them, and sometimes abuse them at the best. We strive in think and talk about their faults, but little imitate that in which they are clearly imitable. This island has now in which they are clearly imitable. This island has now in which they are clearly imitable. The imitate that in which they are clearly imitable. The imitate that in which they are clearly imitable. The imitate that in which they are clearly imitable. The imitate that is a something in a name. If John Wesley's teaching and even the Council of Nice, judged according to this competencision; but, after all, there is something in a name. If John Wesley's teaching and even the Council of Nice, judged according to this criterion, would be found wanting. But who will ever be able to make it appear that the Nicene Fathers did not declare the belief of the Church from the beginning; been under British rule for fifty years, but not a single church has been built to be compared with those of which we see the ruin in some of the rural districts, or those was to their rural districts. which witness against us in each of their principal mili

PAROCHIAL ASSOCIATIONS.

This is still but one for every six parishes in

In the beginning of 1836, the total number of Mission-

The increase in ten years was 221. usive of sums raised in the colonies, but not transmitted

In 1835, the Annual Subscriptions from all sources, were £7,844; in 1845, they were £31,097; which is the largest amount of permanent Annual Subscriptions that the Society has ever received. One fifth of this sum was contributed in Annual Subscriptions under twenty shill the was a nature of the society has ever received.

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 12, 1847.

CONTENTS OF THE OUTSIDE. First Page.

Poetry.—The Angel's Visit.
The Anglican Branch of the Catholic Church
The Church System.
The Responsibility of Sponsors.
"Let your light shine before men."

A Good Example. English Eccl. Intelligence Fourth Page.

Our Collector, Mr. Thos. Ryall, is now on a collecting tour in the Western part of the Diocese.

And as it is in civil, so it is in ecclesiastical affairs. In God's word,—that the startling truth might There was never yet a schism in the Church Catholic, never be forgotten and never lose its warning,—there -a separation which involved the breaking of the is continually associated with the name of Jeroboam, ministerial chain, and an encroachment by man upon the fact that he "made Israel to sin." And how he the authority delegated by God,-there was never did so, the Scriptures just as clearly inform us. The yet such a division introduced in the heritage of God's ten tribes revolted, and he encouraged them: they be such a division introduced in the heritage of God's ten tribes revolted, and he encouraged them: they be such a division introduced in the heritage of God's ten tribes revolted, and he encouraged them: they be such a division introduced in the heritage of God's ten tribes revolted, and he promoted it: they broke the articles of our Church, and from the writings of our church was also as the writing of Church, but that passing years, as they sped on, tes- set up a rival worship, and he promoted it: they broke tified more and more the folly as well as the sin of the unity of the Jewish Church, and supported the those who were its authors.

In the buoyancy and excitement incident upon a sacrilegious change. new system, when the novelty is attractive and the And, in principle, every leader or promoter of a trials, when vexations and disappointments crowd fast abjured, and in linking his name to their sect even upon them, that men begin, in doubt and distrust, to while they are publicly contradicting his principles, measure their system by some better standard than are, with an injustice which they should solemnly and caprice or feeling, and they discover that human in- anxiously ponder upon, classing him directly with the ventions in holy things are as futile as they are peril- great abettor of schism and idolatry who "made Israel ous. Then from a practical realization of the vanity to sin." and danger of the attempt, they come to the couviction that God's appointments are never with impunity to be disturbed.

We have had sects in ancient times,-the Novatians and Donatists, for example,-strong for a season, and as far as contemporary impressions went, destined to outlive the shock of every trial. But they passed away; and if they perished not, they merged again into the fold from which they had wandered. And if not less of incongruity and inconsistency pertains to modern separatists, who will not see that all the testimony of years gone by, that all the accumulations of experience attest the falseness of their position and the danger of their state? But we must not delay, by any further remarks, the following quotation from the Liverpool Mail, kindly furnished us by a friend :-

"A friend has kindly placed at our disposal two genuine letters, not hitherto published, from that extraordinary man, the celebrated John Wesley. Formerly, when noticing Methodism, we took occasion to show that its founder, up to the day of his death, by his earnest exhortation, and by his example, counselled his brethren to adhere with untiring fidelity to the Church of England and her sacred ordinances. It is now our business to show that John Wesely cherished those sentiments from the begining of his career and during his whole life.
"On what ground the followers of this good man, sub-

sequently, and after his death, dissented from the Church altogether, by denying the necessity of Church ordinances and presuming to administer them in their own chapels by preachers having no Episcopal authority, it is not here our purpose to inquire. One important fact is abundantly evident from the correspondence before us, namely, that Mr. Wesley, the founder and leader of the religious party who are still proud to use his name, discountenan-ced to the uttermost the notion of leaving the church, therefore to be received by every Christian man as inand abhorred the idea of usurping her sacraments. We are not passing any censure upon them, for what they no doubt considered an act of duty, or a duty of expediency. Indeed we have no right to do so. But still we are justified in exhibiting to serious and conscientious persons mations ascribed to us which are truly ascribed; and, the strong opinions and the unwavering example of John Wesley, in the hope that, while they respect his memory, and his good works, they may also consider the grounds which furnish them with an excuse for deviating from his practice or disregarding his precepts. Here are the

' London, November 22, 1772.

