## THE CHURCH.

COBOURG, FRIDAY, MARCH 6, 1846. CONTENTS OF THE OUTSIDE.

Pirst Page.

Poetry.—The Child's last Song.
The Bishop's Daughter.
Dialogue on the Apostolical Succession.
The position of the Church and the duty of Churchmen.

Fourth Page.

Fourth Page.

Original Poetry.—The Second Sunday in Lent.
The Happy Family; or, Talents well employed.

If we only had a Piano!

the apparently urgent request of that gentleman, but in their hearts, and convinced of their former errors without feeling ourselves called upon to do so from in opinion and practice, do heartily repent them, and any claim of justice, or any recognized editorial cus- gladly receive the word, and embrace the terms pro-

sume, for review; and we are not aware that it is a they may so serve him here, as to enjoy his presence rule with reviewers to admit criticisms in their own forever hereafter." And Bishop Pearce, after quojournals upon the criticisms which they are called ting several passages which give the same direct inupon to offer. Where there has been any serious terpretation of the words, adds-"But it should be misconception of a point of fact, or statement of here remembered, that this description of the Chrisdoctrine, it might be regarded as only fair and rea- tian converts only considers the state into which bapsonable that an opportunity of correcting it should tism brought them; and does not here (though it be afforded; but we cannot see that we have been does elsewhere) point out to them, that, when they shewn to labour under any such misconception in the were added to the Church, eternal life was not to be present case. We have stated our opinions upon the obtained without the practice of all manner of good sermon transmitted to us, frankly and, we hope, works." charitably: to suppose that these opinions should be But that all this affects not our argument, and supimplicitly concurred in by the writer who has given ports not, in the slightest degree, the polition attemptperience would abundantly shew to be unreasonable; mon of Mr. Richey, we shall content ourselves with and to afford facility for the controverting of these opinions, in our own journal, would be only to give this infection of nature doth remain, yea in them that

marily disposed of in the present letter; and if the are born again, even so long as in this life." vague assertions which are here advanced by Mr. Richey, are the best which can be adduced in contravention of what, upon this point, the Church of England maintains, we shall certainly be spared the necessity of any further remarks. There is something novel, to be sure, in the denial that the superiority of Bishops to Presbyters is a tenet contained in training of Missionaries for foreign parts; and when the recognized formularies of any Church now existing,-in which, we presume, the Church of England is meant to be included. We stated enough in our remarks upon the Sermon of Mr. Richey, to shew that there is a recognition of this tenet in our formularies; and in proof of this, we may but repeat the following tant lands, "the atmosphere of home." In every words from the preface to the Ordination Service :-"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of

Our sixth Article rightly lays down the Holy Scripture as the only foundation of our faith; but not only "what is read therein," but what "may be proved thereby": if, then, the fairness of this rule of deduction is admitted in one case, it should certainly be conceded in another. If the words of our Ordinal do not, in terms, assert that Bishops are superior to that even this Institution, as yet in its infancy, and Presbyters, this is plainly to be inferred from them. planned rather than brought into operation, has not It is there with sufficient explicitness intimated, that escaped opposition and calumny,—being assailed with none but a Bishop can ordain: a Presbyter, therefore, opprobrious epithets, and denounced in certain quarcannot ordain, and is consequently inferior to a Bishop. ters as perilous and unsound, before a Lecture has nave been a succession of such chief officers.

subject, because we do not consider them to be called for; nor is it necessary that we should devote much time or space to an expansion of our views upon the point of doctrine which we think to have been erroneously asserted in Mr. Richey's Sermon. In Titus ii. 14, the expression "who hath redeemed us from all iniquity," appears to us unquestionably to refer, primarily and mainly, to the deliverance through the voluntary offering of Christ from the penalty of sin; while the words that immediately follow, regard the purification, or sanctification, of believers in Christ. We are assured that God is of "purer eyes than

to behold iniquity," and that he will punish it to the uttermost: but from the indebted effects of all this we are, it is here as in many other passages affirmed, redeemed, -bought off, as the words might be more correctly interpreted, -by the all-sufficient offering of Christ. The latter clause of the verse, in connection with innumerable other passages of scripture, convinces us that there is an accompanying work of sancti-fication in the case of believers in Christ: the very doctrine of the Trinity implies that; but we contend against the unfairness of rendering the language of the former, and, as it were antithetical, clause, "redeemed from all iniquity," subservient to the notion of perfect sanctification,-to a perfect freedom from indwelling sin.

Undoubtedly we are to aim at this: we are, as the Church teaches us, to pray that we may be kept from all sin, and not from particular sins only,-that we may perfectly love our God and Saviour, and not serve him with a divided heart: we should aim at nothing lower; but the earnestness of this effort, the ardour of this longing, the fulness of our contrition, the strength of our faith, the greatness of our love, will not forbid us joining in this pathetic language of Bishop Beveridge:—"I do not only betray the inbred venom of my heart, by poisoning my common actions, but even my most religious performances also, with but even my most religious performances also, with sin. I cannot pray, but I sin; I cannot hear or preach a sermon, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still vehicle of an elaborate or controversial vindication of the aggravations of them: my repentance needs to be repented of; my tears want washing; and the very washing of my tears needs still to be washed over again with the blood of my Redeemer,"

We aim, we repeat, at perfect freedom from "the body of this death"; and it is the very consciousness of indwelling corruption, the constant remembrancers of our fallen nature, the conviction that "the flesh lusteth always against the spirit," that gives vigour to our strivings and energy to our prayers, while it causes us to appeal with more of fervency and constancy, more of lowliness and self-condemnation, to the propitiatory blood of our Redeemer.

