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Colonial Ecclesiastical

EPISCOPAL ENDOWMENT FUND. A meeting to promote this important object was held at Sandwich, on Thursday last. The Right Rev. Bishop of Michigan favored the meeting with his presence, and the Rev. B. Cronyn, E. Lawrence Lawrason, Esq., as a de-

The Rev. E. H. Dewar, as chairman of the meeting, explained the circumstances under which it was called, and read the resolution of the Synod, and extracts from the Bishop's

Pastoral bearing upon the subject.

The Rev. B. Cronyn then entered upon a full and interesting statement, in which he detailed the origin of the movement, the outlines of the plan so admirably devised by our esteemed locesan, and the prospect of speedy success, which even now, when we have in reality been at work little more than a month, is no longer doubtful. It was, Mr. Cronyn observed, a decisive proof that the Church of Canada heartily responds to the call of her bishop, that wherever meetings have been held, the subject had excited deep interest, and liberal contributions had been raised. His own book, one of six in the town of London, shewed subscriptions amounting to nearly £3000. In Simcoe £800 had been subscribed at the meeting, in Woodstock £900, in Chatham £350. In fact he entertained no doubt, that in the places where the subject had already here. been brought before the people, and they die not cover one half of the field, £8000 would be raised; and he felt confident that the whole sum required would be subscribed before the end of autumn, and that at the commencement of next year we should be in a position to request leave

to elect a bishop.
Col. Prince, M.P.P., in moving the first resolution, made an animated and effective speech. Referring to a statement made by Mr. Cronyn, that without an adequate income we could not expect any distinguished clergyman in England to resign his preferment in that country for the purpose of presiding over a colonial diocese, the hon. gentleman remarked that he hoped to see the election fall upon one nadian clergy. Among that body there were, he knew, as pious, as devoted, as learned, and as judicious men, as would be found in any country in the world. And he for one desired no better than to see his own spiritual interests and those of his countrymen entrusted to one selected from among their number. The movement, he continued, was well-timed and highly The Church had able and zealous adversaries; the Church of Rome was straining every nerve, and was making, it could not be concealed, headway among us. Her influence was increasing in the country and in the halls of the Legislature, and the Government was bound hand and foot by her power and her

The Right Rev. Bishop McCrosky seconded the resolution in a forcible and eloquent address, to which in a brief report it would be impossible to do justice. He spoke of the vast importance of an increased number of Bishops, and instanced the Diocese of New York. It was, he said, a matter not of speculation, but of certainty, that if that vast diocese had been divided ten years ago the number of clergy would by this time have been quadrupled. And even now, lately as it had been effected, the increase of clergy was as remarkable as it was gratifying. right rev. prelate dilated upon the necessity of having Bishops acquainted with the country and its wants, and concluded with an eloquent eulogy upon the character and services of that devoted servant of Christ, the venerable Bishop of Toronto.

The next resolution was moved by L. Lawrason, Esq., of London. He shewed the physical

ded themselves to every one present, of made.' the spiritual destitution of many parts of the It will be seen that this Bill merely country, and more especially in the thinly settled districts of the western portion. There was an Church no positive power whatever, but simply earnest longing for the ministrations of the Church, and he felt satisfied that the measure now proposed would be the best means towards

Church as it ought to be, presided over by a bishop, ministered unto by priests and deacons, and her efficiency secured by the harmonious and cordial co-operation of all her lay members will not pass; indeed, an opinion seems to be This resolution was seconded by Charles Hunt,

Esq., of Windsor, who dwelt upon the new life. and energy which the participation of the laity in the election of Bishops and the Synodical action of the Church was calculated to call forth, and its beneficial effects upon her welfare and wondered at, when the bitterness and ignorance

hasty exhortation to help forward the good work | four lines. One Member considered Metropoli

those who were present. This may be considered exhibitions of Parliamentary proceedings ever expended upon St. John's Church, while £240 rather be a source of ridicule and merriment, has just been subscribed in Windsor alone towards the erection of a church in that village.

Altogether, we have no hesitation in saying, that speeches delivered by laymen as well as clergymen, and the successful result, this has been
the most important Church meeting ever held in

1. That the Pastoral Letter of the Lord Bishop of Toronto, called forth as it was by the united home, with the view of so wording it as to obvoice of clergy and laity in Synod assembled, is entitled to the most serious and respectful con-

infused into all our proceedings.

4. That the following gentlemen be a Comand counsels—mutual arrangements on jurisdice.

and Jacob Brown, Esq.

MITTEE OF THE SYNOD. TORONTO, June 8th, 1854.

Reverend Gentlemen and Gentlemen: Meeting of this Synod, to consult and advise upon matters connected with the Church in this Diocese—to frame and report rules and report rules

ouching the future election of delegates to the Synod - the mode of procedure at meetings thereof, and all things necessary to insure order and despatch therein; to report from time to time upon such matters as they may have considered, and from such reports to cause a cor densed statement to be printed and forwarded to the Members of the Synod, at least one month previous to its next meeting."