'My dear Brother, - I hope Mr. Wagner and you are upon good terms; he is an amiable man, and would be exceeding useful, were it not for ill advisers. When there is occasion, talk to him freely; he has a friendly heart. It is of great use to meet the leaders in Liverpool. This should never be neglected. I am inclined to think the best time for it would be from two to three ou Sunday, in the afternoon. Then you might set an example to the society, by going to church immedi-

the Church will leave the Methodists. J. WESLEY,

London, Feb. 17, 1776. 'My dear Brother,-The uncertainty of a passage from My dear Brother,—The uncertainty of a passage to Whitebaven, so I must beg to lay that thought aside. A little fatigue I do not regard, but I cannot afford to lose time. Supply the poor people with all our small books, with money or without, and exhort them to keep close to the foundry this summer, I hope to see you at the usual time, and am your affectionate friend and brother,

'J. WESLEY.' after. This is of no small importance, for whoever leaves the Church will leave the Methodists.

The letters here published may be new as to their particular phraseology, but not as to the spirit or the injunctions they contain. We have often, in this jour-The first Parochial Association in aid of the S ciety nal, quoted similar language from Mr. Wesley; and for the Propagation of the Gospel in Foreign Parts, was established in the year 1819. Up to the year 1838, the the inconsistency accounted for in any satisfactory

There can be no doubt as to the sincerity of Mr. Wesley's intentions; no one can hesitate to feel and In the beginning of 1836, the total number of Missionaries on the Society's list in seven Dioceses, was 164; in the beginning of 1846, it was 385 in fifteen Dioceses.—

say that he was a good and pious man, and that, even though it should be impossible to fix upon a single in the eccentric course he pursued, he desired the Synod which even approximated to the character of a welfare of the Church in which he was ordained. He In 1845, the income of the Society, from all sources, including one-third of the Royal Letter Collection, for general and special designs, was £75,589. This is exality and warmth,-to form bands of zealous individuals, like himself, hither and thither, who should waken up the slumbering and careless round them, and dubions, uncertain, and perplexing as some people give fresh energy and a freer circulation to the declining would have them to be. It is perfectly well known

It was a natural thought in an earnest and devout man; but the manner devised and pursued of carrying out that thought, was not the evidence of a strongcalculation or forethought in the step he adopted; there was an acting upon present impulse, without a consideration of future consequences. From the erted, the effect was precisely the schism,—the marked pel truth." A reference of this sort ought to satisfy and widening separation, -and by and by the jealousy and enmity,-which of all things he abhorred and

The Church System.
The Responsibility of Sponsors.
The Responsibility of Sponsors.
The Responsibility of Sponsors.
The Church Visible and Invisible.
The Church Visible and Invisible to stay or check. It worked as vehemently and as widely as he willed; but the fruits it evolved, the realities it threw out upon the world, were not what he anticipated; and the contemplation of these of Canaan.
The Church Visible and Invisible.
The Church Visible and Invisible with thorror.
The Church Visible and Invisible with the Moly Scripted the articles of our Church in the plain literal and Revelation by way of supplement, in order to fill up a blank, or supply a deficiency; but we intend to assert the realities it threw out upon the world, were not which I have above above the relation of the Church Universal being bound together with the Holy Scripted the articles of our Church in the plain literal and Revelation by way of supplement, in order to fill up a blank. Revelation by way of supplement, in order to fill up a blank. Revelation by way of supplement, in order to fill up a blank. Revelation by way of supplement, in order to fill up a blank. Revelation what he anticipated; and the contemplation of these and perpetual union or association between his Word pained him at the first, and, we can believe, disturbed and his Church; that, as the witness of the Church, him at the last. There is, however, much due to his before the New Testament had been written, was the writings of large numbers of Primitive Divines, a decision memory by all, even by his own adherents; -let them true and only expression of God's Will, so the witness of this kind cannot be set aside without the commission of not link his name to a system, in its developments and of the same Church now ought not be overlooked, for Every sort of usurpation, in process of time, is sure results, which, as respects those results, he repudiated she can explain, though she cannot change or diminish to evince its hollowness, and, after a few years of and condemned. Let them not call themselves Wes- or increase what God has delivered. gourd-like luxuriancy, to wither away as suddenly as leyans, when, in defiance of Wesley's reiterated and This alliance we have described as being "close and it sprang up. It is so testified by history; and man, dying admonitions, they are not only no longer mem- necessary and inseparable." Our Correspondent's with his native discrimination of right and wrong, very bers, but rivals and opponents of the Church of Eng- letter has shown us no just cause for withdrawing any universally concurs in the righteousness of the retri- land, -setting up against her ancient altars their new- one of these epithets: they are express and positive bution when it comes. When the usurper is hurled constructed shrines, -and placing in opposition to her no doubt, but we hold them to be correct. The alfrom his throne, or, should he be allowed to die in apostolic priesthood a supposititious ministry, traced liance is close, because the Church is the chief reposipeace, if his children or remoter posterity are stripped not up to the Apostles' times through their lawful tory of God's Word; it is necessary, because God's of their unlawful honours and dominion, there is a successors, but to a presbyter of the Church in the Kingdom must always exist no less than His Revelageneral acquiescence in the just dealing of Providence, eighteenth century who abhorred the usurpation of tion; and it is inseparable, because if the "pillar and -a general testimony to the claims and majesty of which they would make him the advocate and the ground of the truth' be taken away, the truth itself parent.

schism by idolatry, and Jeroboam took the lead in the

dour of feeling. The swelling numbers, the multi- the scale on which it is perpetrated: it is a disloyalty plying resources, the lengthening chords of sympathy and dishonour to God, by dividing his people, and not, so far as we are aware, tell against us.