We are-who will deny it-delivered, through Christ's sacrifice, from the power as well as from the condemnation of sin: its power to the true believer is diminished, but it is not destroyed: its sting within us is weakened, but it is not drawn: its dominion is broken, but it is not overwhelmed: it is left, as a thorn in the flesh, to be our trial always, -- our safeguard against self-reliance, -our protection from pride and vain-glorying. Through this conviction of sin dwelling within us and never utterly forsaking us, we are led to appeal, without intermission of prayer and hope, to the justifying blood of Christ,—we are moved to petition, without ceasing, for the Spirit's sanctification: but were that conviction parted with in a belief that the work of sanctification is complete,-that the triumph of eternity hath been won during earth's probation,—we have many a lesson in history, as well as the admonitions of our own hearts, to assure us, that, from giving glory to God and ascribing the perfect work of redemption to Christ, men will go on to glorify themselves and lose sight of the need of the great sin-offering. fect work of redemption to Christ, men will go on to

quoted by Mr. Richey; because the spirit and tendency of those passages is obvious. On Acts ii. 47, Bishop Beveridge remarks,—"'Such as should be saved,' or 'such as are saved,' as the word may be rendered. But the sense is much the same: for our salvation plainly begins in this life, although it is perfected only in the other. They, and they only, who are saved from their sins upon earth, can ever attain to the salvation of their souls in heaven. By the expression, therefore, 'such as are, or should be We give insertion to Mr. Richey's letter to-day, at saved, we are to understand those, who, being pricked pounded in the Gospel, for the pardon of their sins, The Sermon referred to was sent to us, we pre- and for the assistance of God's grace and spirit, that

occasion to the expression of them, a very little ex- ed to be maintained in the Letter as well as the Serscope to a discussion which would prove neither grati- are regenerated.' So that though grace in this life may fying to ourselves nor beneficial to our readers. And take away the strength, it cannot take away the life of yet, with all these objections, we have, at the seem- sin. But though a saint may not live in sin, still sin ingly urgent desire of Mr. Richey, given insertion to will live in him. His strong sins may every day grow weaker and weaker, and his weak graces may every Our remarks upon this letter shall be very few. day grow stronger and stronger; but his weak graces because many do not appear to be called for. The will never be perfectly strengthened, nor his strong Sermon which first gave occasion to our animadver- sins perfectly weakened, so long as he is in this life. sions, is, comparatively, an elaborate,—and we might So that though there shall be no condemnation to correctly add, a laboured,-production: the Letter them hereafter, yet there are corruptions in them before us does not bear any particular marks of here; the Apostle himself confessing lust and conthought or pains, and it presents, as appears to us, cupiscence to be a sin, which no saint but will himlittle or nothing in the way of argument to notice. self confess to be in him. The sum of all which is The first question to which we were called upon to this: Adam's sin is imputed to us, and we are inadvert, that of the Christian Ministry, is very sum- fected with it, and that not only before, but after we

The successful progress of the plan of a Theological College at Canterbury, is among the most gratifying portion of the Ecclesiastical Intelligence just received from the Mother Country. This College, as is well known, is designed for the education and we reflect upon the multitudes who are yearly emigrating from the United Kingdom to the various Colonies of the Empire, it is right that provision should be made for their religious instruction and Diocese of every Colony, there should, it is generally admitted, be a similar Missionary College,-wherein may be equipped for their peculiar warfare the stanthe said functions, except he hath had Episcopal conestablishment of every Diocese; but connecting with the natural increase of population the yearly accessions to it from emigration, we must, in contemplation of vast local wants and limited local resources, rejoice that such an auxiliary is likely soon to be provided as the National College at Canterbury.

We observe from some of our exchange papers, And as none but one episcopally consecrated could been delivered within its walls! But the character We limit ourselves to a very few remarks upon this varying principles of faction or party, but upon the solid and comprehensive basis of the Church.

Amongst the murmuring and the restless in these days of conflict and self-will, are many, doubtless of the pious and conscientious, -many who are sincerely animated by the desire of God's glory and the good of his Church, in the attitude they assume, and the dissention they are sometimes unhappily instrumental in fostering. But it mortifies and grieves us to discover how many profess to be affected by a concern for the solemn verities of religion, who do not suffer themselves to be disturbed by its practical requirements, who are as loud and pertinacious upon points of faith, as they are meagre and deficient in its harvest of fruits; and who, worse than all, make the high and sacred things of the Church of God to pander to speculations and plans of selfishness,-to the furtherance of some day's dream of popularity, and a sorry hour of aggrandizement, which, as a breath has created, so a breath can sweep away.

