

hold the parent's place in our Academic household. But, my Lord, I hasten to safer ground,—to topics which I may hope to handle, in the presence of our Chancellor with less risk of transgressing limits which, I am assured, he would wish me to observe. There are recollections which must render the ceremony of this day an occasion of the liveliest satisfaction to your Lordship. The poet tells us that the "child is father to the man," and as you, my Lord, look on the man, you cannot but remember with honest pride and joy, that to you was confided the nurture and guidance of the child. It must be to you an unspeakable gratification to have seen the pupil of past years growing up into the friend—the counsellor—the ally of your maturer age—your helper in every good work, "requiting," in the noblest sense, "his parent." And, I am assured that I am only expressing your Lordship's profound conviction, in imputing the honourable and happy issue of the relation which subsisted in past years between yourself and our Chancellor mainly to the influence of those moral and religious principles, by which through life the conduct of both has been governed. It is Christian friendship alone which is immortal, survives the chances of the world, and enriches us even in this life with that which is not corruptible.

I beg you therefore, my Lord, to accept our warmest congratulations on the events of this day—on the consummation of a work which your Lordship has had much at heart—on seeing that chaff filled, and filled by one whom you have loved in his youth, and both loved and honoured in his riper age.

This address was also received with great applause.

The CHANCELLOR then called up Mr. GIBSON, and presented him with a book, saying, it was evident from the character of the composition, they had chosen well in making him their mouth-piece on this occasion.

His LORDSHIP then read the following reply:—

MR. CHANCELLOR, LADIES AND GENTLEMEN,
AND MY YOUNG FRIENDS.

Your heartfelt congratulations on this auspicious day, in the name of your Society, are most acceptable to me, and a source of great and abiding satisfaction. For, although deeply sensible that I am far from deserving commendations so strong and affectionate, yet, I am not unwilling to believe that the anxious share I have taken in promoting the happy results which we are now commemorating has not been in vain.

You very happily allude, in a series, rising as you proceed, in interest and importance, to the hopeful and agreeable meetings which we have already enjoyed here; and, with truth, observe that a peculiar interest attaches to our present assemblage, because the University of Trinity College assumes for the first time, her perfect form, and exercises in the person of her chief officer, those valuable powers with which Her Majesty the Queen, the fountain of honour, has been graciously pleased, by Royal Charter, to invest her.

You do but justice to my feelings in expressing your kind assurance, that it is a matter of much gratification to me, that the College Council has, by their unanimous vote, elected to the important and dignified office of Chancellor of this rising Institution, one who has been long so dear to me, and so eminently qualified to discharge its weighty, as well as delightful duties.

I remark, with great satisfaction, your modest resolution (and I trust the firmer because modestly expressed) not to rest in the honor you derive from the association of such a name with our University as the Chancellor most justly acquired, and that you will not be content merely to acknowledge it as your "præsidium," as your "dulce decus," but that you will rather bear in mind the maxim,

"Dus est magna parentum
"Virtus,"

and that every son of this Royal University will strive to inherit, by the patient pursuit of moral, religious and intellectual excellence, the virtue of him who has been first called to hold the Parent's place in your Academical Household.

"Virtute macte esto, et macti estote."

The affectionate tenderness with which you identify me with your gifted Chancellor is a subject upon which you will feel that I cannot enlarge. Allow me then, to reciprocate your warm congratulations on the events of this day, and the consummation of a work which promises to yield, from age to age, the most precious blessings to this flourishing Province.

But, on this occasion, so long wistfully anticipated and so grateful to our hearts, I

must be permitted a few words of a more general bearing.

Our desire has been to establish a Seminary of no Laodicean or uncertain sound, but one which rests on the Rock of Ages, and recognizes the two great Books from which all knowledge and wisdom must be drawn,—the Book of God's Revelation, from which no man can take away, neither can any man add thereunto,—and the Book of the World's experience, or, as it is commonly called, the Book of Nature. We acknowledge both as the gift of God, because both are essential to our well-being and we seek to place these in their relative and true position.

The great distinction between them is this:—

The Book of Revelation (or the Bible) stretches to another world, the Book of Nature is confined to this. The latter is mortal, finite and the child of time; the former is immortal, infinite and eternal. The one may be considered the Body, the other, the Soul. And, because the body and soul must be united to make the perfect man, so must secular or human knowledge be united to divine, to constitute a sound and complete Education.

Hence, divine knowledge (or religion), being infinitely more precious, is our first and greatest object. But we neglect not secular knowledge and Arts and Sciences which cherish and extend the subordinate ends of our being and accelerate under a wise discipline, our moral and religious progress. Nor do we neglect those accomplishments and habits of the body and the mind which are indispensable to all who wish to be truly cultivated and educated men in the present advanced age of the world. It is true, all that can be done in the most perfect Seminary, is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of future acquisition.