During the winter I found no valid reasons

Cronyn, E. Lawrence Lawrason, Esq., as well putation from the managing committee, as well putation from the managing committee, as well for summoning the Committee. The Government appeared fully pledged to bring forward ment appeared fully pledged to bring fully pledged to b early in the Session a measure in favour of the Colonial Church, which should make ample amends for the hasty and perhaps uncourteous rejection last year of the Archbishop's Colonial Church Regulation Bill.

Accordingly a Bill was introduced by Her Majesty's Solicitor General towards the end of February, on the principle, that the Church of England in the Colonies ought to have similar privileges to those possessed by other religious bodies. This Bill was nearly the same in substance as the amended Bill introduced by the Honorable the Chancellor of the Exchequer in June, 1852, and consisted of a preamble and ave to bring in this measure, said it was to relieve the Colonial Clergy from certain disabili ties, which arose from the fact that it was illegal for them to meet together for the purpose agreeing either among themselves or with their Lay brethren, upon any regulations which might be necessary for conducting their Ecclesiastical affairs. By a Statute of Henry VIII., the lergy were prohibited from meeting together to make any ordinances, canons or statutes, without being summoned for that purpose by the Crown; and, as by a Statute of Elizabeth the supremacy of the Crown was declared to extend

to all its dominions, new, as well as old, any neeting of the Clergy in the Colonies for th surposes mentioned would be clearly illegal. vas to remove this disability that this Bill was ntroduced, but he had been extremely careful in drawing it up not to give the Clergy any ower to invest the arrangements which might a made in these Meetings with any binding orce or authority. The Bill would simply r eve the Clergy from the disadvantages under which they at present laboured, without giving them any additional power whatever. The Bill I refer to reads thus: "Bill to relieve the Clergy of the United Church of England and Ireland sident in the Colonies, from any disability as

to the holding of Meetings in such Colonies for

the regulation of Ecclesiastical affairs therein.
"Whereas, by reason of the Laws, Statutes
and Ordinances, which affect or bind the Bishops
and Clergy of the United Church of England and Ireland, doubts may exist whether the Bishop and Clergy of the said Church, resident and performing spiritual duties in the colonial possessions of Her Majesty, can lawfully hold or be present at meetings of the Bishops, Clergy and Lay persons, professing to be Members of the said Church in any Colony, for the purpose of agreeing on rules and regulations touching Ecclesiastical affairs; and it is expedient that such Bishops and Clergy should be relieved from any such disability—Be it declared and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons, in this present Parliament assembled, and by the authority of the same, as follows—

"1. No Statute, Law, Rule, Usage, or other Authority of the United Kingdom, shall extend or be construed to prevent the Metropolitan of any Province, or the Bishop of any Diocese the Colonies of Her Majesty, together with his Clergy and the Lay persons of such Province or Diocese, being Members of the United Church of England and Ireland, from meeting together from time to time, for the purpose at such meetimpossibility of the supervision of such a tract of country as is included in the present Diocese circumstances shall in their indepent reader of Toronto by any one man, whatever his strength, his energy, and his devotion. It was Ecclesiastical affairs within such Province or necessary for the management or conduct of of especial importance that a Bishop should visit every parish in his diocese once a year.

T. Woodbridge, Esq., of Sandwich, seconded the resolution, and spoke in feeling words, which

supplying the lamented deficiency.

The third resolution was moved by the Rev.

F. Mack, who exposed the false idea so prevalent of the meaning of "the Church" as consisting of the meaning of "the Church" as consisting called up so many fears and difficulties, that the of the clergy, and drew a faithful picture of the friends of the measure, not perhaps at any time will not pass; indeed, an opinion seems to be gaining ground that it is impossible to clear of those who led the opposition against the Colonial Church are taken into consideration. The efficiency.

The last resolution was proposed by J. P.
Salter, Esq., and seconded by the Rev. F.
Sandys, who, on account of the lateness of the second control of hour, only addressed the meeting in a brief and words, and consumed five hours in discussing in a liberal spirit.

A vote of thanks to the Bishop of Michigan, insidious and dangerous. Another, that the Bill as well as the other gentlemen who had come from a distance, and to the chairman, was then from a distance, and to the chairman, was after proposed by Col. Prince and seconded by Major Donaldson of Amherstburg.

After the meeting a list was opened, and £230 was immediately subscribed by a few of a very good beginning, especially as the community is a small one, and £250 has lately been tions and their innocence of all truth, would considering the importance of the subject, the who came heartily forward in her defence. It interest excited, the high character of the is true the Honorable Mr. Walpole gave a clear andwich.