> Although controversy, to our taste, is not a very arises, in which we happen to be one of the parties concerned, we have no desire to give those who differ from us cause for complaining that the columns of our Journal have been unfairly closed against them. It s from this wish to deal justly and candidly with our Correspondents, that we have admitted this week the Communication of B. C. We readily concede to him the privilege of freely expressing the sentiments he has formed in regard to our Editorial remarks of the 15th January, upon the subject of Church Authority; but, in allowing our Correspondent this liberty of speech, our readers must not take it for granted that we esteem his conclusious defensible. The inferences which he conceives are necessarily deduced from our comments, are stated in two propositions; one of which | defence may be managed in very few words. is to be discussed in detail upon a future occasion; upon this, therefore, we must reserve our observations, until we have seen the course of argument by which it is to be maintained.

The first proposition professes to draw from our reflexions upon General Councils and Primitive Divines, the following conclusion: - " That the interpretation of the Church Universal, as contained in the Canons of General Councils, and in the writings of large numbers of primitive Divines, being bound by God himself together with the Holy Scriptures in close and necessary and inseparable alliance, and having God for their fallible, and of equal authority with the Word of God."

In this proposition, which is quoted, word for word from our Correspondent's Letter, there are two affirbesides these, there is obtained from them a conclusion which is not legitimately obtained.

The affirmations we made, and now, after further consideration deliberately repeat, are the following:-1. The interpretation of the Church Universal has

been bound together with the Holy Scriptures. 2. God is the Author of both the Church and the Bible

Of these assertions the second, we presume, requires no proof. Even by those who substitute the tradition of men for the Apostolic foundation, it is admitted that Christ Jesus is the "corner-stone" of the Church. ately after. This is of no small importance, for whoever leaves God hath "purchased the Church with his own blood:" the Church to which the keeping and teaching of the Every where strongly and explicitly preach perfection, then your word will profit.—I am your affectionate friend and broliving God;" it is the divine Saviour who hath "made us kings and priests unto God and his Father;" none beside God, through his Holy Spirit, could have Clergyman has chosen to involve himself: of these 'called us into the fellowship of his Son." But we

need not insist on this point, since it will not be denied. his own judgment. Our other affirmation, which is first in order, is, that the interpretation of this Church—the kingdom of God-has been bound together by God with the Church, as well as to their brethren. If we do not build a new Holy Scriptures. This interpretation, as we stated in our former article on the subject, must be "recorded so positively that there can be no reasonable ground "The words we have put in italics are strong, and for doubting" that it is the judgment of the Church they are, also, like the man. 'Then you might set an example to the society, by going to church immediately the Church. The long quotation from Bishop Burnett, we can assure our Correspondent, is quite un-"In his own time, and in the future time, too, as far as necessary: we have said nothing that impugns his "In his own time, and in the future time, too, as far as he could employ his authority, or exercise his influence, Mr. Wesley meant to say that secession from the Church all the Councils which have ever been convened, and would, on the part of any individual, lead to expulsion from the Methodist society. There cannot be a shadow show why this one and that one should not be called selves. of doubt on this point. The sentiments so unequivocally "General." In strictness of language there never was

be able to make it appear that the Nicene Fathers did and that the decision of the Synod which they formed was not virtually the voice of the Church Universal? If the Canons of public Assemblies be insufficient in themselves, let them be fortified, -if they allow of this confirmation,-by the "writings of large numbers of Primitive Divines:" let us only know whether it be possible or not to find out, in any case, the judgment of the Church Universal? The debate about "Genenumber was only 313. Since that year they have increased at the average rate of 200 a-year. The total number of Associations at the beginning of 1846, was which follow the publication of these two letters. early ages of "controversies of faith" (the proper sphere of Church authority) could be discovered,

General Council. as the testimony of Christian antiquity; and that the - See Advertisement. means of discovering it, and distinguishing what is good tradition from that which is bad, are not so that every sectarian, who is tolerably trained and exercised in his system, is prepared beforehand to dispose of every passage of Scripture which bears unfavourably upon his views, by quibbles and evasions.— There was more of enthusiasm than of It is Scripture itself which, in such a case, is in dispute; and its meaning, therefore, must be settled by appealing to another authority: by maintaining, in short, the principle asserted by Tertullian,-" Id roneous and defective system laid down and prosecu- verius quod prius,"—that "Primitive practice is Gosevery person who, with bumility, "exercises his reaoning faculties."

When we speak of the "interpretation of the Church But he had set a machinery in motion, which, with Universal being bound together with the Holy Scrip-

wi'l fall.

To disregard the obvious testimony of the Church Universal is, we repeat, a sin: the sin of self-will and presumption; the sin of which a man is guilty when he thinks himself wiser than all the generations who have been before him. If it be a sin for "the people offence to contend against the judgment of both Priests and Laity in the purest ages of the Church.

