that we have heard, all that we are now doing, should suggest and illustrate? Without doubt, it is a lesson of responsibility, of fortitude, of watchfulness, of preparation: of responsibility, of stewards who must render an account; of fortitude, as good soldiers engaged in the service of JESUS CHRIST, and who must 'endure hardness' in following the footsteps of their suffering Master; of watchfulness as men that wait for the LORD; of preparation, as workmen who know that 'the night cometh when no work can be done.'

"Let us; then, learn to realize this lesson; let it teach us, as it is intended, to lead a life of faith, a life of obedience, a life of prayer. Knowing that in the midst of life, however seemingly safe and secure, we are in the very presence of death, let us remember the assurance, that 'to those who live in CHRIST, to die is gain'—so shall we proceed in faith and patience in our path of trial, nor shall we be removed from it without the full conviction that 'blessed are the dead which die in the LORD,' because the Spirit Himself testifies that they rest from their labours, and their works do follow them."

THE COLLEGE.

The Bishop is very anxious to provide for a continual supply of zealous and learned clergymen for his diocese. He wishes to save the expense of having them educated in England and brought over to Jamaica. So, having ascertained that there are young men in the island desirous of being trained for Holy Orders, the Bishop has given his own house to be used as a college for their education, and he has himself retired to a small house in the neighbourhood, where he intends to reside. The house which the Bishop has so generously given up for the use of the students, is in future to be called Bishop's College. It is represented in the accompanying engraving. Let us hope and pray that many a congregation of African as well as European blood in Jamaica may in future generations have abundant cause to remember with gratitude the gift from Bishop Spencer to their Church.

ST. JOHN'S CHAPEL.

We have yet one more scene from Jamaica to present to our readers,—the beautiful little chapel of St. John which the Bishop recently consecrated. The following Hymn was composed for the occasion.

HYMN FOR A CONSECRATION;

(*By the Lord Bishop of Jamaica. Sung at the Consecration of St. John's Chapel.*)

As when erst the Hebrew monarch
Rear'd the Temple's glorious dome,
And the ark, from all its wanderings,
Brought in joyful triumph home;
So with songs of grateful gladness,
Hither, LORD, Thy people come.

Here with praise, and prayer's oblation,
On this lofty mountain throne,
Have we laid the true foundation
Of a home, henceforth Thine own;
Hallelujah! Hallelujah?
"Christ Himself the corner-stone."

If our trembling footsteps falter
While through this rude world we stray,
Here the Book, the Font, the Altar,
Greet, and guide us on our way;
Hallelujah! Hallelujah!
Thou wilt teach us how to pray.

By thy last commandment spoken,
Which Thy saints remember well;
By the sacramental token
Which shall of thy presence tell;
Hallelujah! Hallelujah!
Lord, descend and with us dwell.

And Thou great converting power,
Imaged by the gentle dove,
Thou, the Church's richest dower,
Bless our courts with peace and love;
Hallelujah! Hallelujah!
Strength and unction from above.

Hark! we hear the rushing Spirit,
Lo! the flaming tongues we see;
This the promise we inherit,
Faith, and Hope, and Charity.
Hallelujah! Hallelujah!
Fill the home we build to Thee.

CHURCH SOCIETY DIOCESE OF TORONTO.

ANNUAL REPORT OF THE NEWCASTLE DISTICT BRANCH FOR 1853.

In presenting their Annual Report, your committee have much pleasure in directing attention to the onward progress of the Parent Society, and to the increasing interest which has of late been manifested in its operations. The fact of last year's income shewing an increase over that of the preceding year to the amount of about £800, is of itself a cheering evidence that the sympathies of our people are becoming more deeply enlisted in this good cause, and that they are determined to support an institution, through whose instrumentality the Church in this Diocese has, with the Divine blessing, been enabled to occupy a large and increasing field of usefulness.

