TORONTO, CANADA, JUNE 7, 1855.

HYMNS FOR SUNDAYS IN THE YEAR. BY, JOSEPH FEARN. From the Church of England Magazine TRINITY SUNDAY.

Poetru.

"Marvel not that I said unto thee, ye must be bern sgain." John v. 7. When Nicodemus sought the Lord, Twas in the silent night; He knew the teacher sent from God

Could fill his mind with light. And in that quiet midnight hour The Saviour breathed the strain, Which smote the rabbi with its power-

" Ye must be born again." The Jew sought evidence to show This truth, but sought in vain: Enough the wondrous fact to know-"Ye must be born again."

The wind thou hearest as it blows, In zephyr or in blast; But who its birthplace knows? Or where its bounds are past?

"That which is born of flesh is flesh:" We see the outward man; But when the soul is born afresh, The change no eye can scan.

How solemn is the Saviour's word! How oft, 'mid objects vain, My soul the utterance bath heard-"Ye must be born again!"

But ()! this sceptic heart-of mine, Its meaning could not see; And reason asks the Lord Divine-Say, "How can these things be?"

Lord Jesus, 'tis enough that thou Hast breathed that solemn strain: Before thy truth my soul would bow-"Ye must be born again."

Selected.

NO. IV. THE APOSTOLIC SUCCESSION.

Some few years ago my engagements as a merchant obliged me to live for a time at Liverpool. There I became acquainted with a young man of the name of Edward Collins. He was of a serious dispo-Pobling the Independent Preacher. There to pray, but neither to baptize, nor to auminister the other Sacrament. His ordination was often talked about; and he on the subject, and was therefore at first rity to do so." quite at a loss what to say to him. Havmy young friend, I determined to give really ordained, do you think, according to some attention to the matter. At first we the will of GoD?" seemed to agree very well, but after some further reading and consideration we came vinced that in order to make a true and lawful Minister of the Church of CHRIST, dained, according to the will of GoD?" a man ought to have not only an intourd preparation of heart and mind, but as well a lawful outward call to the office; just publicly received the Divine Commission of the pretended ordination, make any difat the hand of Moses. For indeed, what ference?" person, we said, would venture to take upon himself the office of an ambassador, or of a magistrate, or even of a constable (however well qualified for it he might be) unless he had a lawful outward call to the office, and received a commission from the Head of the State? In like manner, we argued, by common sense. Who can properly obtain and execute the sacred office of a Minister in the Church of CHRIST, unless he receives a commission, in some way or other, from the Divine Head of the Church! And then to go beyond common sense, which in such a case might not be a sufficient guide, we were quite convinced from the New Testament that members of the Church never took upon themselves the office of the ministry, but received it from those who had power to give it. Here therefore was our difficulty. Our LORD Himself as the Head of the Church, gave a Divine Commission at first to the eleven, as we read in S. Matthew xxviii, 18, 19, 20. And from the twentieth verse it is plain that that commission was intended to be continued in force even unto the end of the world. The question then at issue was this, " How was that commission to be applied to individuals in the successive generations of the Church? What was the right manner of receiving office in virtue of that Divine Commission? How was it to be handed on even to the end of the world?" The true answer to this I conceived should be sought for in the answer to another question, namely, " What method was established and practised by the Apostles in this Here I found myself arriving at a different conclusion to that at which Edward Collins did. Here I perceived sion was the one established and practised was a fundamental and wide difference by the Apostles; and, you cannot find the between Churchmen and Dissenters. And slightes: trace of any other method." here I really could not obtain from my friend a fair hearing. He always seemed hurt and surprised at what I said. His say is true, we Dissenters are in the wrong; usual candour failed, and he made use of we have no truly ordained ministers; we suce words as bigotry and uncharitable. have no true Sacraments; our chain has ness. I was convinced however, that it nothing to hang upon." was only needful for him to exercise a "Well: don't be afraid of the truth; little common sense on the point in ques. follow it, wherever it leads you, never altion; I felt sure that the right principle low yourself to argue from consequences; was actually although secretly rooted in take more time to think upon it. But of

"Your ordination," I said, "has been put off for a long time. How inconvenient it must be to you."