We cannot admit that the sentiments we have exressed are at variance, either with the formularies of the Church, or with the writings of our most approved very heat, as it were, creates adherents, there may be schism is one that, in a higher or lower degree, makes divines. The Twentieth Article does not appear to much of a genuine confidence mixed up with the ar- the Israel of God to sin: it is rebellion, whatever be us to enunciate anything hostile to our view of Church

first success has passed away, when difficulties and separation which he himself appears steadily to have lence on both sides afterward imposed, small hope lence on both sides afterward imposed, small hope there is that strifes thus far prosecuted will in short writes, "There are two particulars settled in this article writes, "There are two particulars settled in this article in the stripes." ime quietly end."

WATERLAND .- "A very particular regard is due to the Public Acts of the Ancient Church appearing in Creeds made use of in baptism and in the censures that they are not infallible, and that some have erred; and therefore the inference is justly made that whatever authority that whatever authority the inference is justly made that whatever author passed upon heretics. It is not at all likely that any whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, moralagreeable exercise of the mind; still when a discussion ly speaking, absurd to imagine, that all the Churches hould combine in the same error and conspire together to corrupt the doctrine of Christ."

BISHOP STILLINGFLEET observes, "that it is suffiient prescription against any thing which can be aleged out of Scripture, that if it appear contrary to he sense of the Catholic Church from the beginning, it ought not to be looked upon as the true meaning of Scripture."

We do not think that we have gone beyond the doctrine here propounded.

What we have said above is little more than explanation; we have laboured to clear up any misunderstanding which may attend the terms we have employed in stating our argument. That which is properly our The first proposition laid down by B. C. is founded

apon premises which are not legitimately assumed .-Thrown into a logical shape, it will stand thus:___ Every source of instruction connected by God with the S.S. is infallible .

The interpretation of the Church has been so connected by God with the S.S. Therefore, The interpretation of the Church is in-

The major premiss is manifestly untrue: the conclusion, therefore, cannot be maintained; and the whole syllogism is not, as it was intended, a fair representasubstitute the following :-

such source of instruction:

Therefore, The interpretation of the Church Universal is of great value. And this conclusion, we hope, will be espoused by all who lament the practice of perverting God's written Word to party purposes and schismatical designs,-

in, and divisions engendered.

In regard to the matter noticed by our Correspondent C. C. B., we would merely observe, that, if the general purport of a selection meets our approval, we think this a sufficient reason for using it, without holding ourselves answerable for every particular expression. We would also remind our Correspondent that the opinion of "Infelix," with reference to the Clergynian to whom he alludes, was evidently founded upon some recent well-known proceedings in which that proceedings every individual is, of course, free to form

Two numbers of the Missionary, a Church Paper published in the Diocese of New Jersey, have been sent to us. This, we understand, is an old publication revived in a new form. We are pleased with its contents; and should imagine that it is to be conducted on sound principles. The mutual compliment of an exchange would be very gratifying to us; but the Postage upon the Papers which we receive from the States, and the pre-payments which we have to make upon each number of our own, makes the expense so great that we are forced to decline many Exchanges of which otherwise we should be glad to avail our- of the Sacraments, but the whole administration of them

criterion, would be found wanting. But who will ever have been 354 instead of 154, and the total under the

Districts.	Stations or Parishes.	Numbers Confirmed.	Churches Consec'ted.
Districts west of Toronto, including Lake Huron	70	1212	6
District of Niagara	21	354	3
Home and Simcoe Districts	35	773	
Districts between Toronto and Kingston	41	907	3
Districts below Kingston	36	1112	-
	197	4358	16

Members of the Western Clerical Society to the All that we contend for is, that there is such a thing | change which has been made in the place of meeting.

Communications.

(To the Editor of the Church.)

SIR,-My attention has been called to an article in you paper of the 15th January, and it appears to me and to many others both Clergymen and Laymen with whom I hav econversed upon the subject; that conclusions at variance with the received doctrines of our Church as expressed in her articles and expounded by our most able and approved Divines, upon two most important subjects, may be drawn from some statements therein contained. I am be drawn from some statements therein contained. I am aware that often in the haste of Editorial composition unguarded expressions will be employed and statements advanced which the writer (were time allowed to reconsider the subject), would either qualify or expunge. I do not therefore seek to fasten upon you, as your deliberate opi-nions, those conclusions, which (though they follow, by necessary inference from your statements), you as a Clergyman of the Church of England, having, ex animo, subscribed the articles of our Church in the plain literal and

clusions and laid down its interpretation of the Holy Scriptures so positively that there can be no further obscurity or doubt,—in the Canons of General Councils, and the a very grave offence,—it is authority beyond question, for if it were not authority the neglect of it would be no sin." Again at the end of the article you state, "and the natural inference from this fact is, that the declarations of God's will and the interpretation of the Church Universal have been bound together by God himself, the author of both, in ose and necessary and inseparable alliance."