The large increase in the quarterly collections also, both in number and amount, will, your committee feel assured, be hailed with delight by every sincere lover of his Church; as they evince a more lively interest on the part of both clergy and people in the designs of this noble Society. And from the greater interest thus taken in its operations, and the exertions made to increase the number and efficiency of its *Parochial Associations*, there is good reason for hoping that the Books of the Society will shew a much larger amount of income for the current year than has hitherto been obtained.

In this district also, to which more especially their operations are limited, your committee are happy to report a decided improvement in the affairs of the Society since the last annual meeting. It is at all times cause of deep gratitude to be able to note any increase in the number of labourers in the Lord's vineyard, or of usefulness and efficiency in the field of their missionary operations. And when we consider the rapidly increasing wants of the Church in this extensive country, it is surely no slight cause of rejoicing to see the servants of our Divine Master going forth with faithful hearts and zealous hands to prosecute the Church's work, and to build up the waste places of our Zion. Since the last annual meeting, *three* clergymen have been admitted into this district; the Rev. T. W. Allan has been appointed to the Rectory of Cavan, vacant by the decease of the late Rector, the Rev. Samuel Armour. The Rev. J. S. Clarke has been appointed to the mission of Seymour and Percy, which had been for some time vacant, consequent upon the removal of the Rev. E. C. Bower. The large and important Rectories of Clarke and Darlington were recently divided; and the Rev. Dr. McNab appointed to the latter, and the Rev. Henry Brent to the former. By these recent appointments, the whole number of clergy now laboring within the bounds of the Newcastle District amounts to *ten*, being precisely double what it was ten years ago. If, in every ten years, we could thus double the entire number of our clergy throughout the land, what a glorious result would soon be apparent for the Church; and what uncounted blessings might not the next generation be privileged to enjoy!

The following Parochial Associations are at present in connexion with this District Branch, viz:—*Cobourg, Port Hope, Cavan, Clarke, Darlington, Cartwright, Manvers, Rice Lake, Grafton, Colborne, Seymour* and *Percy*. Meetings have been held in nearly all these places during the present winter, and the claims of the Society advocated and pressed upon the people with much zeal and earnestness on the part of the clergy. These meetings, with very few exceptions, were generally well attended; and our clerical brethren felt amply repaid for their toil and labour, by witnessing a growing zeal on the part of our members, and a generous readiness to co-operate in carrying out and promoting, to the best of their ability, the various objects of the Church Society.

Cobourg Parochial Association.

This parish is still engaged in the important and arduous work of completing their new church. The contract was some time since entered into for finishing the interior; and immediately after Easter, the *old wooden Church* of St. Peter—now encircled by the more substantial walls of the new edifice—will be removed. When it is consdered that this great but necessary enterprize will involve an outlay on the part of the parish of about £4000, from the time the new tower was commenced, it could not be expected that more than an ordinary support could be rendered to other church objects. The committee, however, are happy to state that the subscriptions of this Parochial Association for the past year amount to £108 6s. 3d; being an increase of more than £23 on the contributions of the year preceding. The number of subscribers is about 200; and generally speaking, the subscriptions have been paid with an alacrity which has greatly encouraged those who kindly undertook the office of collectors.

After remitting the usual fourth to the Parent Society, with other standing payments, the balance in hand at the annual meeting in 1853 was applied, according to previous arrangements, to meet the monthly payments on the Building Society Stock held on behalf of St. Peter's Church. The expenditure for the present year is £9 1s. 7d. for Sunday School prize books, £2 16s. 3d. for free scholars under the tuition of Mr. Down, and £1 1s. 3d. for other incidental expenses. This, with one-fourth (£27 10s.) transmitted to the Parent Society, will leave a balance of £67 17s. 2d. available for local purposes. The parochial committee recommend the application of this balance to the liquidation of the remaining claim of the Building Society; and this, with other resources which can be appropriated for that object, will at once finally discharge that claim, and leave the amount realized from the stock in that association wholly unincumbered.

Port Hope Parochial Committee.