The following were the resolutions adopted:

That the Pastoral Letter of the Lord Bishan

That the Pastoral Letter of the Lord Bishan

entitled to the most serious and respectful consideration of every member of the Church of England and Ireland in this Diocese.

2. That the division of the Diocese of Toronto is imperatively demanded by the rapid increase of population in this colony.

3. That the participation of the Laity in the best of the colonies of the Church is the best of the Colonies of the Church is the Colonies. As to unity of faith and document is the Colonies of the Church is the Colonies of the Church is the Colonies of the Colonies of the Church is the Colonies of the Church of the Churc Synodical action of the Church is the best in the Colonies. As to unity of faith and door guarantee that new energy will henceforth be trine—full and entire communion in belief an

4. That the following gentlemen be a Committee to solicit subscriptions to the Episcopal Fund in this parish and neighborhood:—The Churchwardens, George Bullock, Esq., Doctor Dewson, Charles Hunt, Esq., Albert Prince, Esq., and Leach Brown, Esq., Albert Prince, Esq., and Leach Brown, Leac friends consider its chief recommendation, I must be allowed to differ, and to prefer the MEETING OF THE PROVISIONAL COM- measure brought in by the Archbishop last summer as in every respect superior. The present Bill settles nothing—it does not even indicate the direction in which on any point we ought to Sunday 9 Mersea The Committee for general purposes appointed by the Synod of this Diocese at the close of its Session in October last, met this day at the request of the Bishop in the Parochial School House, at ten o'clock. The Bishop having taken the Clear response to the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this last of the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this close to the Clarical session in October last, we this day at the requirement to the Parochial School deviations—yet some landmarks laid down and hallowed by the Fathers of the Church as the the Chair, requested the names of the Clerical and Lay Members composing the Committee to be called over, and finding them almost all present addressed them as follows: It was introduced into the House of Lords in Reverend Gentlemen and Gentlemen:

Towards the close of the proceedings of the Synod on the 14th of October last, it was Resolved, "That a Committee for General Purposes be appointed by this Synod consisting of 12 Clerical and 12 Lay delegates, of which his 12 Clerical and 12 Lay delegates, of which his by the Bishop of Sydney and several Colonial by the Bishop of Sydney and S

all those enactments which are required to form Wednesday 26 St. George, London the Charter of the Colonial Church if she is ever to have one, and will become the era from which she will count, not her establishment, but her power of establishing herself throughout all our

olonies—past, present and future.

The effect of the Bill is simply to enable every Diocese and every Province to hold from tim o time a Synod or Assembly, consisting of the Bishop, Clergy and Representatives of the Laity, by which regulations are to be framed for the management of the affairs of the United Church of England and Ireland within such Diocese or Province, as the case may be, and for the conduct of spiritual discipline, and generally for the guidance and government of the Ministers and Members of the said Church within such Diocese or Province. These regulations to be binding on none but members of the Church. and upon them only so far as concerns their po sition, rights, duties and liabilities, in respect of their Ministry or Church Membership; nor is any regulation to be valid where it clashes with the Law of the Colony, or is at variance with the Prayer Book or Articles. The Lay Members to be communicants of twelve months' standing, and the same qualifications for an Elector. The Bill is simply enabling—it implies protection as opposed to direct indifference—the Church is to govern herself—and the result will, we trust, prove the justice and wisdom of the measure, and make it what it promises to be, the very Charter and Foundation of the Colonial Church. In reference to the measure now before Par-

liament, weak and incomplete as it is, we cannot with propriety proceed so long as it is not disposed of, but when that time arrives, as it will to all appearance soon, we may infer without presumption, that owing to the mixed Constitution of the Heavisian control of the tion of the House of Commons, the great ques-tions regarding the Colonial Church, will, in all probability, be found insoluble by any prior legislation, and that it remains for us to proceed in the most wise and honest path that we can find, to give them solution by experiment and experience. Should, therefore, this Session of Parliament close without any measure for the relief of the Colonial Church, it seems to be our duty to proceed with our Synods, adopting for our guidance the Archbishop's Bill. In taking this course we shall run no great risk; on the contrary, if we act wisely, and adopt such practical measures as shall give efficiency and extension to our Church, our opponents may be dis-armed when they see that all our objects are for good, and thus leave the Imperial Legislature to give us that support which it is endeavouring now to do in vain. Unless some course of this now to do in vain. Unless some course of this kind is pursued, how is Parliament to see what is wanted, and the things to be remedied?—all at present appears to a large portion of that body, visionary or dangerous. In fine, I would body, visionary or dangerous. In fine, I would suggest that waiting for the action of Parliament, no proceedings be taken by the Committee at this time, but that it adjourn to the 18th day of October next, and then to meet with power to cold to the number. If a measure shall have to add to its number. If a measure shall have passed the Imperial Legislature, it will become of course the foundation of our proceedings in carrying out the Resolution of October last; if way of righteousness, they stand on the better is provided by Parliament for the direction and guidance of the Synod in its deliberabishop's Bill as our basis or Constitution, till a tions and management of our Ecclesiastical opening mystery and glory of Heaven.