Every reader of these statements who exercises his rea-

ning faculties upon them must come to the following

1st. That the interpretation of the Church Universal as contained in the Canons of General Councils, and in the writings of large numbers of Primitive Divines, being bound by God himself, together with the Holy Scriptures in close and necessary and inseparable alliance; and having God for their author equally with the same Scriptures, are therefore to be received by every Christian man as infallible, and of equal authority with the word of God. 2nd. That Holy Scripture is not a full perfect and suf-

ficient rule of faith and practice to the Christian; but it is necessary for him to form his opinions and to regulate his practice, in accordance with the Canons of General Councils and the writings of Primitive Divines. That these conclusions follow from your statements no

most approved Divines, that they are in direct opposition to the doctrines of our Church upon these points. And first with reference to the inspiration and infalli-

bility of General Councils, our Church thus teaches in the 21st. article. "On the authority of General Councils." "General Councils may not be gathered together without the commandment and will of Princes; and when they be gathered together (forasmuch as they be an assembly Authority; and the argumentum ad verecundiam does of men, whereof all be not governed with the spirit and plying resources, the lengthening chords of sympathy and dishonour to God, by dividing his people, and aud intercourse, awaken, it may be the belief that its of Jeroboam; but his followers, in carrying out the separation which he himself appears steadily to have

the one is the power of calling of Councils, at least an as sertion, that they cannot be called without the will of Princes; the other is, the authority of General Councils. thority they may have in the rule and government of the Church their decisions in matters necessary to salvation ought to be examined by the word of God, and are not to be submitted to unless it appears that they are conform to the "Scriptures;" again on the same article the learned Prelate thus writes, "The natural idea of a General Coun-cil, is a meeting of all the Bishops of Christendom, or at least of Proxies instructed by them and their clergy. Now if any will stand to this description then we are very sure, that there was never yet a true General Council; which will appear to every one that reads the sub-scriptions of the Councils. Therefore we must conclude that General Councils are not constituted by divine authority, since we have no direction given us from God by which we may know what they are, and what is necessary to their constitution, and we cannot suppose that God has granted any privileges, much less infallibility, which is the greatest of all, to a body of men, of whom, which is the greatest of all, to a body of men, of whom, or of whose constitution, he has said nothing to us."

And again, "Further it will appear a thing incredible, that there is any infallibility in Councils because they are called general, and are assembled out of a great many kingdoms and Provinces, when we see them go backward and forward, according to the influences of Courts, and of interests directed from thence; we know how different to the contraction of the contraction ferently Councils decreed in the Arian controversy; and what a variety of these Constantius set up against that of Nice, so it was in the Eutychian heresy, approved in the second Council of Ephesus, but soon after condemned at Chacedon, so it was in the business of images, condemn-Chacedon, so it was in the business of images, condemned at Constantinople in the East; but soon after upon another change at Court maintained in the second at Nice, and not long after condemned in a very numerous Council at Francfort; and in the point in hand, as to the authority of Councils, it was asserted at Constance and Basil, but condemned in the Lateran, and was upon the matter laid aside at Trent. Here were great numbers of all hands; both sides took the name of General Councils. of all hands; both sides took the name of General Counsyllogism is not, as it was intended, a fair representa-tion of our argument. We must beg permission to Every source of instruction connected by God with the S S. is of great value.

The interpretation of the Church Universal is one such source of instruction. was truly united to the human in Christ, and that in one person. That both natures remained distinct; and that These truths we find in the Scriptures, and therefore we believe them. We reverence those Councils for the sake of their doctrine: but do not believe the doctrine for the authority of the Councils. There appeared too much of human frailin in some of their other recognition. authority of the Councils. There appeared too much of numan frailty in some of their other proceedings, to give us such an implicit submission to them, as to believe things only because they decided them."—In the eighth article our Church teaches, "the three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Appetles Creed, ought three creeds to be proceived and bethe practice by which novelties have been brought Apostles Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."—In these Creeds we have the expressed opinion of large numbers of Early Divines, indeed of the largest number possible, for the Creeds have been generally received in the Church from a very early date, and yet our Church declares that we believe them, "because they may be proved by most certain warrants of Holy Scriptures." Bishop Burnett closes his exposition of this article in the following words, "Great respect is indeed due to things of such antiquity, and that have been so long in the Church; but, after all, we receive those Creeds, not for their own sakes, nor for the sakes of those who prepared them, but for the sake of the doctrine that is contained in them; because we believe that the doctrine which they declare is contained in the Scriptures, and chiefly that which is the main intent of them, which is to assert and profess the Trimty, therefore we do receive them; though we must acknowledge that the creed ascribed to Athanasius, as it was none of his, so it was never established by any General Council." I shall adduce but one passage more from the writings of Bishop Burnett, it will be found in his exposition of the nineteenth article, "And therefore upon the whole matter we ought not to be interested and the Cherch teacher. assert and profess the Trinity, therefore we do receive believe doctrines to be true, because the Church teaches them; but we ought to search the Scriptures and then accordng as we find the doctrine of any Church to be true in the fundamentals, we ought to believe her to be a true Church; and if besides this, the whole extent of the doc-

eged, or one manifest testimony cited from the mouth of God himself to the contrary, could not choose but overweigh them all: inasmuch as for them to be deceived, it is not impossible; it is, that demonstrative reason or testimoy divine should deceive."

I think it is apparent from these quotations that the

rst conclusion which I mentioned above, as following rom the statements in your paper of the 15th January, s in direct opposition to the doctrine of our Church, as et forth in her articles, and as expounded by our most proved Divines. That the Canons of General Coun-ls and the writings of primitive Divines, are not regard-by our Church as infallible, as having God for their thor, and as bound together with Holy Scripture, by od himself, in close necessary and inseparable alliance; at of Holy Scripture; and the four General Councils | the Lord, and in the way of his appointment. their decisions on certain points were made according to the word of God, nay more that the three ancient Creeds

To the Editor of The Church.