"Why, ves," he replied, "it is: I wish it could be done soon: I have often spoken to Mr Robins about it, but he says he is unable at present to obtain the assistance of some other ministers who have promised to attend the ordination."

"Well," said I, "I wish you would let me do it at once for you." He looked at me with surprise, and ex-

claimed, " You do it ?" "Yes," I answered, "unless you have some objection to me; if you have, I will

say no more. "Well, but how could you do it?"

"But why should I not? Or, if you have some objection to me, there is Mr. Croft the sadler, or Mr. Smith the miller: perhaps you would like them better than myself; they are both older men than I am; and I know they are men in whose piety you have full confidence; why not ask them to do it? They are members of your congregation.''

"Well, but how could they do it?" "Why could they not?"

"Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained." "Indeed! then you think that it is ne-

cessary that they should be ordained themselves, before they could ordain you?" "Why, yes, to be sure I do; does not everybody think so?"

"Then you hold the doctrine of the apostolic succession."

"That I certainly do not." " Pardon me : but you have just declar-

"How do you make that out?" "You said that you believed Mr. Croft the sadler could not ordain you to the office of a minister because he was not ordained

himself, did you not?" "Well, I believe that, but what then?" "Why, you believe that a man cannot be ordained to the sacred office except by one who is already ordained to that office. "Yes; that is the same as you said be-

"Then, at least, you believe in the doctrine of a succession. That is, people, you believe, cannot ordain one another at their own pleasure ; -- there must be a sucsition, and seemed sincerely desirous to their own pleasure;—there must be a suc-serve God in his generation. His friends cession of some sort: the sacred office must were chiefly Dissenters; and soon after I be derived from one who holds it himself: knew him, he became an Assistant to Mr. | a sudler and a miller cannot meet together,

"Well, I don't see anything wrong in what you say. Surely a man cannot give spoke of it on several occasions to me. I a spiritual office to another unless he himconless that I had never seriously reflected | self has received proper power and autho-

"Well: but suppose Mr. Croft, Mr. ing, however, some little time to spare for Smith, and myself, were nevertheless to reading, and feeling a sincere interest for proceed to ordain a man; would be be

" Why no, I can't say that they would." "Suppose, however, that we were to to one point on which we began to differ ordain twenty men; and then that they very materially. We were both quite con- afterwards were to ordain others; would these last persons be really and truly o

"I can't say that they would." "But, however, suppose that this were to go on for a hundred years; would the as Aaron had, who was called of GoD, but length of time, or the continued succession

> " No: I don't see that the mere length of time adds any strength or validity to the presended ordinations.

> " Do you think that the last man in the series ordained in this manner, would be any more rightly or truly ordained than the

> " No: I don't see that he would: the whole series has nothing to hang upon: it is all without any authority."

"Well, then, where should the chain hang?" "Where should the chain hang! Let

:ne sec." "Yes: on rehom should it hang, in order

that all these persons, whom we have been supposing, should be really and truly ordained?" " Well, I suppose, if we follow that rea

soning the chain ought to hang upon the Apostles, and then the First Link of a series would be our LORD JESUS CHRIST Himself."

"To be sure: from Him alone, the Di. vine Head of the Church, must be derived all spiritual office and authority to minister in sacred things: from Him it must come, by continual succession, through the Apostles."

"I never saw the thing in that light before."

"Then now you must say that I am right; you hold the fundamental doctrine of the Apostolic Succession. You believe that there must be an orderly and regular succession, and you believe that that succession must begin with the Amstles. And if you search the New Testament, you will find sufficient proof that this method of handing on the original Divine Commis-

"Stay, stay; you must give me time to think. I am frightened. For if what you

his mind, and that he only wanted a fair this I am fully persuaded, that you must apportunity to bredk through the prejudeither believe that all people may ordain dices of his sectarian education. And so one another, just as they olease, the miller throughout the world, which is contrary to our

the subject to him in the following manner: you must believe in the fundamental doctrine of the Apostolic Succession. There

is nothing between the two."