After some conversation amongst the mem-

Resolved, That the unexpected difficulty which has arisen in the British House of Commons in passing a Bill to enable the Colonial Churches to make provision for their self-government, in duces this Committee of the Synod of the United arrangements of Divine Providence, God Church of England and Ireland in Upper Canada, not to enter at present on the consideration of the important measures as to which they have Diocese, now presiding at this Committee, to await the issue of what is now pending in the British Parliament, as the proper period, when, under any circumstances, whether favorable or God,-the father and the mother,-are

thus enabled to prepare their Report. LETTERS RECEIVED TO JUNE 14. Rev. E. H. D., Sandwiel, rem.; J. J., sen., Hillier, rem. in full to end of vol. xviii.; Rev. G. A. A., Mill Point, rem. for self, J. M., and A. L. R.; J. L. R., Merrickville, rem.

The Church.

TORONTO, THURSDAY, JUNE 15, 1854.

The Bishop of Toronto begs to inform his Brethren the Clergy of Hamilton and all the youth possessed of ardor and energy; and church's right, added to the best treasure Districts westward, that he intends, D. V., to we have no objection that, in all that is left him by his father, hath been concerned confirm at their several Missions and Stations, in accordance with the following list. Should there be any error or omission, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

1	Toronto, 10th June, 1854.			
I	JUNE TO SELL METERS			
١	Sunday 18 Hamilton Parish Ch.	11	A.	0
I	Ch of the Ascension	0	P.	99
1	Monday 19 Binbrook Barton	10	A.	19
١	Barton	3	P.	1
1	Tuesday 20 Dundas	11	A	
1	Anageton	. 3	ъ.	
١	Wednesday 21 Tuscarora	11	A.	
1	Up. Cayuga, plank r d	0	F.	
	Thursday 22 Mount Pleasant	11	A.	
1	Burford	0	P.	
į	Friday 23 Paris	11	A.	
	Sunday25 Brantford	11	A,	
	Mohawk Village	8	P.	
ı	Monday26 Waterford	11	A.	
	Simcoe	3	P.	
۱	Tuesday27 Port Dover	11	A.	
	Vittoria	3	P.	è
	Wednesday 28 Fredericksburgh	11	A.	ě
3	Otterville	3	P	
-	Thursday29 Dereham	10	A	
1	Vienna	3	P	
1	Friday30 Port Burwell	10	A	
4	Malahide	2	P	
n	JULY.	44		
S	Saturday Dunwich		A	١.
-	Fingal	11	P	
d	Sunday 2 St. Thomas	11	A	k .
S	Port Stanley	10	1	-

Delaware

Dawn Mills.....

Tilbury

Colchester

Sandwich

Sarnia

Adelaide

Tuesday ... 4 Munceytown

Wednesday 5 Wardsville

Thursday... 6 Zone Mills

Saturday ... 3 Col Little

Monday ...10 Amherstburg ...

Tuesday ...11 Irish Settlement

Friday14 Chatham Saturday ...15 Walpole Island

Sunday 16 Moore

Monday 17 Plympton, Errol

Tuesday ... 18 Warwick Village

Wednesday 19 Brock, town lin Thursday ... 20 Warwick, East

Friday21 Metcalfe

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Township 11 A. M. St. James, Biddulph... 4 P. M. St. James, Didding.

Thursday...27 Snell's School House,

11 A. M. Hayesville AN AGE OF YOUNG MEN.

deed but too evident, that the age in young men than young women, to teach which we live has never been outstripped in the Sunday School; we should be glad by any age in its efforts to disclaim, to if attendance at the Church's Prayers. throw off responsibility. It is, in many when the attraction of a sermon is wantpeculiar respects, a self-reliant age; vainglorious as to all it has already done; wild with a boundless ambition to be ever doing more and more. It is natural that an age so characterised should be glad to shake off, to telegraphs and railways and markets, if it could, all responsibility. It has been called, and with much correctness, an age of young men; and young men, wanting the sobering lessons which life's trials the young can learn from the aged, and in bring, dislike responsibility. The qualities no other way, we should be glad to see the of the young are the qualities admired now-energy, promptitude, activity, enthusiasm, enterprise, qualities excellent if duly guided and controlled; but, separated as they too often are from religious principle, leading to precipitancy, rashness, and errors fatal alike to happiness and honor. This growing admiration for