REV. SIR,—On reading "The Church" of the 8th inst., I was much surprised to find an article which had been addressed to the Editor of the Morning Courier, transferred to your columns, and I indulged the hope that your succeeding number would have brought from you or your Correspondents some remarks designed to qualify the language of that document; but such communication not having appeared I feel myself called upon to notice it, not with a view of interfering with the Controversy to which it may be regarded as having reference, but for the purpose of recording my protest against the coarse-ness of the invective, and the unbecoming irony with which a brother Clergyman is assailed in the article in question. Whatever other periodicals may do in affording currency to such language, I deem a proceeding of the kind utterly unworthy the character of a religious journal, and especially of one assuming the distinctive epithet which the supposed organ of this Diocese adopts. The language to which I take objection is not such as can be justified even by the heat of controversy, but is of a character, as it seems to me, equally far removed from Christian principle, and common courtesy. The Rev. Carus Wilson, of whom "Infelix," deems it his privilege to speak so loosely is not unknown to many within this ocese; and a Clergyman now resident in Canada who once served his cure, bears in happy recollection his consistent Churchmanship, eminent piety, and faithful labours; and the English public are well acquainted with the excellence of the publications that have proceeded from his pen.

But apart from these circumstances I am sure when

your attention is directed to the matter you will deplore, as deeply as any of your readers can, that a paper under our guidance, and possessing the high sanction which it njoys, should have been made a vehicle of the scurrildiction which speaks of an officiating Presbyter of our Communion as "an animal," affording a living example of perjury and deceit in their most abhorent forms.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

SEPUAGESIMA COLLECTIONS Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the fund for the support of

	ronto, to be applied to the fund for the	support of		
8	Students in Theology.			
	Cathadaul Chamb and Chamband	2	S.	D.
d	Cathedral Church, per Churchwarden	27	14	1
e e	St. Paul's Church, Toronto, do	4	10	0
9	Trinity do. do. do St. George's do. do. do	6	2	1
Y.	St. George's do. do. do.	5	4	71
	St. Peter's Church, Cobourg, per Rev. Official		7 4 1 1 1	
	Bethane, D.D.	11	6	3
	Colborne,			REAL TON
Ś	Drighton, 0 18 71			
g	-per Rev. John Wilson	8	4	7
	Seymour£3 12 31		MIT CO	HORE
	Percy			25
	—per Key, H. Brent	4	12	2
	St. Mary Magdalene's, Lloydtown, per Rev.			o and
	n. D. Osier	1	6	6
	Trinity Church, Cornwall 64 19 9	A.		
				2640
	-per Rev. H. Patrick	6	0	0
	Church at St. Thomas£2 5 0			
		3	5	0
		2	5	0
Š	St. John Sandwich, per Rev. W			
		3	0	0
	St. John's Church, Port Hope £4 12 2	eury		
	St. Lauis un. Perrytown o o 10			
3		5	0	0
			0	
	St. John's Church, Prescott, £12 5 0			
	St. John's Church, Prescott, £12 5 0 St. James' do. Maitland, 1 15 0			
	—per Churchwarden 1 15 0 Trinity Church, Chippawa, per Rev. W.	14	0	0
	Trinity Church, Chippawa, per Rev. W.		M. H	
20			7	
8	St. Margaret's Ch., Scarboro, per Rev. W.	1	10	11191
	S. Darling	2	5	2
	St. George's Ch., Kingston, per Ven. Arch.			
	deacon	17	2	11
	St. Mark's Ch., Barriefield, per Rev. W.			1 2 310
	Greig	2	10	0
	Church of the Holy Trinity, West Hawkes-			300
	bury—per Key, F. Tremayne	2	15	0
	Tp. of Lansdowne, Gananoone for 17 o			tiale.
	Village of Gananoque			
		1	5	0
	St. Mark's Church, Niagara per Churchwd'n	6	13	6
	St. George's Ch., St. Catharines, per Rev. A.	SU	100	- 600
	F. Atkinson	8	16	2
	St. Paul's Ch., Fort Erie, per C.W.		0	
	Western, per Rev. Dr. Phillips		17	1
			-	-
	34 Collections £		2	$1\frac{1}{2}$
	T. W. BIRCHA	LL,		
			sure	r.
ш				17 13 17 9

COLLECTIONS

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, for the fund for the support of the Widows and Orphans of the Clergy

Rev. Geo. Hallan .. St. James's Ch., Maitland, per Ch. Warden 131 Collections..... £323 18 31 T. W. BIRCHALL, 11th Feb., 1846. The Treasurer has also received from-The Rev. W. H. Hobson, Missionary Coll'n, £1 10 0 The Cobourg Par. Association... £12 10 0 ' Port Hope do. "Colborne and Grafton do. ... " Seymour do. ... 2 10 0 on acc't, of the Newcastle District Branch Midland District Branch, per Rev. T. H. M. Bartlett.... Special contribution from Mrs. Winn and family to the Widows and Orphans' Fund Do. Thos. McMurray, Esq., Cramahe, to the Bishop's Students Fund..... Mono Parochial Association.....

