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TORONTO, CANADA, FRIDAY, AUGUST 5, 1842.

VOLUME VI.-No. 5.]

poetry.

LATIMER AND RIDLEY.

"Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as, I trast, shall never be put out."—Bishop Latimer to Bishop Ridley, at the Stake. Vide "Book of Martyrs."

Those men of hoary hair Blanched by the mitre's weight-How calmly, 'mid the flame's wild glare, They meet their fearful fate. Bright their prophetic smile, As, with undying fire, Wan superstition lights that pile-Their everlasting pyre.

They knew the flame then lit A darkened earth would daze,* That worlds would read their story writ In its unfading blaze; That by its lustre shed Along the ages' track, Would idol worshippers be led To God's pure temple back :

That in each reverend fane Where erst the fathers trod. A better and an elder strain Would mount to Zion's God : That where they knelt in youth, That where they wept in age, Would gleam the glorious Gospel Truth From uncorrupted page.

Along the rocky strand, On many a verdant hill, That guards and crowns their father land, That flame is burning still ; For where low homesteads blest, And lordly towers appear, The martyrs' faith is still confest,

The martyrs' names are dear. Jesu! throughout all time, May that pure light illume Each cheerless realm, and darkling clime, Of shadow and of gloom ; Till, where a footstep falls, In forest, desert, glen-Till, 'mid the "Eternal City's" walls, They bless those reverend men.

All praise for faith like theirs !--With never ending strife, In love unfeigned, with ceaseless prayers, Their spirits toiled through life. And, when the death-hour came, Fierce fires around them curled, Their wearied bodies fed the flame, That lights, to Christ, a world. REV. B. D. WINSLOW.

* Daze. To overpower with light. Dryden. Johnson's Dictionary.

ENIGMA. (From the London Times.) BY MISS AGNES STRICKLAND.

From a race the most scorned and ignoble it springs, Yet is loved by the learned, and trusted by kings; The sceptre's a bauble when placed by its side, And the Crown would be useless if this were denied. 'Tis the power of the monarch, the people's defence, It say in them to means or to medness incense. It can win them to peace or to madness incense. It is silent, yet eloquence has at command; 'Tis the statesman's assistant, the pride of each land. It is voiceless, and yet from the south to the north, To the ends of the earth has its language gone forth. It familiar has been with the learning of ages, With the folly of fools and the wisdom of sages. More various its uses in good or in ill, Than the changes in April, or womankind's will. Death oft hangs on its motion, and life is its gift, It can sink to despnir, or to ecstacy lift. 'Tis the aider of good, or promoter of evil, The servant of God, or the tool of the Devil. June 21.

THE CHURCH SOCIETY OF THE DIOCESE OF QUEI

practice, no endeavour, according to the ability bestowed,

The preceding necessarily conveys but a feeble and imperfect idea of his Lordship's fervent and glowing language, which, amid occasional involuntary, but most respectful, though enthusiastic demonstrations of applause, was listened to with the most profound and absorbing

spritual destitution of many of its poor and scattered population, he did not feel surprised to learn that his ing them good citizens, faithful subjects, and valuable