the qualities of the young is robbing old age of the social consideration and respect due to it. The hoary head, which is a crown of glory, is more and more defrauded of its honors; and we are free to confess that we look with dread and horsacrilegious. To old age there is a reverence due which in its nature is sacred, being prescribed by God. The aged have gained experience and wisdom, and of that experience and wisdom the young. we beg leave to say, would do well to take counsel; and not imagine that the precious words which fall from the lips of the age l are vastly inferior, as a rule of conduct, to what they hear in the noisy haunts of business, or read in the too exciting newspapers of the day. The aged, moreover, are I would advise the adoption of the Arch- verge of Heaven; and it is no extravaaffairs. Thus, in either case, the Committee will have work to perform and duties to dislemn and beautiful as it is, ought to attract to the aged the interest, the respect, and bers of the Committee,
It was moved by the Honorable P. B. De
Blaquiere and seconded by Hugh C. Baker, Esq.,
generally slight their duties to their elders.

We are sadly convinced of this, and de-

tian responsibility and natural affection. There is no difficulty in recognising the freshness and the ardor of youth in the advancement which our age of young men is making; but we should be glad to be been ruined by their ill-gotten gains. better assured than we are of its wisdom Archbishop Whitgift, in his letter to Queen and its stability. True, we are no disciples Elizabeth says:-" Though I shall forbear of retrogression, where wholesome pro- to speak reproachfully of your father, yet The Bishop of Toronto begs to inform his gress is in view. We are glad to see our I beg you to take notice that a part of the useful and good, the age in which we live to bring an unavoidable consumption upon should bear a youthful character; but it is both; and consider that after the violation of with sorrow and fear that we behold this those laws, to which he had sworn Magna ardor and energy given well nigh wholly to Charta, God did so far deny him his rethe world. Let the young be fervent in zeal, straining grace that he fell into greater sin and active in exertion; but let them re- than I am willing to mention." Did our member that God and eternity have claims space permit we might give other quotaon their zeal and their exertion. To judge tions as strong as or even stronger than from the full-hearted homage and service those given from the writings of Gilpin, which so large a proportion of our youth, Latimer, Ridley, Grindal, Jewell, and -young men more particularly,-render others, whose names are as "household to secular cares and gains, one would sup- words" to all churchmen. In addition to pose religion to be an object utterly unworthy of labour, emulation, perseverance. fore us by the celebrated Bede on the

> by the prospect of a crown of glory; it is rous illusions to the punishments inflicted not stimulated by the high prize of a happy on English plunderers of the church by immortality. We have not a word to say against any. thing which is a real gain in the progress of this age of young men; but we are anxious to see it make a progress much main points in question;more rapid than it is making in the things M. profited somewhat, it is true; for a refined the Israelites. delity is better, at least, than a barba- 2. I hold that the sin of sacrilege-i. e. the

wledge. it is a very painful conviction, that ascribe to chance. athful piety is extremely rare. We bere than most men, and tutors who che- to sacred purposes. the souls as well as the intellects of The array of historical evidence is thus Fir pupils, mourn over the sad deterio-strongly and conclusively presented: on. Even a Dr. Arnold, for all his

just now on the affecting truth that the young die as well as the old, which ought of itself to commend religion to the young, we should (to use a phrase which is too age," if religion were more general among our young men. We should be glad then, to see more of them, after confirmation, 3 P. M. improving the privilege thus acquired of and refreshment on the arduous journey to Heaven; we should be glad were it not We may venture to affirm, for it is in- usually so much more difficult to procure ing, were not left to a pious Anna and an aged Simeon; we should be glad if the young were generally eager to lay the best they have on God's Altar, and not give it and stocks and the like; and, as we are amongst those who think that there is a wisdom, a most valuable wisdom, which young less ambitious to be independent, and more willing to be taught.

One feature of this age of young men, which can hardly be painted in colours too dark, or attacked with too much vigor, is its growing filial undutifulness. That is eating like a canker, and spreading like a plague. Where parents are to blame for this perilous moral distemper, they had better see to it that their system of education be corrected at once by the gospel They had better see to it that nothing be wanting on their parts to keep the young hearts entrusted to them from becoming ror on a spoliation which we shall not fatally imbued with the poison of a harsh, hesitate to term at once unmanly and unfeeling, money-making, and pleasureseeking world.

THE CURSE ATTENDING SACRILEGE.