> GALT CHURCH SOCIETY. (From the Galt Reporter.)

The Treasurer particularly requests that all letters

for him may be addressed—To the Treasurer of the Church Society of the Diocese of Toronto, TORONTO.

The Annual Meeting of the Galt Branch of the Church Society, was held in Trinity Church, in this village, on the 26th ult. The day was most inclement, and the attendance, therefore, not very numerous; but the proceedings gave much satisfaction. The Rev. Michael Boomer took the Chair, and called on Mr. John Davidson, the Secretary, to read the Report, whish he did, as follows:—

THE ANNUAL REPORT Of the Committee of the GALT Branch of the Church Society, for the year ending 26th January, 1847.

In giving a Report of our proceedings for the past year to

the excitement, which accompanies every new undertaking must have naturally subsided, to find that Churchmen continu become a sense of duty to give of those means with which the Lord has bleased them, towards the extension of His Church and the spread of His Gospel.

The feeling appears now to be rapidly gaining ground, that they religious

true religion consists not in excitement or division; and that without Apostolic Order, as perpetuated by the Church, there is little or no security for the preservation of Evangelical truth.

This is a fact confirmed by the history of the Church in every age, where it is to be seen that the most vigorous attempts to plant the Gospel in any way inconsistent with that instrumentality which the Gospel itself presents, have either died with the human agents thus engaged, or degenerated into Socialism and infidelity. Hence we learn, that if we are to expect hat things ordained by them have neither strength nor authority unless it may be declared that they are taken result from them, all that we do must be done in the named

which our Church acknowledges in part, are received andy because we are persuaded from the Scripture, that their decisions on certain points were made according to the word of God, nay more that the three ancient Creeds thich contain the articles of our faith are received not the second of the past year, we find that the amount of receipts, through the Society and its Branches, for the past year, we find that the amount of receipts, through the society and its Branches, for the year ending March, 1846, amounts to the large sum of £4466 18s. 6\frac{1}{3}d., being an increase on the provided provided the past year, we find that the amount of receipts, through the society and its Branches, for the year ending March, 1846, amounts to the large sum of £4466 18s. 6\frac{1}{3}d., being an increase on the provided prov which contain the articles of our faith are received not for their own sakes, nor for the sakes of those who prepared them; but because we believe that the doctrine they declare is contained in the Scriptures.

As this communication has extended to so great a length I will reserve the consideration of the second conclusion which follows from your statements for a future letter.

B. C.

amounts to the large sum of £4466 18s. 6\frac{1}{3}d., being an increase on the preceding year of £718 2s. 1d. This is certainly a gravity in the pared to the pared them, showing an amount of income which neither of the Parent Societies in the Mother Country could exhibit for a long series of years after their formation, and gives every reason to hope that this Society will, with God's blessing, at a distant period become a powerful handmaid to the Church, and every portion of this yeast and rising calcany. every portion of this vast and rising colony.

We would here remind the members of this Association, that

the Society was incorporated not only to send forth the Christian Missionary to carry his message of mercy to those who, in the providence of God, are removed beyond the ministrations of the Church, but also for the establishment of Schools, where the youth of our communion might receive, not only a secular education, which is the infidel system of the times in which live, but also be instructed in the principles of their Church and those higher and more important truths which affect their souls' salvation; and that as churchmen we should not rest satisfied until a School be established for this important purpose in connectic with pose, in connection with every Church in this Diocese.

It must be pleasing to our members to know, that an active and zealous Travelling Missionary is now engaged in the extensive and important field of labour from which Mr. Mockeridge was removed, and that, although the appointment did not take place for a considerable time after the removal of his predecessor, still the result of Mr. Fraser's exertions are already apparent, and are most satisfactory. This object of the Society,—the employment of the Travelling Missionary,—we conceive to be of such paramount importance, that, not with standour many local wants—our Climber of the Society of So our many local wants, -our Church unfinished -a number of debts unpaid,—we would not hesitate to contribute a fair por-tion of the surplus fund of this year, in common with other Parochial Associations, towards the support of an additional Missionary, whose services should be devoted to this portion of

The surplus fund of the last year was applied to the lessening of the debts incurred by the purchase of a bell, and the erection of a Pulpit and Reading-desk, leaving, however, a con-

without to pass without to pass without to pass without the present opportunity to pass without the cannot allow the present opportunity to pass without the cannot allow the present opportunity to pass without the cannot allow the present opportunity to pass without the cannot allow the present opportunity to pass without the cannot allow the present opportunity to pass without the present opportunity the pass without the pass with the pass without the pass without the pass without the pass with gratefully acknowledging, on the part of the Congregation, the munificent donation of Messrs. Dickson and Shade towards the the Building Committee to the amount of £130, but seeing the difficulties still to be encountered in pewing and faishing Church, they most generously cancelled them.

(The Secretary here read the letter cancelling the bonds.) We have also to gratefully acknowledge the donation of one hundred acres of land, by Mr. Hiscott, of Niagara, for the Church in Beverly; for which we beg here to return our

With respect to the Depositary, we have again to report that it is in a very prosperous condition. During the past year the number of Prayer Books sold amounts to 70, Bibles 43, Testaments 84, Bound Rocks, 26, Theorems 184, Bound Rocks, 26, Theorems 20, Theorem

ments 84, Bound Books, 26, Tracts 219.