The resolution was seconded by the REV. DR. BETHUNE, who observed :--

The resolution was seconded by BETHUNE, who observed :--My Lord,--I feel peculiar pleasure in seconding this resolution, for the formation of a Society which has for its chief object the dissemination of Gospel truth in the name of the Church. For, firmly believing, as I do, that our holy church is built upon the foundation of the prophets and apostles, Jesus Christ bimself being the chief corner stone,--that to her were given the keys of the kingdom of Heaven, by the Great Shepherd and Bishop of our souls, and that he has promised to be with her always, even unto the end of the world;--believing these things, I feel that we are bound to prefer this legitimate, this divinely constituted channel of com-municating the knowledge of God and his laws, before all others. I shall not, however, dwell upon this topic; I am content merely to express my own convictions, not I am content merely to express my own convictions, not doubting that they are responded to by every true mem-ber of the Church. But, my Lord, if these be our con-victions,—if we are verily persuaded in our minds that the Church is the best channel of diffusing that knowthe Church is the best channel of diffusing that know-ledge which maketh wise unto salvation, it becomes our duty to use every effort to give to her all the strength and efficiency which may be expected to result from the concentration of the energies and capabilities of all her members in one point. And let me ask my brethren, especially those of the laity, why we should not make at least as great efforts in the cause of communicating that knowledge which maketh wise unto salvation, as in affording the means of diffusing that knowledge which is only of man's wisdom, and which will of itself be of no service beyond the confines of this world? For look how the east is from the west, and how high the Heavens are above the earth, and yet in a far greater legree does the value of the knowledge of God transcend that of mere human science. We labour earnestly to acquire and to inculcate a knowledge of men and man-, of human science and of human learning, of all that enders man accomplished, in the common acceptation of he word, of all that can help him forward in the path of wealth, and fame, and power-and I do not mean to deprecate this knowledge, or the efforts which are made equire and to diffuse it, for it is highly useful, ornamental, and honourable, when held in subjection to that nowledge which must be above all, the knowledge of God. But the vast good which should result from human learning may prove to be only evil. The march of mind, and the march of intellect, are boasted of as forming the great distinguishing feature of this enlightened age, and yet all those efforts of genius which astonish and dazzle is with their splendour, nay, which appear in some instances to be almost the effect of inspiration, may lead only to destruction;—if freed from the wholesome and necessary controul of Christian principle, they will too nerally prove to be so many engines of misrule, confusion, anarchy, and destruction. In a word, human learn-ing prepares and embellishes the mind for the pilgrimage of time; but religious knowledge prepares and embel lishes the soul for eternity. If, then, we are ambitious of literary fame, and the distinctions of human learning and science-if we glory in the communication to our ess ambitious fellow-mortals of the wisdom and learning which we have gleaned from the sages of antiquity, and from the wisest and most learned men of modern days,shculd we be less eager to acquire an intimate and saving knowledge of Him who created them—of Him who gave them their wisdom and their knowledge, and which are n comparison but as little rills issuing from the great ountain of all wisdom and knowledge-should we be ess ambitious of communicating this superior knowledge, ess lavish of those means with which God has blessed us to convey his choicest blessings to others? Christian charity, my Lord, demands this at the hands of every one who makes profession of the Christian faith ; it de mands that we love one another, even as Christ hath loved us; and that we should make some sacrifice for the sake of those for whom the Saviour of the world died, as

opportunities, or however modest their own estimate of their personal gifts, who could not, in another way, give their help,—namely, by their pecuniary contributions, in proportion to their means; and there were none who could not help by their prayers; that was a privilege granted to all, and even if we were in the habit of saying the Lord's means who is that a monkery of means granted to *all*, and even if we were in the habit of saying the Lord's prayer, what was it but a mockery of prayer to utter the petition with the lips, *Thy hingdom come*, if there was in the heart no corresponding feeling of interest in the advancement of that kingdom, and, in meeties are condensure seconding to the ability bestowed resolution embraces too many objects, and that it might be found difficult to raise the funds necessary for so

extensive an appropriation, but this I imagine is the fate of most societies in their infancy and outset; there must be a beginning, and I trust many of us may be permitted be a beginning, and I trust many of us may be permitted to see this Society, though now in its infancy, arrive at full manhood and vigor; there is no more cause for dis-couragement in this than in any other good undertaking, and we may confidently hope that God will provide the In offering the first resolution presented to the meeting, the HONOURABLE CHIEF JUSTICE REID observed:— That he was happy to have been appointed to move the resolution which he was then about to offer to the meeting; and when he remembered the extent of the diocese under his Lordship's charge, and reflected on the spritual destitution of many of its poor and scattered something to spare. There is not one of the objects Lordship, had been established, to supply the spiritual weats so often and loudly complained of as existing in romote and improverished parts of the diocese; and much and great benefit had been derived from the praiseworthy operation and acalous exerctions of those excellent insti-tutions, yet much remained unperformed, and the Christian necessities of the faithful in many parts of the country had been found to increase in a degree gratification : hence the remained anyliable e contained in the resolution now to be proposed that is the country had been found to increase in a degree wholly disproportionate to the means available for their gratification : hence the reason why his Lordship had convoked the present meeting; and, influenced by holy and ardent zeal, had sought the formation of the Society they were then met to establish. He was glad to observe they were folke wholes to be new institution, indeed its they were then met to establish. He was glad to observe that one of the objects of the new institution, indeed its primary one, was the spread of the Gospel—the exten-sion of the knowledge necessary to salvation. This was a subject on which, in the present assembly, it would not be becoming for him to dilate; but he might be per-mitted to say, and could not avoid declaring, that to be becoming for him to dilate; but he might be per-mitted to say, and could not avoid declaring, that to convey to the isolated, the deserted, and the destitute a knowledge of the Gospel—to imbue them with a per-ception of the great and saving truths of the Christian faith, was the surest, the most unerring means cf render-ing them good citizens, faithful subjects, and valuable The Learned Chief Justice concluded by extorting all present to assist in the advancement of the Society; to aid in promoting the objects sought to be attained by its establishment; to labour for its welfare; and above all, and before every other means, to fervently pray for its success. ng them good citizens, halina bayeen all question the members of society, and was beyond all question the become incapacitated by age or infimity, it is then an imperative duty to do all that is necessary to solace and tality of this Society, for the protection and support of his beloved wife and children, when he is thus removed rom then

It would seem also proper and expedient that where, in the language of Scripture, the harvest truly is great but the labourers are few, such religiously disposed young men who feel themselves called upon to enter the minis-try, should be fostered and protected by the Society, and receive any necessary assistance they may require under preparation and qualifying themselves for that holy and important charge.