It appears that the correspondent of the St. Catherine's "Constitutional" has found it necessary to give some further illus:rations of the fearful results which have always followed the sin of sacrilege. Before we proceed to quote the important facts brought forward we shall make a few remarks respecting the ideas entertained by the great men of the church in the olden time concerning the heinousness of this crime, and their conviction that temporal punishments invariably fell upon the perpetrators of it and their descendants. appears that these opinions pervaded the religious mind of the nation, and that Divines of all degrees were in the constant habit of preaching upon them. We find a few remarkable instances of this in an article in a late " Christian Remembrance," in which a new and much enlarged edition of Sir Henry Spelman's work on sacrilege is reviewed. The celebrated Bishop Andrews says: "I wish some man would take pains to collect how many families that were raised by the spoils of the church were now vanished, and the place thereof of the important measures as to which they have been delegated by the Synod; and thay would respectfully recommend to the Bishop of the due to their valuable services; yea, those lor says:—" We know that when in palaces, and robbed religion of its just enotherwise, this Committee can fulfil the trust thus confided to them. And further, that His by a heartless world, which glories in did it were sacrilegious; and we find also Lordship will be pleased to summon the Synod to assemble so soon as the Committee will be making itself independent even of kind that God hath been punishing that great and generous and virtuous feeling; and, so sin ever since, and both displayed to so that it moves on and on incessantly, cares many generations of men, to three or four not that it builds its traffic and its specula- descents of children, that those men could tions, its inventions and its wealth, its pro- not be esteemed as happy in their great gress and its power, on the ruins of Chris- fortunes against whom God was so angry that he would shew his displeasure for a hundred years together." William Waller, preaching at St. Paul's cross in 1628, proceeded to shew how whole families had They are ready enough to press forward; "Sin of Sacrilege," as exemplified in the but it is not that pressing forward which fate of Ananias and Sapphira, in which distinguished St. Paul; it is not inspired exceedingly able discourse there are numethe Almighty.

The correspondent of the "Constitutional" thus states his position as to the

1st. I hold that the words of the command M. of God. We consider that a man's soul is ment—"The sins of the fathers are visited on not a whit profited, if, rising steadily from the children," is a Divine rule illustrated and M. step to step in all that the world deems

M. precious or by light it has not risen to M. | precious or brilliant, it has not risen to. ration in modern times as in ancient, even as the wards Heaven and God. Society may be Decalogue is as binding upon Christians as upon

s infidelity; but a man's soul, which is purposes, is held in peculiar abhorrence by the tand before God's tribunal and to live Almighty, and is mentioned specially in several ever, is not profited one whit if, know- places in the Bible, as the cause of the outpour much, it be lost eternally for all its ing of his wrath; and further, that the fearful instances of the judgments which befel those who seized Chur h property in England are We are sorry to entertain the conviction, who seized that it would be impious to

3rd. I hold that our Father in Heaven is unve this to be true, more particularly of changeable—the same yesterday, to-day and forys. It is really fearful how firmly and ever—and therefore I fear that if Church prov speedily the world lays hold of them.

ors have the connectualty of second that tors have the opportunity of seeing this every other secularizing what had been devoted

cardinal Wolsey enjoyed the greatest dignities and knows that could be heaped upon a subject, and in an evil hour he took possession of the property of 40 religious houses. As a sort of solace to his conscience, he determined to build 2 colleges with the secularized funds. But his colleges came to nothing, and reverses Cardinal Wolsey enjoyed the greatest digni-

took in the secularizing of the 40 religious being killed, the other was hanged for his mur-A third drowned himself in a well, a fourth fell from great wealth into extreme pov-erty, while the fifth became an Irish Bishop, and was there cruelly murdered by a son of the Earl of Kildare. Let us consider next the Duke of Somerset, protector to Edward VI., who was also enriched with Church plunder. Two years after, he procured the attainder and execution of his brother, and in the 5th of Edward IV he was executed according to the provisions of a law made by himself the year before, and he was the only person that ever suffered by that law. One of his acts was to secularize a church in order to build a palace for his family with the stones of it. But they never enjoyed t, and it is now a place for tax-gatherers—viz., Somerset House, in the Strand. It is worthy of note, here, also, that Pope Clement VII., who had been bribed to sanction the secularization of the 40 religious establishments by Wolsey, was reduced to as great miseries. Driven out of his stately palace, he had to take refuge in tremities that he had to eat ass's flesh, and at length had to plunder his own church to pay his enemy's army, and finally died meanly of a preached, and the sacraments duly administered enemy's army, and finally died meanly miserable disease. Among those who were chiefly enriched with church plunder by Henry was Charles Brandon, Duke of Suffolk. He had four wives, and a great number of children, yet, in the 5th of Edward VI., the title, name, and family of Brandon became extinct. The innocent and unfortunate Lady Jane Grey was the offspring of his daughter Frances. I may also mention the families of the Duke of Norfolk and Lord Cobham, who were also enriched with the secularized property, and suffered like terrible misfortunes. family of Thomas Lord Audley, who received the first fruits of the King's sacrilege in the church plate and lands belonging to Christ's Church, London, furnishes another example of the wrath which has fallen on the sacrilegious. the wrath which has fallen on the sacrilegious. History dares only to glance at the terrible evils which have overwhelmed this family. Did space permit, I might go on through many sheets, recounting the fearful inflictions of God's wrath which fell upon the families enriched with the plunder of the Church by Henry VIII. I think, however, I have brought forward sufficient examples to prove to any one forward sufficient examples to prove to any one whose mind is not tainted with Westminster Review scepticism, that sacrilege is a sin, and that English history bears awful testimony to the truth of the commandment-"the sins of the father are visited upon the children to the third and fourth generations.' I regret that I have not got Sir Henry Spel-