1. The common comparison of the continua Succession of bishops from the Apostles, to the continual succession of the links of one chain, is, in one respect, a very unfair one. For it is, in one respect, a very unfair one. For it conveys an exceedingly wrong impression to the minds of many. They are led to think, "If one link be wanting, if you cannot prove the proper succession of every single link, the chain falls to pieces; your argument fails."

Now this is an exceedingly ridiculous conclusion. As three bishops are always required for

the consecration of each bishop, it is plain at once, that at every step you go back, the links are increased threefold. So that in this respect the continual succession of bishops ought to be rather compared to the continual succession of the meshes of a very large and broad net; if one intermediate mesh is broken, the last row depends firmly upon the first notwithstanding. For each ordination now depends on innumer-able others, all of schick cannot be supposed to be wrong and false, without the extremest ab-

surdity.

2. The fundamental principle of the Aposto and valued in the Church, as of vital important to its right constitution, that it is just as absurd and ridiculous to suppose that any person coul get wrongfully or secretly into the office of a bishop, as into the office of a king. Or even if such a very extraordinary thing should have happened in one or more cases in 1800 years, it does not in the slightest degree affect the act of the succession of other bishops.

3. The doctrine of the Apostolic Succession seems secretly rooted in the minds of all Christians. No valid argument has ever yet been brought against it. It is just as plainly to be nferred from the Holy Scriptures of the New Testament, as the doctrine of the Sacraments hemselves, or the doctrine of the Holy Trinity. Consider such passages as these:—Acts xiv. 23. 2 Tim. i. 6. Titus i. 5. 1 Tim. v. 22. 2 Tim. ii. 2. Perceval's Treatise on the Apostolic Sucession should also be read.

4. It requires but a very little serious con-

sideration to see that it is contrary to all the elementary principles of good order and unity, that any person should at his pleasure take to himself any office of authority, either in Church or State. It is an act of great ignorance and presumption indeed. Nor is it any better that my person should pretend to confer an office on another, when no one has given him power to do so. It is also the same act of ignorance and presumption, when a congregation pretend to rive an outward call to the sacred ministry, although no one has given them the power to do so. It is only to cover and disguise the absurdity under cloak of numbers. There appears no one eingle instance, from the beginning to the end of the Bible, in which the people have lawacred office. Quite on the contrary, many plain warnings are given against such a proceedg. Consider such passages as these:—Num-ers xvi. 1 Kings xii. 31. 2 Chron. xxvi. 18. Tim. iv. 3. Heb. v. 4. Heb. xiii. 17.

ud continual succession, one from another, and so through the Apostles from the Divine Head of the Church. This the one only way menninister in His Church. The History of the Church gives no notice at

ce from CHRIST was established and practised by the Holy Apostles, who were men especially irected by the HOLY GROST, it is right to say that this method is according to the will of God and that it is Divinely sanctioned. All other methods are the invention of men, and carry

with them no authority at all.
7. It is never pretended that this method seares a right qualification of heart and mind for the proper discharge of the duties of the sacred office. Neither did the Divinely appointed method of obtaining the sacred office in the Jewish Church do this. Neither did the call of the twelve Apostles do this. No conceivable me-thod can necessarily secure this. The evil will ever be mingled amongst the good, yea ever amongst the pastors of Christ's flock. All that is here contended for is this; that this me-thod of continual succession from the Apostles is the one only method that we read of in the New Testhment; and that no other method of receiving an external call to the Ministry has world has any right or power to interfere with

6. If it he objected that Gon blesses the ministrations of persons who have not derived Holy Orders from Christ in this way, it may readily orners from charst in this way, it may readily be granted. For the very same reason that his infinite mercy, we may humbly believe, may save some of the very heathen, although they neither believe in Charst, nor are baptized into His Church; so it may please Gop to bless some who truly seek Him, although, through ignorance or necessity, they are destitute of the Divine Institution of the Christiau Ministry.

Members of the Church also may be residing triots. in countries where they are unable to procure the Ordinances of the Church.

Church, although it prevents the right constitu-

tion of the Church.