Our discipline is of the mildest form consistent with those limitations which are absolutely necessary to the companionship and intimate association of so many young and ardent spirits living in the same family. We are solicitous to place them, as our forefathers did (from whom we are not ashamed to learn) under the purest influences during the time that they are acquiring a moral and religious education; and, while we are always disposed to give them credit for honor and conscience, we do not think that good example, affectionate advice and paternal admonition can, without danger, be dispensed with.

For such reasons our discipline partakes much of domestic control. We feel, and we wish our young men to feel, the beautiful and affecting influence of the pure example of little children, the favourite lesson of Holy Scripture.

And indeed, every youth who has opened his heart to divine grace will be refreshed by our Saviour with his sweetness, and after mixing in the word and perhaps deserving the name of graet and learned, as well as Christian, will only so far feel himself the Child of God as he has returned to that simple and confiding piety which he relished and practised in his earliest infancy. And it is in this sense that we ought to understand the memorable words of our Lord, "Unless ye become as little Children ye shall not enter the Kingdom of God."

This University is already surrounded with interesting and endearing associations. It is the offering of a suffering Church, it has been watered with her tears and may be justly named the Child of her adversity: But though weeping may endure for a night, joy cometh in the morning. And, accordingly she now presents a noble and living proof of the catholicity of the Anglican Church.

In Great Britain and Ireland, in the United States, within this Diocese, and scattered over the world, our supplication for help was met with the kindest sympathies and the most generous gifts. We appealed first to our own people, and they came forward as one man, to replace the seminary of which we had been unjustly deprived. We went to England and Ireland and the same Christian spirit of liberality met and encouraged us. We sent our messenger to our brethren in the United States, and his journey was one of triumph through that mighty land; a Jubilee of Christian love and exultation. He was everywhere met with the kindest greetings; gifts and donations were poured into his lap with joy and gladness, and with prayers and blessings that the privilege had been given them of showing their Christian affection.

Hence this University, now restored to a more holy and perfect form, is the charitable work of the whole Anglican Church, and stands before us this day as a bright and lasting monument of her Catholicity.

It is also a living illustration of the communion of Saints. It has been built by the gifts of hundreds of Church members, scattered through many regions and all in-

fluenced by the same holy motives. Few of them can ever see or comprehend in this world, the extent of the good they have done and are still accomplishing. For Trinity University will, we trust, continue for ages to sanctify this land by sending forth, from time to time, hundreds, nay, thousands of well-qualified ministers of the gospel, to cultivate the Lord's vineyard; and these again will gather together congregations of devote worshippers, and this holy process, under the divine blessing, may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptized, generation, after generation, for the Kingdom of Heaven.

And all this, long after the Contributors to the structure itself and its Endowments, the Professors, the Scholars and all who are at present connected with it, are mingled with the dust. But the glorious effects of their works shall never die and although unknown on earth, because they are too vast to be known, yet all shall again appear at the last day, when the benefactors and builders-up and cherishers of Trinity College will be astonished to behold the infinite good, in all its fullness, which they have, through the blessing of God, brought about by their humble contributions donations and prayers; because flowing from the love of God, they have been sanctified to His glory, and produced fruits which will, on that great day, call forth the joy of the host of Heaven.

It is thus that pious works, such as Trinity College, connect the Saints who have gone before with those who have yet to come, even to the consummation of all things.

His LORDSHIP was frequently interrupted in the reading of this address by the most enthusiastic applause.

His Lordship then pronounced the benediction and the proceedings closed.

The Rev. C. C. BROUGH said, ere they separated he would make one observation. The Chancellor had made allusion to the College of William and Mary in Virginia, with the early foundation of which his ancestor was connected. He thought the link of connexion would be perpetuated, and the interest we took in the name displayed, if the Ladies, many of whom were present, would undertake the opening of a subscription list to create a fund to endow another scholarship to be called the "Mary Scholarship."

This suggestion was received with loud applause.

On the previous evening it was proposed to commemorate the event mentioned during the proceedings, namely, the Jubilee of the Bishop's ministration, by founding a scholarship in Trinity College, to be denominated "the Bishop Strachan Jubilee Scholarship," value £30 a year; for which the sum of £500 was subscribed upon the spot. At a meeting of the friends of the College held after the installation, a voluntary subscription of £5000 in aid of the funds of the institution was started, and more than one 3d of the amount was subscribed that same night.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

FIRST ADJOURNED MEETING.

Toronto, 1st June, 1853.

The Society met at the Parochial School House at 3 p.m. The whole of the Clergy who were present yesterday, and many of the lay members of the Society, including the Hon. T. G. Goodhue of London, H. C. Baker of Hamilton, Dr. Mewburn of Stamford, Col. Kingsmill of Niagara, and W. Bottom Esq. of Kemptville, were present.