county. The curse of srcrilege was on them, however, and prosperous though they were, yet in thirty years only 56 of the descendants enjoyed their fathers' ill-gotten inheritence. So well known were these awful proofs of Divine wrath in the time of Sir Henry, that many, fearful of similar visitations, restored their secularized property to religious purposes; while many others, in Sir Henry's quaint language, "believed, but like the young man in the gospel, went heavy away, because they had too great possessions to restore."

The following comments are made on the "extraordinary delusion that the church of England despoiled the church of Rome at the Reformation, and that therefore she is stained with sacrilege":-

"The English Church was not founded but reformed at the time of the Reformation. Her own divines were her reformers, and they set to work to remove the accumulated rubbish of centuries, restoring the Church to its primitive purity and scriptural character. Namaan the leper was the same Namaan after he was cured are distinct. leprosy that he was before; and it would be a strange thing if, because he was restored, he was compelled to give up the possessions he held when he was afficted. The Church on the same principle retains her religious endowments, which, to quote the words of an eloquent divine "were never, as ignorant persons foolishly sup-pose, taken from one church and given to

TRINITY COLLEGE, DUBLIN, AND THE PROPAGATION SOCIETY.

Amongst our extracts from the "Clerical Journal" we lately published some very interesting items, shewing the indignation fellow-Christians are not less urgent. which the slanderous fables of the Chrisin the Venerable University of Dublin; reflect honour on their alma mater.

The report commences with a description of the objects of the "association;" it

"It is the object of this auxiliary to endeavour, by imparting information with regard to the proceedings of the Society for the Propaga-Church. tion of the Gospel in Foreign Parts, to excite the Colonial Church.

It was with a view to secure such provision,

at home for increased exertions in its behalf.

compelled, in many instances, to refuse applica- may be seen by referring to it, forms no part tions which, had the means been forthcoming, it would willingly have granted. With its present income it can only provide for the foundation of the church in newly peopled districts, but the release of the church in newly peopled districts, but the release of the church in newly peopled districts, and pets what its accusers are pleased to call the "Tractarian dioceses," while the

in the Monarch's favor, he was made Earl of for no church can ever be considered to be Essex and Lord Chamberlain, though the son of a blacksmith, but he had stained his hands with sacrilege, and he too fell like Wolsey, and after an imprisonment in the tower, was beheaded. donations exclusively to the maintenance of Five men along with Cromwell and Wolsey par ordained missionaries. Except in heathen lands, ordained missionaries. Except in heathen lands, no salary is now assigned to lay agents or catelouses. Two of them fought a duel, and one chists. Again, with similar exceptions, no grant is ever now made for the enlargement of church school-house, or parsonage. such necessary expenses are best left to the zeal and liberality of the several congregations while the mass of the society's funds is more profitably expended in helping to maintain living preachers of the Word. To guard also against contingencies, and, at the same time, to show that the society does not contemplate the permanent maintenance of any mission, every grant of salary is limited to five years, at the expiration of which it may be reduced or withdrawn altogether."

Having given a synopsis of the progress of the Society during the preceding year, it proceeds. "Time will not permit us to enter into details

of tee proceedings of the society in other colonies. Enough has been said to show that she is not idle-enough, too, it is hoped, to prove that she has strong claims upon the sympathy of a university like this, which annually sends forth such numbers of the ministry of the church. If we indeed believe that we are members of a according to Christ's ordinance," it truly cannot be a matter of indifference to us to see thousands of our fellow-countrymen, who have been baptized into its pure faith and educated in its scriptural doctrines, in danger of falling vic-tims to the seductive charms of a corrupt and superstitious religion, or, even worse, of lapsing to open infidelity and atheism, and all from the want of those religious ministrations which it may be in our power to apply. We should recollect, too, that this is the only society which has for its professed and primary object the maintenance of a duly qualified ciergy in the colonies; and that this object has been carefully kept in sight, and efficiently carried out, as far the means at their disposal will permit, is proved by the fact that at this moment the society provides, either in whole or in part, for the maintenance of 447 clergymen, and 700 divinity students, catechists, and school-masters, scattered over every portion of our vast colonial empire; and that a large proportion of these labourers in Christ's vineyard have to look to the small salaries which the society is able to afford them, as the sole support for themselves and their families. Surely, when we consider all this and reflect how torrible we consider all this, and reflect how terrible, how deplorable must be the consequences which a withdrawal of support from this society must inevitably entail, the charges brought against it must be grave indeed, the facts alleged must be unimpeachable and not to be refuted, before man's work by me, but I may mention that in one part of it there is an account of 260 families enriched by Church robbery in a particular and withhold our support from the principal, we might almost say the only society which has attempted to relieve the spiritual destitution of our colonies, and to afford scriptural education and the ordinances of religion to multitudes there who 'hunger and thirst after righteous-