But when the Divinely appointed rule and reler is wilfully broken and rejected, then the case is very different. To withdraw of set purthe precept given in Heb. xiii. 17. They dis-regard the institutions of the Apostles of Christ, trust rather to their own inventions.

9. But, again, a well-disposed person may say, "What am I to do, if I were to live in a parish where the clergyman was an evil and ungodly man !" The answer is, that whatever your disadvantages may be, yet they would in the end he greater, if you were to forsake a Divine Institution on account of a temporary evil eril in it; for so you would commit the rin of schism. Rather you should do all in your power to have the evil remedied, with prayer and fasting, faith and patience.

This case is more fully considered in No. 11.

just as the grace of a Sacrament is not hindered by the unworthiness of the minister, so the corruption that prevailed in England before the Reformation did not then prevent the existence of the lawful ministry of the Church, nor hinder the power the bishops then had of ordaining

one day when we were alone, I proposed the sadler, or the sadler the miller; or else Saviora's promise, given in S Matthew xvi. | cord to them such privileges, there were

11. Lastly, some say that it is uncharitable to exclude from the Church those who are destitute of a ministry thus descended from the CONTINENT OF AMERICA. Apostles. But it is a question of truth not of harity. If it be true that some are living in the neglect or contempt of a Divine Institution, then it cannot any how be uncharitable to warn them of their mistake and their danger. It is truly uncharitable not to do so.

THE NUMBER OF JEWS IN THE KNOWN the officers of the sloop of war Decatur. WORLD.

It is a most difficult task to form a correct estimate of the number of Jews in the known world. Jost and Lewisohn give some grounds upon which calculations can be formed; and a statement was pubbeen much relied on by many; but all, whose special attention has been directed bers given too small. Milman has also to these various authorities I am indebted total of the various estimates differs from there are from five to six pullions, in all approximation to the truth is most difficult: how much more so must it be then in Africa and Asia, where we have no stahabits of the people are essentially noma-

In Africa, but little is known of their numbers; they are found along the whole coast from Morocco to Egypt; they travel as has been already stated, they exist in

mee magnificent city, Alexandria, which occupies so sanguinary a pre-eminence in Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rapathere are 2,500, including several Karaite sive priests, through half a hundred centufamilies. The Weimer statement gives ries. the following numbers as those of the Jews Habesh, 20,000; Tripoli, 12,000; Egppt, 12,000. Total, 504,000

It is impossible to assign a limit to the number of Jews in Asia. The total given 5. In the New Testament there is no other by the Weimer authority is three quarters be met with in China and the far interior, where undoubted traces of them are known tioned for deriving from Him a lawful call and to exist. In Malabar, there are about high, built of the purest pantile marble. and commission to execute the sacred office of 1000; Bokhara, 2000 families; and Bulkh, 150. In Persia they number close upon all of any other way of obtaining Holy Orders 4000 families; their chief communities are

> In Palestine, of late years, they have Aralia 1 Bene-Khabir still maintain their Jewish descent and faith: in Yemen there are synagogues and four colleges; Mesipota-5,300 families, exclusive of those in Bassora and Bagdad.

In the Turkish dominions, irrespective of Barbary, their number is estimated at 800,000 : in Asia Minor they are numerous and fanatical. There are 40,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults any Divine sanction whatever. This is the provision made by the Apostles, and no man in the anople numbers 800 families, with thirteen are of no unfrequent occurrence. Adrisyagognes; Salonica, 30,000 with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karnites. In the Russo-Asiatic dominions and Religion has been made a pretext for the of Georgia and Circussia they are nume-