The principal thing which the Port Hope Parochial Committee have to report is the munificent gift of eight acres of land in the immediate vicinity of the town limits of Port Hope, valued at about £800, and deeded to the Church Society in trust for the endowment of St. John's Church, Port Hope, by a pious and consistent member and constant communicant of the Church, Dr. Wm. Smith. If all who have the means "do likewise," the endowment of our Bishoprics, and every other temporal requirement of our Church would soon be amply provided for.

During the last two years this committee found it convenient to collect no more than the usual sum transmitted to the Parent Society by this committee. But in consequence of the recommendation of the Rev. Henry Brent, Rector of Clarke, made at the general meeting and well received, local objects, particularly the increase of the endowment of St. John's Church, have been included in the list of objects of contribution; and, consequently, the whole collection this year has exceeded any collection hitherto made by this committee, and has amounted to the sum of £45 11s. 10½d.

Cavan.

Although for a time the operations of the Church Society appeared to be checked in this parish, by the sad event which deprived the flock of their faithful and esteemed Pastor, yet your committee are happy to state, that under the care and superintendence of the present Rector, the good work has been carried on during the past year with a zeal and devotedness, which is alike creditable to both pastor and people.

As soon as the members of the Church in this flourishing township understood that the present Incumbent was in a great measure dependent upon them for his support, they immediately came forward most cheerfully and subscribed *upwards of one hundred pounds* per annum towards his stipend. Of this amount the congregations of St. John's and St. Paul's Churches respectively contributed nearly equal proportions. Besides this, the congregation of St. John's Church have subscribed and paid over the sum of £25 to procure a bell for their Church; and the congregation of St. Paul's are about making considerable improvements around their Church and churchyard.

Although these contributions for local purposes, properly speaking, should not appear in the Society's Report, yet your committee are of opinion that it is a convenient medium through which to acknowledge the contributions of the people, as well as to promote a spirit of emulation and Christian liberality amongst other rural parishes similarly circumstanced.

St. Paul's Parochial Association. This association has raised during the year the sum of £17 16s. 10d.; and from *St. John's Parochial Association* the sum of £18 18s. has been obtained, making together the total of £31 14s. 10d.; a sum your committee consider exceedingly creditable to the churchmen of Cavan, when, as above stated, they have besides contributed so liberally to various other objects of a local or general nature.

The one-fourth of the whole amount subscribed (or £8) will be paid over and transmitted to the Parent Society for general purposes.

Grafton.

In this parish the Incumbent has had to deplore the loss of some of the principal subscribers, either by death or by removal to some other part of the country. Within the last year or two several heads of families have been stricken down by the hand of death, and these afflictions have caused the removal from the parish, in some instances, of the other members of these suffering families; whose loss, both to the congregation and as members of the Church Society, has been severely felt. But notwithstanding these trying visitations, the cause of the Society has not been suffered to languish, the utmost readiness being evinced, without a solitary exception, on the part of our members to keep up, and in some cases even to augment their subscriptions, in order to prevent any diminution of the funds. And your committee are happy to report that the sum of £20 7s. 9d. has been raised during the year, being an increase on the collections of the preceding year. £5 2s. of this amount have been paid in to the district funds for the benefit of the Parent Society.

Colborne.

Here the cause of the Society has been prosecuted with much vigour by a committee of four gentlemen, who have kindly undertaken the work of collection. Feeling the pressure of their own local wants, the people of this parish are determined to use their best exertions to increase the funds of the Church Society; well knowing that the more they raise for this purpose, so much the more, proportionably, will they be enabled to appropriate to parochial purposes. Having been compelled to purchase from the Government a small endowment, which was originally set apart as a Glebe, they are now making a united effort to redeem it; and intend to avail themselves of the allotted portion, or *three-fourths*, of what has this year been raised for the Church Society, in order that with this and other sums now in hand an immediate payment may be made on the same.

The prospects of this parish are at present much more encouraging than heretofore. A heavy debt on the Church has been paid off—the incumbrance on the Glebe is at present engaging the attention of the people. The congregation has of late very much improved in numbers and regularity of attendance at public worship; the weekly offertory has also been increased by a more liberal and enlightened view of Christian duty in this respect; and upon the whole, there is good reason for believing that the principles of the Church are taking deep root, and that at this moment there are many sincere enquirers asking for the "good way," seeking the "old paths," that they may walk therein, and find rest unto their souls.