The Lord Bishop in the Chair.

After the usual prayers,

The LORD BISHOP said that as matters of business important to the general interests of the Society would now require their attention he would take the opportunity of addressing a few words to them. The first matter of importance was the consideration of the By-Laws, by which it was proposed to vest the patronage to the rectories in the Bishop for the time being. In reference to this he would venture to suggest considering the present peculiar position of the Church, that it might be more convenient to keep the question of the patronage in abeyance, until after the proposed division of the Diocese had taken place, (hear, hear.) Another matter of importance, on which he desired to make some remarks was the proposed conference of the Clergy and Laity. He would observe that for its guidance it would be absolutely necessary to supply those attending with the fullest statistical information on the state of the Church in Canada and with that view he would transmit a circular of enquiry on such points as were necessary to

to the Clergy and Churchwardens, in each mission whose answers to the queries when received, he hoped would leave nothing in the way of information wanting. There was another matter to which he must refer. It had lately come to his knowledge that there was a movement in progress in reference to the rectories, the incomes derived from which by some of the incumbents were deemed excessive. Now he would say that so far as their present income, this impression is incorrect whatever they may produce hereafter. He would observe whatever grounds there might be for this movement, that no rector whatever could be disturbed in the enjoyment of the income derived from his incumbency, without his own full concurrence, and for his own part he would say that in his opinion, in the exercise of patronage he thought no incumbent should have an excessive income from his living, but that after yielding what might be an ample provision for the incumbent, the surplus ought to be set apart to meet the wants in other parts of the Diocese (Loud cries of hear, hear.) This was the case in New York particularly, where the surplus endowments were applied to the general benefit of the whole diocese. So it was in England where the surplus was paid over to the ecclesiastical commissioners for the general benefit. These now were matters of importance, the consideration of which he thought properly belonged to the members of the Church in conference, and which he thought we were not competent to enter upon now, particularly as no notice had been given of the intention to discuss them, such notice being required by our By-Laws. It might be well however to name a committee from this meeting, to enquire into these matters, and collect information which could be laid before the Bishop and Clergy, and Laity in conference, but at present they were totally unprepared to go into the matter further than with a view to those preliminary steps to procure that information necessary to discuss them, when assembled as a full Church of the Diocese,—the Bishop—the Clergy, and the Laity, (hear, hear.)

The Secretary then read the minutes of the adjourned May meeting.

The Secretary then rose to a question of order; He said that a resolution had been introduced, by a respected member of the Society, at the close of yesterday's proceedings, which, as it was one, the general tenor of which must commend it to the vast majority of the members of the Society, readily found a seconder. For his part he heartily concurred in its spirit, the only question with him was, whether it might not be brought forward as a precedent, and lead to the introduction of resolutions, which, not having been first submitted to the Standing Committee, who were responsible for the resolutions to be submitted at the annual meeting, might lead to discussions which would tend to disturb the harmony which ought to prevail at such meetings. These meetings were not business meetings, but were open to the public, a report of the proceedings of the Society during the past year was to be read, and resolutions founded on that report were entrusted to members of the Society, to advocate its several commendations. The Society only followed the course adopted by all the bodies who proposed to get up a public demonstration, it confided the responsibility of drawing up the programme to a Committee. At any other meeting of the Society, any member might bring forward a resolution, or give notice of motion, but upon such occasions as he had referred to, he submitted whether such a course was not out of order.

It was ruled that the Secretary was right in the view he had taken of the question and on the consent of the mover of the resolution above referred to, it was agreed that he should introduce it after the notices of motion had been disposed of.

To be continued in our next.

We had flattered ourselves that we should be enabled to give a full and correct account of the whole of the proceedings of the Church Society, at its meetings last week, but the gentleman whom we engaged to report for us, having twice left the city, without leaving us a copy of his notes, we have been greatly delayed, and are now obliged to defer the remainder to our next issue.

BIRTH.

At Cornwall, on Saturday the 8th inst. the wife of J. Dickinson, Esq., of a Daughter.

On Thursday the 9th June, Mrs F. W. Wright of Queen Street, of a son.

MARRIED.

In Trinity Church, Wolf Island, on Tuesday, May 31st, by the Rev. Thomas Boufield, Mr. Alexander Fraser to Miss Ellen Ann Anderson, both of Wolf Island.

DIED.

On Tuesday morning the 31st, of May, after a short illness, at the residence of his brother at Otterville, St. George Bullock, B. A., of Clare Hall, Cambridge, son of the late Rev. John Bullock, of Kadwinter, Essex, England, much regretted by a large circle of acquaintances.