But the great seat of modern Judaism The absence of an Apostolic Ministry does is the ancient kingdom of Poland, includt under all circumstances, exclude from the ing Moravia, Moldavia, and Wallachia. In Austria there are 68,000: in the Prussian territory 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: true ministers of the Church of Christ, excludes from the Church itself. Persons who do so are living in open schism; in plain violation of the census of 1819, their number of the properties of the church itself. was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. that "a great door and effectual" will be opened for the introduction of Christianity amongst In Spain there are few or none; Gibraltar the benighted followers of the false prophet; has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates liever—will be laid prostrate in the dust, before them at 100,000, but this is exaggerated; the alrancing banner of the cross. And that in the Austrian possessions in Italy they bis own will shall cause those dark places of are also numerous; and they abound in the earth to be enlightened by the bright beauts Mantua, Tuscany, and the States of the of the glorious gospel of Christ. Church. In Great Britain there are from 30,000 to 40,000; they are entitled to ing the future destinies of nations, we have every privilege of British subjects, except every privilege of British subjects, except consequences of the deepest importance to our-certain corporate offices and seats in Parliament, from which they are excluded by Province has been wrested from her and apple of the Apostolic Succession is this; that according to this method our ordinations are derived through the Romish Church, and therefore are rendered invalid by the corruptions existing in that Church. But it may be realised at the present time going on, with regard to this last remnant of explosion. and there can be no doubt, however acri- ment support for the carrying out of future moniously it he supported, that its days are missionary enterprise, our hopes and expects

class of British subjects.

18. Moreover, a pipe of the most common and unworthy material may serve to convey the most precious liquid from the fountain. An earthen vessel may hold the greatest treasure. In a word, we can receive Holy Orders, just as wanting.—Extract from Past Bible Hiswell as the Bible itself, through the Romish tory of the Jews.

We copy the following strange story from the Hamilton Spectator :—A discovery, which even in this ago of almost daily revelations of antiquities and wonders and remote times and people, must strike the world in wonder, has just been made by

The New Orleans Picayune of the 1st inst., publishes a letter received from O. H. Green dated on board the Decatur, "off the Straits of Magellan, Feb. 15th," and which contains some statements so startling that we make the following statements:

There being no apperance of a change lished some twenty years ago, which has of weather, I obtained leave of absence for a few days, and accompanied by my classmate and chum, Dr. Bainbridge, Assistant to the subject, concur in thinking the num- Surgeon, was landed on Terra dol Fuego. With great labour and difficulty we scrampaid much attention to the subject; and bled up the mountain sides, which line the whole south-east shore of these Straits, for the following statistics. The grand and after ascending 3,500 feet, we came upon a plain of surpassing richness and three to six millions. At the present time beauty, fortile fields—the greatest variety of fruit trees in full bearing, and signs of probability; but, even in Europe, a close civilization and refinement meeting us on every side. The inhabitants were interly astonished at our appearance, but exhibited Arrica and Asia, where we have no sta-tistical data to go upon, and where the habits of the negation are assentiable none. first white man ever seen by them, they imagined that we had come from their God, the Sun, on some peculiar errand of good. They are the noblest race I ever saw, the men all ranging from 6 to 63, well proporwith the caravans into the far interior, and, tioned, very athletic and straight as an arrow. The women were among the most perfect great numbers in Ethiopia and Abyssinia. models of beauty ever formed, averaging 5 In Egypt, 150 families alode inhabit that feet high, very plump with small feet and hands, and with a jet black eye which takes you by storm. We surrendered at discretion, and remained two weeks with this strange people. :

Their tenchers of religion speak the Latin city of their Macedonian tyrants. In Cairo language, and have traditions from succes-

They tell us that this island was once end of the Bible, in which the people have law-fully made their onen ministers; or in which people have lawfully taken to themselves the 000; Tunis, 130,000; Algiers, 30,000; years ago, by their records, their country attached to the mainland; that about 1900 was visited by a violent canthquake, which occasioned the rent now known as the Straits of Magellan; that on the top of the mountain which lifted its head to the sun. whose base rested where waters now flow-to their description, as compared to the one now existing we saw, must have been 17,200 feet square and over 1,100 feet

They number about three thousand men. women and children, and I was assured the population has not varied two hundred. at lepahan, Shiraz, Kashaan, and Yezd; as they prove by their traditions, for immeway of making a minister of the Church of Christ, let it be plainly proved.

6. As this method of deriving the sacred ofthe four of Christian and the sacred ofthe four of the Church of children actions.