During the past year the sum of £23, has been raised by the association, being a slight increase on the contributions of the year preceding.

One-fourth of this amount will be duly forwarded to the Parent Society, for general purposes; the other three-fourths being reserved, as before stated, to assist in paying off the debt on the Glebe.

From this statement it will be seen that the sum of £43 7s. 9d. has been raised in the mission of Grafton and Colborne for the Church Society during the year.

Cartwright and Manvers.

Parochial Associations were regularly established in these Townships during the winter, the meetings for that purpose being well attended by the people. A gratifying circumstance occurred in Cartwright, which is worthy of imitation in other parishes, and speaks well for this newly established association. After the meeting, held in January, the cause of the Church Society having been forcibly pleaded by the Ven. the Archdeacon of York, and the other clergy present, the people came cheerfully forward and paid down on the table the sum of £5 towards the funds of the society. £2 have since been added, making a total of £7 from this association. In Manvers the sum of £8 has been raised for the same object, making together the sum of £15, of which one-fourth has been set apart to be forwarded to the Parent Society. By great exertions on the part of the members in Manvers, the debt on their Church has been happily liquidated; their brother churchmen in Cavan contributing for this purpose the liberal sum of £33 5s.

Seymour.

In the course of last summer, the Rev. J. S. Clarke was appointed to this and the adjoining Township of Percy, and has been already permitted to witness the fruits of his labours in a greatly improved and still increasing congregation. The want of a suitable and appropriate place of worship, which was so long and so severely felt by the members of our Church in this locality, has happily been supplied by the recent erection of a good and substantial stone church, which, though not yet finished, was opened for Divine service in November last.

Here also the devoted and zealous missionary has been nobly seconded in his efforts to place before his people the ministrations of the Church in their fulness and efficiency, by the generous and liberal contributions of some of the members. One pious and excellent lady in particular, has proved herself a benefactress to the Church, by presenting to the parish a comfortable and commodious parsonage house, surrounded by about twelve acres of valuable Glebe, including a site for the Church and burial ground; besides the very liberal donation of £50 towards the erection of the Church.

In consequence of the pressing demands made upon the people of this mission, for the building of their Church and their contributions towards their minister's salary, they have not as yet been enabled to raise any amount for the Society, through the medium of the parochial association; but it is hoped that, in the course of the ensuing year, the Society's objects will meet with that degree of support to which they are so justly entitled.

Clarke.

The operations of this parochial association, your committee have pleasure in reporting, have this year been somewhat extended, though not to the degree that could have been desired. The subscriptions are larger, both in number and amount, than those of preceding years; and yet from the difficulty of presenting the claims of the Society to the consideration of our members individually in this large and flourishing Township, the list contains only a small fraction of the entire body of churchmen comprised within its limits. The recent separation of this parish from that of Darlington by which it has obtained a resident minister, whose missionary exertions will be exclusively devoted to the people of his new charge, will, it is hoped, be the means of extending the ministrations of the Church to the more remote parts of the Township, and of bringing the scattered members of our communion more directly under the influence of her teaching; and thus induce them, as in other ways, so through the agency of this Society, thoroughly to identify themselves with her interests.

The subscriptions and donations raised by this association during the past year amount to £30, one-fourth of which is set apart for the Parent Society. The other three-fourths, which by the constitution of the Society may be expended within the parish, the committee have decided upon appropriating towards the liquidation of the debt still due upon the parsonage.

Darlington.

Since the division of this and the neighboring parish of Clarke, a new impetus has been given to the cause of the Church in this locality. The congregations have been augmented, and a better feeling in reference to the Church generally appears to increase among the people. Several gentlemen in Bowmanville have generously come forward and *guaranteed* a respectable salary to their clergyman; and the members are generally willing to do what they can to promote the various objects of the Church Society. Notwithstanding the pressure of local and pecuniary interests, to all of which there has been a willing and hearty response, yet the claims of this institution have not been overlooked; and your committee are happy to report that, by the zealous and hearty exertions of four ladies of the congregation, the handsome sum of £21 10s. 9d. has been obtained for the Society, one-fourth of which has been set apart to be forwarded to the Parent Society in Toronto.