The last and perhaps the most expensive object embraced by the resolution, is aid towards the erection of Churches and Parsonage Houses; this we know from where Episcopalians are established, and who for the most part are too poor to erect a Temple worthy of their God. In regard, however, to this particular object, much caution should be observed, in order that the funds of the Society may not be too indiscriminately heatened. Society may not be too indiscriminately bestowed, and where they are not in reality wanted, lest by too great a draft on those funds other essential objects of the Society

Many of the Clergy now before you were educated for the Church in this country, so many years since, that their labours in the vineyard have already been of long standing. It is not therefore a *beginning* that is contem-plated, but i continuation and an enlargement of what was long since begun, because the demand for labourers has greatly increased. The fields are extensive and white for the harvest—the labourers are few. The laity are therefore cilled upon to come to the *help of the Lord*, and help those who are preparing for the ministry of the

The cirulation of the Holy Scriptures is not, and never was forgotten by our Church. She has the im-mortal horour of having given them to the millions who understanc them only in English, and gave them too so faithful and true to the original as to remain to this day the text book of all the sects into which the English speaking-people have been divided. There have always been, and ver will be, some so poor that they cannot buy. To such we must give. The example of giving gratuit tously, or or a small price, has been set before the world by our Church, in her Society for Promoting Christian Knowledge more than 140 years ago; and of sending the Gospel to the Heathen, and to the Plantations abroad, by the other venerable Society of the Same date, long before any measures of the kind were thought of by any other elass of Protestants. And yet, in their ignorance of the spirit and mergetic zeal of the Church, they ask if "we are in favour of missiona," How can I, except some man should guide me?" We therefore offer some man should guide me?" We therefore offer some an incorpreter with the Bible, the missionary and the Bible go together. The Holy Spirit allowed the propriety of the Ennuck's question, "How can I, except some man should guide me?" We therefore offer sone man should guide me?" We

are fast approaching. The Church, as the spouse of Christ, must insist on giving a religious education to the young; and lest silence on such an occasion as this should be taken for consent, this resolution claims it as a right, derived from Fix who said "Search the Scriptures," that we must, and are determined, by the grace of God, to bring up our "children in the nurture and admonition of the Low di "children in the nurture and admonition of bring up our 'children in the nurture and admonition of the Lord ;" and to do so, we must have our Bible, and our Common 'rayer Book in their hands. This branch of the resolution, then, you will embrace; and in propor-tion to its parmount importance, being the seed; and youth, the sed time of the Church, you will give it the support of your prayers and of your contributions. The idea of establishing a Society that embraces education as one of its "departments of Christian exertion," does not imply that education was neglected, but that the whole strength of the Church should be brought forward in a systematic combination of talent, energy and operation. Many of the Clergy now before you were educated for the Church in this country, so many years since, that support of the Church in this country, so many years since, that support of the Church in this country, so many years since, that the set all since the support of the Church in this country, so many years since, that the set all since the support of authority, and, in the set all since the support of the set all the support of the spiritual constituency of man, to his judgment, the spiritual constituency of motive? System after system of human ethics, devised by the vaunted wisdom of the

therefore cilled upon to come to the help of the Lord, and help those who are preparing for the ministry of the Gospel, as well by their bounty as by their prayers. The circulation of the Holy Scriptures is not, and never was forgotten by our Church. She has the im-morted hermur of having given them to the millions who

of our Townships are a mixture of many denominations. Church people, as well as others, are not found strong enough in country places, to form a congregation and to build a Church. As many make no profession, the stray sheep must be gathered into a flock, the missionary, like St. Paul, must be content to "speak the word of the Lord," in the school of one "Tyrannus." But when there is a flock, or the certain prospect of one, and that flock poor, this resolution propose to give assistance. Every department of Christian exertion proposed in At present, in most places, these endowments would this resolution is, in my humble opinion, pious, and, in the highest degree, necessary, both for time and eternity, to the welfare of cur fellow creatures. I trust therefore you will give it four cordial assent, your present of the seeking our own benefit, but the condition of the seeking our own benefit, but the condition of the seeking our own benefit, but the condition of the seeking our own benefit. striking example of the gradual increase of the value of property given in a state of nature to a feligious body.-The island on which we afe assembled, when granted by the French King, was of little or no value, but now are the French King, was of little of no value, but now are and honorable part and an around the caree aport to take in its owners princes in the land, that is, if a fair domain and an ample and hourly-increasing revenue have any kind; and I therefore congratulate your Lordship, and and an ample and hourly-increasing revenue have any