In Delowing a first part of the children actions. the priests. This order comprises about much increased; it is said that 10,000 one-tenth of the population, and what the inhabit Safet and Jerusalem, and among nucient Greeks called "Gymnophists." They are all of one popular race, neither will they admit a stranger into their order.

They live for the most part near the nearly 20,000. Damaseus counts seven beautiful stream called Tonucan, which takes its rise in the mountains, passes nia and Assyria, the ancient seats of the through the magnificent valley of Lenvu, Babylonian Jews, are still occupied by and empties into the Atlantic at the extreme south-western point of the island.

Erclesinstical Intelligence.

DIOCESE OF TORONTO. Report of the Newcastle District Branch of the Church Society, for the year ending March 28,

The past year will be long remembered as a year fruitful in great events, and involving in its issues the most momentous consequences. The peace of Europe has been rudely interrupted by the inestiable ambition of one individual-who most worthless aggression, together with the invasion of the rights and liberties of men. A rous; but an exact estimate is wanting—
In Georgia some of them are serfs attached to the soil; and some among the wild tribes of the Caucasus are bold and manading horsemen, like their tartar companion to the soil is and some among the wild tribes of the Caucasus are bold and manading horsemen, like their tartar companion to the soil is and the capacitation to the soil is and some among the wild the soil is an accompanion of misery, suffering, and death. The laurels of the warrior than the usual proportion of misery, suffering, and death. The laurels of the warrior than the usual proportion of misery, suffering, and death. of the widow and orphan has ascended up to Heaven, as a withese against the cruelty and wickedness of man.

But amidst there unparalleled sufferings and privations, this terrific loss of life, as well wasting disease as in the strife of the battlefield, the Christian is bound to recognise th hand of an overruling Providence, and to hope that out of all this evil paramount and final

But the year to whose transactions, as affectnumbered, and that, ere very long, the tions would, in that case, have come suddenly Jews will have the full and unrestricted to an end. But it is a remarkable fact, and rights that are enjoyed by every other time when the Legislature of this l'rovince were lass of British subjects.

In America, which was the first to actually deprive our Church of all further support

able lishop, with his elergy and faithful laity, were assembled together in Synod, to take such measures as might be deemed expedient to counfor the future sustentation and extension of the church, by for ever placing her beyond the reach of legislative interference and control. The proceedings of that Synod were of the most important character. A basis of future

is with us is mightler than those that are against us. With our Discouss Synod and Church Society we have abundant means for the future organization and settlement of all matincurs organization and terrasts of our Church: and in the increasing prosperity, the christian liberality, and the elightened seal and plety of our ality, and the elightened seal and plety of our

The limits usually assigned to a District Report, especially where the different missions consist of settled parishes, affords little scape Churchmen throughout the Diocese. for novelty of matter or variety of detail. Your Committee, therefore, now proceed to lay before you a fluencial statement of the proceedings of each l'arochial Committee, as far as they have each rarodist Committee, as far as they have been reported during the past year;—premis-ing that no change in the number or appoint-ment of the Clergy labouring within the district has taken place during that period. In the course of the winter parachial meetings were held in all the front townships, which were generally well attended; and the result, so far as yet ascertained, may be considered satisfac-tory. Your Committee deeply regret, that by reason of a heavy fall of snow, which for a time completely shut up the roads and rendered them impassable, they were unable to extend their visits to some of the back townships; and the same cause prevented their brothren in those missions from attending the meetings on the

Cohourg.—Since the last Annual Meeting of the Church Society this parish have completed what was then in progress—the new Church of St l'eter. This handsome and substantial structure, capable of containing 1000 persons, and which it is expected will be sufficient for the congregation of the town and neighbourhood for some years to come.—was annual for bigliar.

The sum being contributed this year also, Let us hope that the Divine blessing may rest upon the zealous labours of the Churchmen of Milibrook; and that they may soon be privileged to behold, in suddition to other marks of prosperity, the Village Church, where they and their families may regularly assemble to worsome years to come.—was annual for bigliar.