The above amount has been raised chiefly within the village of Bowmanville; but in future years it is intended that an appeal shall be made in other parts of the Township, especially to the congregation at Enniskillen. The members in this neighbourhood are at present struggling with the difficulties arising out of their exertions to build a Church, in which they have been engaged for some time past. The building in question is now nearly finished, and will shortly be quite out of debt. The congregation is large and attentive, the quarterly collections are improving, and the people ore working zealously and efficiently for the prosperity of the Church in the neighbourhood.

Rice Lake.

From this association the sum of £5 has been guaranteed, one-fourth of which will be duly forwarded to the Parent Society, for general purposes.

The following abstract will shew the sums respectively raised by the various Parochial Associations within the District during the past year; by which it also appears that the whole amount thus obtained for the Society's objects is £300 11s. 5d. being an increase of £184 17s. 1d. on the amount raised in the preceding year.

	1852.	1853.
Cobourg	£85 0 0	£108 6 3
Port Hope	9 5 0	45 11 10
Cavan	11 15 0	31 14 10
Clarke	6 17 6	30 0 0
Darlington	4 0 0	21 10 9
Grafton	19 5 0	20 7 9
Colborne	22 6 10	23 0 0
Rice Lake	3 15 0	5 0 0
Manvers	— — —	8 0 0
Cartwright	— — —	7 0 0
Perrytown	3 10 0	— — —
	£165 14 4	£300 11 5

From this brief review of the Society's operations within this District during the past year, it will be seen that there is much cause for gratitude to the Author and Giver of all good, by whose gracious aid and fostering care the cause of the Church has met with so much acceptance. Feeble indeed are all our efforts, compared with the magnitude of the great work which lies before us; but when we go forth in the strength of the Lord, carrying forth the everlasting Gospel of the grace of God, and setting forth the Divine Ordinances of the Church, in all their fulness and life-giving efficacy, we need not doubt that a blessing will rest upon our labors, however feeble and imperfect in themselves; and that God will give his people the disposition and the will to be instrumental in carrying on the work of the Gospel by such organizations as the Church Society.

Although the objects of our Society are varied in their nature, and require for their full development and successful operation, the combination of much Christian zeal, talent, disinterestedness, and self-denial, yet there is a principle of harmony pervading all its efforts, which is extremely grateful to every sincere churchman. In all our exertions in the cause of religion, the *unity* of the Church is fully recognized and acted on. Our Society is essentially and exclusively a *Church Society*, supported and maintained by *Churchmen*, for the promotion and extension of *Church objects;* and by a principle of its constitution, is intended to include every man woman and child of our communion throughout the land. In circulating the Holy Scriptures and the Book of Common Prayer, together with other approved books and tracts, it becomes a *Bible Society*, a *Prayer Book Society*, as well a *Religious Book and Tract Society*. In establishing and promoting Missions, it is a *Church Missionary Society;* in aiding and encouraging the erection and endowment of Churches and Parsonage Houses, *it is a Church Building Society;* in promoting and establishing Daily and Sunday Schools, it is *a Church School Society;* and in making provision for the families of deceased clergymen, it is a *Widow's and Orphan's Society*. All these varied and excellent objects the Church Society comprises in its constitution, and is constantly endeavouring to carry out according to the extent of its ability. And surely we must all admit, that in endeavouring to promote such ends and objects, the Society is worthy of our best exertions and most cordial co-operation. Other religious and beneficient societies may be more or less worthy of support, according to the principles on which they are established, and the objects which they are intended to promote. But to churchmen in this Province there is no Society which can present so many claims to their prayers and beneficence; *nor, indeed, any other religious society with which they can consistently unite in promoting similar objects.* The Church Society is for churchmen,—a channel by which they can accomplish the largest amount of good,—an organization which is pervaded and governed in all its proceedings by the principles and doctrines of the Church, as taught in the Holy Scriptures and the Book of Common Prayer.