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opportunities, or however modest their own estimate of few short observations in regard to the several matters tions of life. This is, emphatically, that education, that Colonies has been, in a great measure, supported by the Society for Propagating the Gospelin Foreign Parts, which tions of life. This is, emphatically, that education, that "erdition necessary for every Christian," which we more particularly wish to give, and which is stronghy enforced when we receive every child "into the congre-gation of Christ's flock." In our day, education is popular, but it is too mich sought to be shoin of its glory and real value. Many contend that our youth should be taught without regards to *Creeds*, or Confessions of Faith i and even go so far in their liberality as to maintain that the Holy Bible should not be used in our schools but, in my apprehension sustances to give religious instruction, and that excludes the Holy Scriptures from the catalogue of school books, robs education of the Hoty Sprint, to fit usfor another state of existence, while we are fast approaching. The Church, as the spouse of Christ, must insist on giving a religious education to the Young: and be sillence on such as nones, whon we have bitherto been support. Society supported missionaries in what are now the United States, just as it does at present in this Province. When the revolution happened, the support was withdrawn, and the Church became entirely prostrated. We are not, however, without a consolation even in this distress, for when we turn our eyes to the present prosperous condition of the Church in the United States, we see there is within

cannot conscientiously receive the ministrations of religion otherwise than in the way they believe them to have been originally instituted. How then can this be effected unless we procure means for fulfilling the objects of this resolution? As was observed by one of my reverend friends, one of the early martyrs of the Church declared, "WITHOUT A BISHOP, THERE IS NO CHURCH." Without a Bishop, how could we obtain that ordination for the Clergy which we believe necessary for the proper ministrations of the Church? We should be obliged to resort to fore gn coun-tries to obtain what we would be deprived of at home. Where would be the Episcopal superintendance so requi-site for the well-being of the Church? And we should be deprived of the rite of Confirmation which we con-

happy therefore to perceive, my Lord, that we are now awaking out of sleep, and are beginning to be like men alive to a sense of our Christian duty, and to the great and honourable part which we are called upon to take in thing to do with constituting princes: Another example, to which we point with greater the formation of a Society which embodies these two great principles of all true philanthropy, both human and

(From the Montreal Herald, of the 23d July.)

In our paper of the 12th instant we published the series of resolutions, adopted at the public meeting convened in the National School-house, on the 7th instant, for the purpose of forming The Clurch Society for the Diocese of Quebec. We have much pleasure in being able this day to lay before our readers the substance of the eloquent and impressive address with which his Lordship the ishop of Montreal opened the business of the meeting; and also of the very appropriate observations by which several of the resolutions offered on the occasion were introduced; and have to regret that accidental circumstances, the low tone in which some gentlemen delivered emselves, and the distance of our reporter from the chair, near which the speakers were congregated, have prevented our being furnished with all the addresses offered on this interesting occasion, many of those mitted having been, we are assured, surpassingly brilant, touching, and effective. The LORD BISHOP OF MONTREAL, having opened the