Darlington.—The Committee of the Darlington.—The Committee of the Darlington.—The Committee of the Darlington. some years to come,—was opened for Divine Service on the 16th October last. The whole but it is confidently believed that, by the appli-cation of a portion of the ordinary Church re-venue, two annual collections in Church, and some aid from the local Church Society, this in-cumberance can be entirely removed in the

some aid from the local Church Society, this inoumberance can be entirely removed in the
course of two or three years.

It would reasonably be anticipated that the
very large expenses attending the undertaking
**Millulator thy problem of a molderillimits of
offerings on Easter Sunday towards the Building Fund amounted to £70, and those on the
day of the opening of the new Church to £63 11s.
besides nearly £100 obtained by a sale of useful and ornamental articles furnished through
the exertions of the Ladies of the parish. Notwithstanding this large outlay, the quarierly
collections for the Church Society have nearly
maintained their average; and the subscriptions for the present year amount to £90 6s. 6d.

The expenditure on the part of the Parochial
Board since the last annual meeting has been,

Manners.—In consequence of the severity of

Manners.—In consequence of the severity of

Board since the last annual meeting has been, For Sunday School reward and other£11 11 3 " Scholars paid for at Mr. Down's

..£16 1 8

Port Hope .- From this Parochial Association

Grafton .- Great exertions have been made during the past year to increase the funds of this Parochial Committee; and the appeals which have been made to the people have, with scarcely an exception, been met with the most generous and literal spirit. A small congrega-tion in the 6th Con, of Haldimand, about 8 miles back of Grafton, have shown their apprecintion of the services which they occasi port of the Church Hoclety. And they have evinced a disposition to receive fustruction from their minister in the principles and doctrines of the Church which is exceedingly encouraging, and may well stimulate us to further missionary exertion on behalf of our spiritually destitute brethren. There is one very gratifying feature in this congregation, which deserves to be no-ticed; and that is, that the men will lay saids their worldly occupations and intermit their daily business on those occasions when their daily business on those occasions when their minister visits them, in order that they may at-tend Divine Service. Surely such people may humbly hope that the blessing of Almighty God will rest upon themselves and their fami-

A venerable and highly esteemed member of the congregation at Grafton has also been ex-ceedingly liberal in his contributions to the Church Hociety; and altogether this committee has been enabled to raise the sum of £31 16a, being a much larger amount than has ever been raised in the parish for similar purposes. The proportion allotted to be expended for local purposes. pores will be reserved to assist is making a payment upon a small endowment for the parish, recently purchased from the Hon. George S.

When the smaliness of this congregation is considered, the result of their contributions ap-pears very satisfactory; and it can be said with truth, that they abound in good works.

Collegene. - The people of this parish continue to be occupied in paying for their Glebe; and gladly avail themselves for this purpose of the proportion of the Society's funds appropriated to local objects. During the past year a large payment has been made to the Government on this land, which leaves yet due snother and final instalment, which it is hoped will be paid off in the course of a few months.

The amount collected for the Society by this Parochial Committee during the past year is, £32 12s. Gd. Sing the largest amount yet contributed for this purpose. Those gentlement who have kindly undertaken the work of collection in this parish deserve the special thanks of the Committee; as, but for their untiring exertions during the last two or three years, many subscriptions which now appear on the list would never have been received by the Society. It thus appears that there has been raised in the Mission of Grafton and Colborne the sum of £61 7s. Gd. for the Society during the part year. If a few faithful and realous members of the contributions: for, in addition to paying £50 to ributions: for, in addition to paying £50 to ributions: for, in addition to paying £50 to wards the maintenance of their wards the maintenance o The amount collected for the Society by this

the Church in each parish would only give a little time and attention every year to the pro-motion and duly carrying out of the various excellent objects of the Society, its income might easily be doubled or trobled; and the efficiency and usefulness of such an institution, for all such purposes, be very greatly improved and increased.

No. 45

Clarke.-This Parochial Committee have no-The proceedings of that Synod were of the most important character. A basis of future important character. A basis of future operations have been carefully laid down; and there is little doubt that its future meetings will be attended with the most beneficial effects to the cause of the Church in this country.