The committee mourn that a deeper interest is not taken in this noble society by the students. The report says:

In too many cases our applications to our fellow-students in behalf of the colonial church have been met with a cold indifference which is indeed unaccountable in any who profess to have the cause of Christianity at heart. In other cases a refusal has been given on the ground of the superior claims of a sister society. Yet surely those who make this objection hardly be aware of the relation which these two great institutions bear to one another. They are not hostile bodies—they should not be considered rivals—they both belong to the same church—yet the objects for which they have been instituted, though kindred in their nature,

The Church Missionary Society was formed for the purpose of converting the heathen to the faith as it is in Jesus, -of penetrating into the dark places of the earth, -of extending light of the Gospel to the nations that have not yet heard the name of Christ.

As its name imports, it is essentially a missionary society. Nor do we wish to depreciate their efforts. They have a noble object, and have nobly executed it. No church, however wealthy or prosperous it may appear, or how-ever firmly established, can be in a really healthy condition, in which missions to the heathen do not occupy a prominent place. But, though the heathen have undoubtedly strong claims upon our sympathy, surely those of our

However anxious we may be to win heathens tian Examiner against the society excited | to Christianity, we should be doubly anxious to prevent Christians lapsing into heathenism. Besides, it should be borne in mind that, though we have since received a most able report of the "Dublin University Association," Besides, it should be society for the Propaa branch of the Propegation Society in the in the colonies on a permanent basis, it has College, which along with shewing in eloquent and forcible language its world the heathen the glad tidings of the Gospel. In proof of this it is only necessary to cite the eloquent and forcible language its world wide progress and holy objects, also de-instances of New Zealand, Australia, and South molishes the malicious charges of the Africa, in all which countries the establishment Examiner. We subjoin some extracts of central churches has been the means of orwhich we feel confident will be read with ganizing missions to the heathen, the results of which we feel confident will be read with great satisfaction by the many distinguished sons of Trinity College in this country who But there are some who have withdrawn their

support from the society in consequence of certain charges which have been advanced against These may be divided into two classes-First, specific accusations; secondly, a general assertion that, in its selection of clergy, the

The specific charges which have been lately among the members of this university, and especially among the divinity students, an active interest in the welfare and progress of the Colonial Church.

The special that is the society appear to be three in under. First, that in its report for 1852 the society published a sermon preached in its behalf by the American Bishop of Michigan, which Your committee feel convinced that it is only sermon, in the opinion of the objectors, contains necessary fully and fairly to make known the theological views at variance with what they object of that society, the principles by which it is actuated, and the manner in which it has hitherto discharged its obligations, in order to remove the prejudices which have been excited against it, and so secure in its behalf the zealous co-operation of all who have at heart the the custom of the society to publish the serspreading of Christ's kingdom.

When we consider the immense numbers who

the custom of the society to publish the sermon preached before them on such occasions, annually em grate from this country to the colonies, and that a large proportion of these peculiar reasons which would have rendered a are members of the Church of England, we departure from their ordinary rule most invidicannot but feel anxious to know what provision ous. The bishop whose sermon has been obis made for supplying to these wanderers the jected to was one of the deputation sent over means of grace and the ordinances of religion. to England from the Protestant Episcopal Church of America, for the purpose of taking and to supply the deficiency in this respect, that this society was originally formed. this society was originally formed.

During the 150 years in which it has existed, the exertions of the society have been continuous of the society have been continuous. The continuous co ually directed to fulfil this object. Nor have its efforts been unsuccessful. It can no longer be said of any colony that it is "wholly destitute consider this not a sufficient answer: they will of a maintenance for ministers and the public worship of God." In every dependency of this empire some steps have been taken towards the ought; but whether they acted rightly or not permanent establishment of our scriptural church, in all its purity and integrity. Yet, ness to be held responsible for the theological though much has been done, much still remains opinions of those who, from time to time, may though much has been done, much still remains to be done. In order to keep pace with the continually increasing tide of emigration, the society must look to the members of the church society must look to the members of the church as president, shall annually appoint a preacher, and the course is always in a large of the society that the Archbishop of Canterbury, as president, shall annually appoint a preacher, and the course is always in a large of the laws of the society that the Archbishop of Canterbury, as president, shall annually appoint a preacher, and the sermon is always, as a matter of course, During the past year the society has been printed and bound up with the report, but, as

by throwing the older and wealthier British "Evangelical," as they style others, are starved colonies more and more upon their own resour- and neglected. To this allegation, while we