business of the meeting with prayer, proceeded to make some observations, of which the following is an outline : He stated, in the first place, that as there would be many resolutions brought before the meeting, and as he had the pleasure to anticipate that they would be zealously advocated by not a few of the gentlemen who were res-pectively charged with the support of them, he should forbear from expatiating at any great length upon the objects for which the friends of the Church had been called together. His Lordship then went on to say, that those objects were, in a general point of view, the promotion of public worship, religious instruction, and educa-tion in the country, together with the creation of funds to provide for and to perpetuate these blessings. Having pictured the spiritual exigences severely felt in many parts of the Diocese, and adduced some particular facts, strongly exemplifying the destitution of the people, and producing a ceaseless solicitude and perplexity in the those who were set over the affairs of the Church, he adverted to the interest manifested at home for the spiritual wants of this as well as all the other colonies of the empire; rendering a just and warm tribute to the two venerable and long-established Church Societies,—that for the Propagation of the Gospel, and that for Promoting Christian Knowledge,—which had most munificently dispensed their blessings among us 1 and adding the mention of a younger institution, the British and North American School Society, of which the operations had more recently been introduced into the Diocese, but to which a debt of gratitude was also His Lordship thence took occasion to show the accessity of our manifesting not less concern for our own people, here upon the spot, than was felt for them by those separated by the waste of waters from the Colony; and passed to the consideratian of the general duty of honouring the Lord with our substance, as charged upon us in the Old Testament, and recognising the appeal made in the New, if we have sown unto you spiritua things, is it a great matter if we should reap your worldly things? He pressed this point home to the hearts of those whom he addressed, in reminding them that those who have *freely received* should *freely give*, and putting to them to say whether all which they have in this world, or hope for in the next, was not derived from world, or hope for in the next, was not derived from the free and undeserved mercy of God. He insisted upon the elevation of motive which should characterise all proceedings such as these—all being made referable to the glory of God, the salvation of souls through Christ, and the love of Christ in dying for sinners, who lay in darkness and the shadow of death. In the course of his observations he spoke of the advantages of unity, order and strict preservation of Church principles, in the conduct and management of all associations for religious. objects; and felicitated the meeting upon the increasing discernment and appreciation of these principles in the mother country, displayed in many ways, and in some marked instances of recent occurrence, particularly the full and regular connection established between the highest Church authorities of the empire and those two admirable institutions the Church Missionary Society and the Society for the Conversion of the Jews, which have been so eminently blessed in their labours; the one in behalf of the Heathen, the other of the ancient people of God. It was not in this alone, as his Lordship inted out, that the example of the mother country ught to rouse and to stimulate our local endeavours for when we looked at all the exertions there made in a variety of ways, which he specified, for the extension of the blessings of the Gospel at home and abroad, we had cause indeed to bless God for the spirit which He had shed down upon His Church. He concluded by earnestly calling upon all the members of the Church to render their aid to the Society which it was the object of the meeting to form, and pointed out that while some individuals could serve the cause of God on earth by the weight of their station, or the force of their influence; others, officially, by their ministerial labour; and others still, by their action, shown in the operations of organised Societies, or their general usefulness within the sphere of their exertions; there were few indeed, however confined their

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well as for ourselves. These, my Lord, are some of the motives of duty which should prompt us to cheerful action in this great cause, — but there are also motives of reward which spring as naturally from our Christian duty, as good fruit is duced by a good tree, and they may perhaps be bes-illustrated by contrast with the rewards commonly conferred by the world.

There is, I believe, no description of public benefactors who are more esteemed or more honoured in this world than the champions of civil liberty and the successful aders of armies. The fame of the first of these is reunded from one extremity of the civilized world to the ther, is made the theme of song, nay, almost of ado-ation, and is finally emblazoned in the page of history, to be made the watchword, the rallying signal, to gene-rations yet unborn. The successful leader of armies. who returns home laden with the spoils of war, is re ved with the shouts and plaudits of admiring thousands. s crowned with the laurel wreath, is honoured with the esignation of hero, and his name and his deeds are anded down to posterity on monuments of brass and marble. These, we will allow, are great rewards, and grateful to the mind of man; we do not wish to detract from their worth, but desire to accord to them their fullest value,—and we shall also admit that none of them unsit those who are engaged in the apparently more numble business of ministering to man's highest and nost valuable interests—nay, they may perhaps be only poken of in this world as weak, or mistaken, or designing inthusiasts; neither the shouts nor the plaudits of the nultitude follow them in the land on which they have nferred the most substantial, the most enduring honour no crown of laurel is prepared for their brows, no urs are conferred by the nation's senate, no inscription ndited by the hands of a grateful country, no "storied irn or animated bust" convey any public memorial of their names to future generations. But what then?— Long before that day shall arrive when "all the host of Heaven shall be dissolved, and the Heavens shall be olled together as a scroll, and all their host shall fall lown as the leaf falleth from off the vine, and as the falling fig from the fig tree," long ere that period the laurel crown shall fade and wither away, and the marble conument with its splendid memorial shall crumble into dust, but then they that have been instrumental in turning many to righteousness shall shine as the stars for ever and ever.'

before us, as already observed by your Lordship, the bright example of the Mother Country, whose Societies have not confined their charitable and righteous aid to fore he officiently and zealously England, but extended it to this and to all, even the most remote, of the possessions of our illustrious Sovereign. In seconding the second resolution, the REV. J. REID

spoke in substance as follows: My Lord,—It gives me very great pleasure that the resolution, now proposed, is one to which every Church-man must be presumed to be ready to give his hearty assent, without the aid of much persuasion. It is, as 1 view it, in strict agreement with the nature and consti-tution of an Episcopal Church, acting under the direction of her bid of her Bishop, according to primitive and apostolic prac-tice, doing nothing without the sanction and blessing of he Bishop. I am, however, sorry that the task of se-onding this resolution has not fallen to the lot of one who could do it more justice, but having been asked, I hought it my duty, however unworthy, to comply. In doing so, it is my consolation to think, that the objects, proposed to be carried into effect, are all so excellent, and so necessary, as not to require much eloquence to