Thus we see, that although we have been severely tried, injured, and persecuted, yet we have no cause for despondency; although the hand of the spoiler has been lifted up against us, yet we have not been forsaken; for lie that is with us is mightier than those that are

in the scope of the society's operations.

The subscriptions for the past year amount to £25; the usual proportion of which will be transmitted to the Parent Society.

The Committee regret that their pledged engagements require all the available funds at their disposal for local purposes; as they are thereby prevented from recommending the appropriation of a larger sum to the use of the parent Society, than the proportion required by the constitution. They regret this the more.

in the increasing property and the distribution of a larger sum to the use or use people, we have the best guarantee for the furness special of the despel, and the support of parent Society, than the proportion required by missionaries through the instrumentality of the constitution. They regret this the more, because they are deeply sensible that the proportion of our ecclesiastical affairs de-

Caran. The Churchmen in this Mission have set a good example of Christian enterprise and benificence; for, in addition to the sum of £24 contributed by the l'arcchial Committee, in £13 10s from St. John's Church, and £10 10s. from St. l'aul's, they are taking active measures to eroot a Church in the thriving village of Millbrook. For this purpose the sum of nearly £400 has already been subscribed by nearly £400 has aircoay pour autorities con-the parishioners, about £300 of which is con-tributed by the inhabitants of the village. Be-

tributed by the inhabitants of the village. Besides these liberal contributions a suitable building site has been procured, valued at £100, the joint offering of three individuals.

During the past year the people of this flourishing township paid £100 towards their Minister's salary; and from what your Committee can learn, their is every probability of a like sum being contributed this year also, Let us hope that the Divine blessing may rest

cont, from the commencement of the tower, will special to record at the course of the tower, with a deep sense exceed £4000; and this large sum, with the exceed £4000; and this large sum, with the exception of about £180, has been raised entired by within the parish. After the best exertions on the part of the Building Committee, a debt of about £500 still remains to be discharged; they have rejoiced to find that the contributions of about £500 still remains to be discharged; parish during the year have far exceeded those which were obtained in the previous year. The sum collected is nearly £30. To the Ladies who voluntarily undertook the task of collecting,

Manuers.—In consequence of the severity of the weather, the annual meeting in this township was very small. The Collectors of last year were reappointed. The limbert has been completed; but the Incumbent has been authorized to say that a name and here they your will be transmitted to the l'arent Society. The Committee have to report a very impor-tant local improvement, viz: the fencing of the

After making this deduction, and remaining complished with a balance of £12, where seemplished with a balance of £12, w the other side.
Up to this date, the sum of £6 17s 6d. has

been paid towards the salary of the Clergyman Donations in meney,..... 0 17 6

Cartwright.—The annual meeting in this township was well attended. Several of the Laity present forcibly advocated the claims of the Society. The people came forward and paid down £6 bs. on the table. This sum has been increased to £8. Une-fourth of this sum is now ready to be sent to the Parent Society.

The Committee have to report the painting

and scating of the Church since last year. This has been done at an expense of 2.32 5c., one bull of which has been collected in the township. The sums collected and expended in the township are as follow :--Annual subscriptions for last year's

salary for the Clergyman,......£86 1 6 Donations for the same in money 14 6 9 unactions for the same in an authoritions for seating and painting the Church, including \$ of the Society's annual subscriptions,....

1 of subscriptions for the Parent So

A balance on hand of £24 fe. given
by the Society for promoting C. K. 18 0 0
Collected in the village of Bowmanville.....

Saymour .- This Parochial Committee, in consequence of the heavy hurdens still pressing up-on the congregation, have not felt justified in incurring any additional pecuniary responsibi-lities, in the shape of contributions to the Church Society. Engaged almost exclusively in agricultural pursuits, and for the most part atruggling to obtain a livelihood from such occupations, they have not at any time been exceptions. puble of accomplishing very much for the advancement of true religion; but during the last year especially they have been rendered lass able, by the direct withdrawal of the heunites of Providence, on what they particularly lean

ticle of commerce.
But, notwithstanding these drawbacks, they