Into this great treasury of the Church, therefore, should all our people bring their alms and oblations, in full assurance that by such united and harmonious efforts, more real good can be accomplished than by frittering away their contributions, by bestowing a trifle on every association that may present itself before them. The Church of our fathers claims our warmest love, our purest regards; and therefore, whatever measure of good we may be enabled to accomplish should be done through and by her instrumentality. The maxim which the great *Luther* recommended by his life and teaching, was—"*Let us pray in the Church, with the Church, and for the Church;*" and we should say to all our brethren, whatever be their station or circumstances,—"*Let us work in the Church, with the Church, and for the Church.*" Let us never compromise our principles, under the specious plea of a spurious liberality; nor be found bartering away our birthright under cover of a worldly expediency, or in order to secure a mushroom popularity. The earnest and faithful churchman will be true to his principles, sound in his allegiance, and devoted to the best interests of his spiritual Mother. He will never be found pandering to her enemies, fomenting strife and discord, weakening the ties which should unite all her children in dutiful affection; nor attempting to build up systems which are contrary to her divine teaching, by assisting to disseminate principles and opinions which are at variance with those views of religious truth which he himself professes to hold. As obedience is the test of our discipleship: so if our principles are in accordance with our profession, they will make us humble, dutiful, and faithful in all things; remembering, that after we have done all that we can or should do, we are still, as our Saviour has taught us, "unprofitable servants."

Your committee beg, in conclusion, most earnestly to recommend the claims of the Church upon all her members; that they would study to promote her best interests by their prayers, their time, their talents, and their contributions. By such means only can they be instrumental in carrying on the work of the Gospel, first in their own hearts, and then in the hearts of others. They beg to conclude their Report in the words of a departed brother, who was wont on such occasions as the present, in his own plain and homely but forcible and straightforward manner, to urge the claims of the Church upon this assembly. In the immediate prospect of death, and only three days before he was released from his earthly tabernacle, in writing to the Secretary of this Branch of the Society, he thus expressed himself: "*I wish the Society success; and I wish and pray that none of our Clergy will either speak or act to injure it.*"

All of which is respectfully submitted.

JOHN WILSON,
Secretary.

Cobourg, 8th March, 1854.

Correspondence.

(For The Church.)

A few plain words on some points connected with Synodical action.

(Continued from our last.)

With one remark more these observations may be brought to a close, and some confirmations given of the view of the subject which has been advocated.

It is a principle laid down by Hooker, (viii. 6, 8,) as a "thing of which no man doubteth," that "in all societies, companies and corporations, what severally each shall be bound unto, it must be with all their assents ratified. Against all equity it were that a man should suffer detriment at the hands of men for not observing that which he never did, either by himself or by others, mediately or immediately, agree unto." The quotation which he afterwards makes from Pope Innocent, defending the liberties of the *Laity*, applies forcibly *mutatis mutandis* to the present case. "As the Laity should not hinder the Clergy's jurisdiction, so neither is it reason that the Laity's right should be abridged by the Clergy." Of the abridging of the Bishop's power there was at that time no idea: the notion would have been thought absurd. Surely it is on the same principle most equitable that the Bishop's power should not be abridged by the Clergy and Laity. Whithout attempting to go back to early times or to give any history of the Primitive Church:—for this, though it would be altogether conclusive, would require more space and labour than I should be able to afford, I would invite attention to the following modern opinions:

The first is a recent letter from Bishop Hopkins of Vermont, addressed to the Bishop of Quebec, the following extracts from which will be read with much interest, from the plain and forcible (one may say, *unanswerable*) way in which he states the matter.