The number of Members enrolled amounts this year to 225, making an increase of 69. The sum subscribed is £31 11s.
10d. This includes a donation of £5 from William Dickson,
Esq., but does not include the collections made agreeable to the
Bishop's circular letters, which collections amount to £13.

Deeply impressed with the impressed with the Deeply impressed with the importance of the undertaking in which we have been engaged, we cannot better conclude this Report than by commending it to the Report than by commending it to the steady and perserveing energies of all Churchmen within this Mission. To be employed in the furtherance of objects such as these Societies contemplate, cannot but possess a salutary influence upon a who are so engaged; and it is hoped that all conscientions. members of the Church will avail themselves of the opportunity now afforded, of fixing upon a permanent basis a Society which aims at the dissemination of the pure faith and worship of the Church.

Church.

After the Report had been read, the following Resolutions were unanimously agreed to:-Moved by Mr. Shade, seconded by the Rev. J. "

Geddes, That the Report now read be adopted.

Moved by Mr. Merigold, seconded by the Rev. Arthur, That the measure of success which it has pleased God to vouchsafe to this Association during the past year, as well as the flourishing condition of the Church Society in general, demand our descriptions.

mand our devout and grateful acknowledgments to Hist, whose blessing alone giveth the increase. Moved by the Rev. W. McMuray, seconded by Dr.

That this Association is impressed with the conviction, that the supply of the ministrations of our holy religion to members of the Church in this District, depends, under find members of the Church in this District, depends, under the members of the Church in this District, depends, under the members of the Church in the churc upon the labours of the Church Society, and the manner is which that important Institution shall be sustained. Moved by Mr. Craig, seconded by Dr. Richardson,

That we have learned with much satisfaction that it has been recently resolved by the Committee of the Gore and Welling ton District Branch of the Church Society (to which this As sociation is auxiliary) to guarantee the salary of a second Travelling Missionary to labour within these Districts, and that this resolution of the District Committee adds to the claims of the Church Society upon our hearty support. Moved by Dr. Moffat, seconded by the Rev. A. Palmer

That the thanks of this Association are hereby given to the Office-bearers for the past year; and that the following gentlemen constitute the Committee for the ensuing year:—Messrs. men constitute the Committee for the ensuing year:—Messrs Absalom Shade, James K. Andrews, Wm. Merigold, Dr. Rich ardson, J. Hearle, sen., Dr. Seagram, Henry McCrum, Forbes, J. Craig, George Stanton, — Hudson, A. Van Every, George Edwards, and Samuel Congo: that D. Forbes and J. Craig be Collectors for the ensuing year; and that Thomas Rich be Treasurer, and John Davidson Secretary. Moved by Mr. Shade, seconded by Mr. Merigold,

That the Report of this Association be printed in the Gall

M. BOOMER, Chairman

ADDITIONAL CHURCH ACCOMMODATION IN HAMIL

TON.—We insert elsewhere a communication signed Lai-cus, on the subject of providing means for the erection of

cus, on the subject of providing means for the erection of Churches in this City at some future day, as the wants of the Congregation demand it. Although we are not prepared to say that the plan here proposed is likely to be adopted by a majority of the congregation of Christ Church, still we are glad that the matter is taken up repecting further Church accommodation in Hamilton Scarcely a day passes without hearing of some body enquiring for pews, and we understand that the required accommodation cannot be had, having been long since disposed of. It is a question with a great many, whether it is better to enlarge the present Episcopal Church, or erect another in that portion of the City where it is mostly required. On this subject, we are aware that a great deal may be said in favour of both points of view, but for the present we will leave the matter, humbly trusting, however, sent we will leave the matter, humbly trusting, however, that the subject will receive at the hands of those most interested, the calm and just consideration, which its im portance imperatively demands.

It is gratifying to witness an increasing interest in the affairs of the Church displayed in a rising city like Hamilton. The letter of *Laicus* is a proof of the existence of this feeling; but until the matter has received a local discussion, it might be preparative to a likely and the factorial of a factorial content of the content cussion, it might be premature to publish the details of a scheme, which may be thought by some to lie under the objection of being too far in advance of the present state of the City.—The subject, however, to which Laicus has directed attention, will no doubt be taken up in the proper quarter.-ED. CHURCH.]

DIOCESE OF QUEBEC.

We are delighted to be able to record the admirable mode in which the "Association for the relief of the Church of England Poor," has answered the purpose designed by its projectors. There is much distress signed by its projectors. There is much more distress about Montreal than most people would imagine; how much may be conceived, when we state that this Associa-tion alone has relieved, from its formation up to the 30th of January, 278 families with fuel, and 205 with meal-The statement is as follows;-

1846—December 31.—114 families received wood, 281

1846-December 31 .- 61 families received meal, 5 cwt 1847-January 30.-164 families received wood, 41

cords. 1847 - January 30 .- 144 families received meal, 26 cwt.

2 qrs. 21 fbs.

of the Sacraments, but the whole administration of them and the other rituals of any Church are pure and true, then we ought to account such a Church true, in the them we ought to account such a Church true, in the members of this Parochial Association, we desire, in the first place, to ascribe the success which has attended our exertions, to its only true source, the blessing of God. We have