This resolution, which I now hold in my hand, proposes to provide missionary labour for such places in the Diocese as appear to have most need. You have already heard that almost all our ministers have hitherto been supported by the pious bounty of the Society in England supported by the plous bounty of the Society in England for the Propagation of the Gospel in Foreign Parts; but this bounty cannot be expected always to flow within our borders. It must some time cease. We ought, then, in gratitude for what we have received, and in order that e may stand, when we shall be left to our own resources, we may stand, when we shall be left to our own resources, to begin now to do a little in so good a cause, especially as it is for our advantage. The Apostles of Jesus Christ were the first missionaries. Their field of labour was the world. Their grand office was, in Christ's stead, to beseech men, "be ye reconciled to God." What was necessary when Christ sent his Apostles to call men from darkness to Calle score them light, is necessary with darkness to God's marvellous light, is necessary still, and will be to the end. Sinners, in order to salvation, must repent and believe the Gospel. But "how shall they believe without a preacher? and how shall they

preach except they he sent?" We have more than 200 Townships in this Diocese, all more or less, inhabited by people who speak our language and no other; but they are a mixed multitude of many denominations. Any thing like a society of one denouenominations. Any thing fine a secrety of one deno-mination, strong enough to support a minister, is nowhere to be found. Churchmen, everywhere, are to be made, and how can they be made unless the missionary be sent them? The missionary cannot go at his own charges. He must, therefore, be helped by those who are already in the faith, and know the value of their own souls.

The resolution embraces the creation of a fund towards the augmentation of the stipends of poor Clergymentowards making provision for those who may be incapacitated by age or infirmity—and for the widows and orphans of the Clergy. All know that the stipends of, by far, the most of the Clergy in this Diocese are insuffi-cient for the support of a family. Young men, while in training for the support of a family. training for other professions, such as lawyers, physicians and merchants, are encouraged to persevere by the exetation of making a fortune, but the moment that a oung Clergyman puts on his gown, his doom, as to this orld, is fixed. He knows that so far from acquiring a world, is fixed. He knows that so hat from acquiring a fortune by his profession, he is satisfied if he can attain to the moderate comforts and necessaries of life, and be the humble instrument of doing good to souls. Indeed, in proportion as he is faithful, diligent and humane, he In proportion as he is faithful, aligned and humane, he becomes the poorer, because the demands made upon his Christian zeal for books, religious objects and works of charity, will sometimes take what cannot well be spared. This part of the resolution then appeals to your best feel-ings, and must recommend itself to all. We are all rapidly advancing in the journey of life.— Old age and its will be point of the spared of the spared in the spared of the spared in the spared of the spareed of the spared of the spared

Old age and its usual infirmities creep on, and may lay the strongest of us aside from active labour, and in ur greater need, deprive us of at least a portion of the reward of labour, because of our incapacity. The resolation kindly proposes, if the appeal now made to the charitable zeal of Christian brethren shall succeed, to ep forward to our relief when we are tottering down e descent that leads to the grave. The same kind conideration is held forth to our widows and children,-Need I say much to recommend this resolution to a Christian audience? No. It will be responded to by all who have common humanity, to say nothing of Christian charity and brotherly love; and, therefore, I leave it, and pass on to the next, which is the subject of education as t respects both the laity and those who are preparing for the ministry of the Gospel. Education is of prime im portance to society at large. The Church seeks that all her members should be fully instructed in all the principles of the Christian faith, and that her ministers, from the least to the greatest, be apt to teach, able also to convince gainsayers and to edify their hearers. From an

you will give it our cordial assent, your prayers and your support. Players and good wishes alone cannot spread the Gospel and instruct the ignorant, any more than they can give food to the hungry, without doing what further may be needful. The call is now made by the Church on all to promote the glory of God, and the Salvation of sinners, and I hope it will not be in vain.— With my whole heart, I second this resolution. In offering the third resolution, the Honourable Mr.