"Your contemplated arrangements for Synodical action involve to a high degree the best interests of the Church of Christ, and I should deplore most deeply the error which would lead you to follow a defective model. The Episcopal *veto*, as it is very improperly called, is not to be found, I am sorry to say, in any other Diocese except my own, and was not found there until I proposed the new Constitution, which was unanimously adopted in May, 1886, and reaffirmed, without the slightest thought of opposition, in 1851, on a general revision, for the purpose of publishing another edition. * * *

Our oldest Dioceses, however, were formed at a time * when the very name of Bishop was dreaded, and awful apprehensions were heard from every side of despotism and spiritual tyranny, all growing very naturally out of the facts that it was just after the war of the Revolution, that most of tha Clergy of our Mother Church had been obliged to abandon their cures, and the whole land was under the influence of the various sects, who were cordially opposed to Episcopacy. Under these circumstances it was impossible for the friends of primitive order to secure at once all the proper rights of the sacred office. The few Dioceses which were enabled to organize at all, thought themselves obliged to assume the least objectionable form, and gave the Bishop in Convention no higher function than that of a Presbyterian Moderator. And even when the union of the Dioceses took place, the Constitution of the General Convention obliged the Bishops to sit and vote with the Clerical and Lay Delegates. And some years elapsed before they could gain their right to form a separate House, with a negative power, as in the English Convocation. Nor would this, I presume, have been granted, if they had not had a convenient analogy, in the Senate of the United States.

The older Dioceses being thus formed under the pressure of peculiarly adverse circumstances, became, however, the pattern for the rest, and have been blindly copied without any attention to primitive principle. Vermont is a small Diocese: the new Bishops were elected from the larger ones, and followed the prevailing custom. But truth and reason remain, notwithstanding, and no reflecting and intelligent Episcopalian can fail to see the absurdity of the plan, if properly presented in its real aspect of inconsistency.

The fundamental idea is simply expressed by the phrase, Church Unity. The Church is the visible body of Christ upon earth. It consists, according to our Scriptural and Apostolical theory, of Bishops, Priests, and Deacons, who are the Clergy, and of the people, who are the Laity. These are all members of the same body, and therefore cannot act healthfully or effectively, unless they act together. But of those the Bishop is acknowledged to be the chief under Christ. If then, the Church cannot act, as it ought to act, unitedly and harmoniously, without the concurrence of the Laity; if, yet more, it cannot act without the conourrence of the Clergy, who are the guides and teachers of the Laity, how can it act without the concurrence of the Bishop, who is constituted as the Ecclesiastical ordainer, the Governer and Ruler, under Christ, of the whole?

The question, then, resolves itself into the absolute necessity of *unity*. In your Synod, as in our Diocesan Convention, you will have the Bishop presiding of inherent right, in virtue of his Apostolic office. You will have the Clergy, deciding of official right likewise. You will have the Laity representing the mass of the people, as essential members of the body, the Church. There can be no *action* without the concurrence of the three constituent elements. If men insist on using the term *veto*, then the Laity have a veto on the Clergy and the Bishop; the Clergy have a veto on the Bishop and the Laity, and shall not the Bishop have the same veto in his turn? Suppose the Synod passes a law merely by the concurrence of the Clergy and the Laity, against the Bishop, by what logic is this to be called *episcopal* legislation, when the only element which makes it Episcopal—the Bishop—is left out and annihilated? Such legislation would plainly be, not Episcopal, but Presbyterian.

The word *veto*, however, is altogether improper, because it is only applicable when a power interferes, from some higher quarter, with the action of some regularly constituted body, of which it is not a member; as when the King refuses to confirm an Act of Parliament, or our President refuses his assent to an Act of Congress, the action of Parliament and Congress being first completed in a distinct and constitutional form, *before* the assent of the King or the President can be requested. It is quite otherwise in the case of a Church Synod. The Bishop is the essential head of the body, *a member and the chief member* without whose consent and co-operation it could not have any existence at all. And his concurrence is not given on a distinct application, *after* the *Synod* has acted, but it is *a part of the action itself*. It belongs therefore, not to the character of the *veto*, which is a distinct power, *aliunde*, as the lawyers would say; but to the fundamental principle of Church