JUSTICE GALE spoke in substance to the following effect: My Lord,—The general benefits that may be expected o result from the objects of this meeting, namely, the establishment of a Diocesan Church Society, have been so fully explained, that it would be superfluous for me to dilate further upon them, even if my habits and pursuits had qualified me for the task ; neither does it fall within the limits of the duty which I am called to perform on this occasion, and within which I ought strictly to confine myself; for were each individual to enlarge as he might r as his inclination would prompt him, on the great and aried advantages to which we may look forward from the present measure, our observations might be extended to a length inconsistent with the time that is left for the completion of the business of the day. I will therefore completion of the business of the day. I will therefore come at once to the particular point to which I have to solicit attention, namely, the resolution I have to propose. It is one, the propriety of which must be obvious, when the objects we have in view are known and admitted to be beneficial. For although of every religious and philanthropic scheme it may be said, that the support and favour of the Giver of all good, is all that should influence and direct us, and although we humbly believe that our present endeavours are entitled to the divine blessing, yet it is also customary and right under such circum stances to avail ourselves of such human means and aid as are likely to contribute to the furtherance of our undertakings; and among the human means and aids to success, none are more commonly or properly sought for than the intenance and patronage of those individuals and public bodies whose station, power, or reputation, entitle them to influence among their fellow men.

Is it not then fitting, even while we deem that we have he divine sanction for our proceedings, that we should eek the approval and patronage of those among our fellow subjects whose names may add weight to our measures, whose credit may secure favour to our plans, and whose character may produce confidence in the objects we are endeavouring to promote? Such patronage as this would appear to be most desirable. And can any names as patrons to any undertaking carry more weigh secure more favour, or produce more confidence than the venerated names of the Society for the Propagation of the Gospel, and the Society for Promoting Christian These are Societies whose good works Knowledge? have extended to the remotest regions of the earth, and millions live who bless them. To commence under the auspices and with the approval of such Societies would seem, next to the divine favour, the surest earnest of

In seconding the fourth resolution, the Rev. D. Ro-DERITSON Spoke to the following effect: My Lord,-I have much pleasure in rising to second

the motion now before your Lordship; though I feel that my doing so can be nothing more than a mere mat-The terms of the motion are too explicit ter of form. to need explanation, and its propriety must be evident to all. The high official station which your Lordship to your culture and superintendance, point your Lordship out as the only individual who could, in accordance with circumstances that your elaims are founded; they rest on a more solid foundation; and that wisdom, vigilance, piety, patience, and moderation which have er marke Diocese, afford the happiest atigury of your successful management of this new Society. We cannot forget, management of this new Society. We cannot forget, however, that the pilot, how skilful soever he may be; ground, cannot conduct his barque with safety through apathy or look on with recklessness, when they ought to despise the day of small things.

espond to the word of command, and to put forth all

pleasure, is the ancient endowment given to Trinity Church in New York. At first it was only a moderately sized gable, but as the city extended and the country advanced, it grew in value until it not only furnished an ample revenue to that particular church, but enabled its vestry to aid missionaries and to build churches through-

Let our people then, my Lord, follow this good ex-Let our people then, my Lora, follow this good ex-ample while land is cheap and plenty: let them dedicate a part of their estates to God and His Church,—let the Society, in its various departments, perform what is ex-pected from it under your Lordship's guidance, and the results, under God, may be what we now dare searcely and the garbarian, to the wise and to the utwise;" for in such a case, we should behaved a mathematical search and the Barbarian, to the wise and to the utwise;" for in iope:

GEORGE MOFFATT in nearly the following terms:

My Lord,—In rising to move the resolution confided to me, which I have much satisfaction in doing, I beg to say that I think the time is come when the members of ur Church are called upon to contribute more largely towards her maintenance than they have heretofore do The aid derived from the two Societies in England, of whom mention has been so gratefully made to-day, though most liberal as respects them, was but a slender provision even for the infancy of our settlement, and it could not e expected that it should keep pace with the wants of the Church, or grow with her growth in the Wants of It is therefore evident that more is required of us, and I cordially support the formation of the Society we are assembled to establish, as the best means of raising the funds required, and of managing and distributing what may be raised; for although I advocate voluntary contrioutions to the Church, I am no advocate of the voluntary system, as it is generally understood, and deem it essen-tial that a body, such as the Society, should be interposed between the donors and the gifts to the Clergy. We have resolved that a Society shall be established, and it therefore becomes necessary to provide a Board for the management of its affairs; such is the object of the reso-lution which I hold in my hand, and which, without further preface, I beg leave to submit to the meeting.

DR. HOLMES in moving the 13th resolution, spoke as

My Lord,-The observations made by my Rev: friend who seconded the last resolution; were of so cheerful and encouraging a nature as to have diverted me from making the remarks which I otherwise might have thought i right to do, in bringing forward the resolution entrusted to me. It is, however, one of a most important, a most momentous character, and though only a repetition of the former, yet brings forward the objects contemplated by it so much more in detail, and therefore so much more prominently, that the proposal of it may startle the minds of those who have not given consideration to the minds of those who have not given consideration to the subject, and lead them to suppose the whole to be an im-practicable scheme, quite unsuited for the present resour-ces of the Church in this Province. The object aimed at by this resolution is no less than

Diocese, and your intimate acquaintance with the moral state of the spiritual vineyard which has been committed nerv of the Church. It looks to the endowment of one or more Bishopricks; to the support of Archdeacons who out as the only individual who could, in accordance with our principles, occupy the President's Chair in this Society- Still, my Lord, it is not on these accidental y rest number. Furthermore, it contemplates the erection both zeal, of Churches and of Parsonage Houses. Now, my Lord, Now, my Lord. biety, patience, and moderation which have l your conduct in the administration of the bbvious resources of the Diocese, and it might appear aseless even to attempt their accomplishment. But, my Lord, the time must come when the endeavour must be however intimately acquainted he may be with his made, and though I do not see how the objects of the resolution are to be effected, I can readily perceive the the rocks and shoals that may surround her if the crew be mutinous and disobedient, if they stand still in sullen recollect that we have a high recommendation "not to

their energies to avoid the danger. In like manner, it mat- sent, and recollect the number who so recently listened there energies to avoid the danger. In fike manner, it mat-ters little how well qualified your Lordship may be to frame, and put in motion, and watch over the compli-cated machinery of this association, if the lay members of the Church do not respond to the call which is now made upon their united exertion. Surely they cannot say that the appeal is not required, that it is premature, or that the appeal is not required, that it is premature, My Lord,—Before moving the resolution which has been entrusted to me, I will ask permission to offer a

But your Lordship will allow me here to add, that Christian philanthropy is a debt of gratitude, and that Christian benevolence is only a transfer of obligation from one individual to another, and from one generation to other, multiplying the capital as we multiply human happiness, and augmenting the obligation as we diffuse such a case, we should behold a rapid dissemination of The seventh resolution was introduced by the Hon. Christianity among mankind, and the kingdoms of this world would quickly become the kingdoms of our God and of His Christ.

Great subjects, my Lord, may sometimes be elucidated by the commonest occurrence of human life, and by the use of the most familiar terms; and therefore I may venture to relate the following domestic incident :-- One day, not long ago, my little boy said to me, "Father what expensive things children are! we have cost you a deal of money, all of us, boys and girls together." "Why, yes, my son, that's true enough; but how could I have spent my money for a better purpose? The money which we spend on children ought to yield a larger profit than any other money which we spend." "Well, father, but I feur you will never have your money back again." "My dear boy, I never calculate on having my money back dear boy, I nevel calculate on having my money back again—I expect to be repaid in something of much greater value." "Then, father, how do you expect to be repaid?" "Let me ask you, my dear Septimus, if you are not in debt to the Almighty?" "Why, yes, father, I am indebted to God Almighty for every thing I am indebted to God Almighty for every thing." "Yes, my dear boy, and even for those kindly and paterhal feel-ings which His Holy Spirit has inspired within my heart; as well as for his lote in giving Jesus Christ His only Son for your salvation." "And does God himself expect to be repaid?" "Of course he does my son"—"And pray, father, how is that to be done? God Almighty does not need such things as money; nor does he need anything." "And tet my son, when meaking of the salvation of the Gentile yet, my son, when speaking of the salvation of the Gentile world, the prophet says of Jesus Christ that 'He shall see of the travail of His soul, and shall be satisfied. And I may tell you, my dear boy, that since our blessed Lord is not in need of any thing himself, he has made a transfer of the debt to them who are in need; and that in the day of udgment he will say to the righteous, Come ye blessed children of My Father inherit the kingdom prepared for you from the foundation of the world; for I was hungry, &c., and for source as ye did it unto the least of these my brethren, ye have done it unto me." "Then father whom am I to pay?" "Why, my dear boy, you have been taught to read the holy scriptures; and therefore if you find another little boy that is unable to read them, but is willing to earn, teach him. You have been made acquainted with

the love of Christ in your redemption; when you there-fore find a little boy who has not been made acquainted with it, teach him. You have been taught your duty to God and your duty to mankind; and therefore when you meet with any little boy who has not been made ac-quainted with his duty, teach him. You have been made quainted with the hope of mercy and the promise of eternal life; and I hope the day will come, when you will happily repay that debt to those persons to whom the debt has been transferred."-"Well, father, I should like to pay back all I owe; because you know that people cannot honest, if they will not pay their debts, when they have it in their power to pay." "And, I do hope, my dear boy, that God will by His grace enable you to fulfil your purpose." With these familiar remarks, my Lord, I now beg to second the resolution.

His Lordship closed the meeting, as he had opened it, that having had land conveyed to him in trust, at different When I look upon the number of Clergymen now preheart the interests of the Church, and the disposal of those