Mr. Thomas Ryall, Travelling Agent for this journal, is now engaged in a collecting tour Eastwards from Toronto, and we trust his success will be every where satisfactory.

## Communication

(To the Editor of The Church.) Montreal, 21st February, 1846.

Rev. Sir-Widely though I may feel myself co to differ from you, in regard to certain views of biblical truth and interpretation promulgated in the notice you have been pleased to bestow upon my dedicatory Sermon. I, nevertheless, duly appreciate the spirit of moderation by which it is characterised. Were the wisdom which sue unscathed, if not with augmented lustre, from the conflict. It might seem unfair to ask, and unreas positions in my discourse, to which you have taken exception: I can, however, trust to your candor, to afford me an opportunity of presenting, through that medium, a few thoughts in the way of explanation, suggested by

Admitting the correctness of the allegation, that those who do not see it to be their duty to unite with your communion, are in the habit of attacking the dogma of the three-fold distinction of bishops, priests, and deacons, in the Christian ministry, which you designate "a distinguishing tenet of the Church," I respectfully submit, Is there not a cause?" The question respecting the legitimate transmission of ministerial authority, is, on all hands, admitted to be one of high importance. It is not an isolated problem. It lies at the foundation of every form of ecclesiastical organization. With its just solution, the interests of experimental and practical Christianity must ever stand intimately associated. If the validity of the sacred commission can be shown to depend on Episcopal, as contradistinguished from Presbyterial, ordination, we confessedly place ourselves in an unenviable predicament by repudiating the claim,—a position that ought to be any thing rather than "comfortable to our feelings." But if, on the contrary, the highest and best antiquity—the word of The Ancient of Days—should be found—as we honestly believe it is—on our side of the litigated question; if the superiority of bishops to presbyters jure divino, is demonstrably an assumption unknown alike to the sacred oracles, and the recognized formularies of any Church now existing, or that ever has existed, under the whole heaven, not excepting even the Papal communion, then our emotions must indeed ill harmonize with our convictions, if, entertaining these views, we are subject to the mental inquietudes on this head, which you gratuitously ascribe to us. If, moreover, the august prerogatives, claimed in certain quarters, for diocesan episcopacy, are your critique.

Admitting the correctness of the allegation, that those ascribe to us. If, moreover, the august prerogatives, claimed in certain quarters, for diocesan episcopacy, are, to a fearful extent at the present period, and for the most part in the page of ecclesiastical history also, seen in close and kindred alliance with sacramental salvation, and the whole of that onus-energies are which virtually makes whole of that opus-operatum system, which virtually makes void the doctrine of justification by faith alone in our

dissent from the meaning affixed to it in the passages quoted by Mr. Richey; because the spirit and tendency of those passages is obvious. On Acts ii. 47 against us for thus acting in accordance with order convictions of duty; more especially since the advocates of what are termed "Church principles," are, to say the least, equally distinguished by the earnestness and iteration with which they inculcate their peculiar ecclesiastical them. However, since the modern development cal theory. How often, since the modern development of those principles by the publication of the Oxford Tracts, has an episcopal visitation, the anniversary of one of your associations, a meeting of the clergy, or the con-secration of a church, been permitted, in this Province, to pass away, without being rendered tributary to the assumed exclusive apostolicity of your ministry and com-munion? I enter not into the merits of the question at sue betwixt the advocates of Apostolic Succession, falsely Your hackneyed allusion to the sin and condemnation of Korah, Dathan, and Abiram, may pass. It is consoling to reflect that our eternal destiny hangs not on the lips of those who unceremoniously number us, and an over-whelming majority of the ministers of the Reformation out the world, with those who, as "sinners agains their own souls, went down alive into the pit, and perished from the congregation." Personally, such revolting insinuations give me no uneasiness. But, my inmost soul does yearn over those who have the fearful temerity to make them. Strong in the conviction, based upon the most unexceptionable evidence—the Word of God, which liveth and abideth for ever—"that, whether the inward moving of the Holy Ghost, or theological talents, or ministerial usefulness, or Scriptural recognition and appointment, be considered, the Wesleyan Ministers have not only as legal an authority, but one as fully Scriptural, as the national Clergy, to discharge all the functions of Ministers of Christ, both to their societies and to the Ministers of Christ, both to their societies and to the world," no unauthorised denunciations of proscriptive intolerance can deprive us of the precious seal, and sustaining solace, of the Divine approbation. The best of all is, God is wirth us! was Wesley's exultant language in death; and from that solemn hour to the present, the gracious attestations of the delightful fact, have been uninterruptedly accumulating. Our short answer, therefore, to those who oppung the validity of our convision to those who oppugn the validity of our commission to preach the Gospel and administer the Christian Sacraments, is,—"Are they Ministers of Christ? So are we."

It remains, as briefly as the nature of the subject may admit, to notice your objections to a passage in my Ser-mon illustrative of the doctrine of entire sanctification, as

mon illustrative of the doctrine of entire sanctification, as it is believed and taught in the Wesleyan Church,—the theology of which you deem both unscriptural and palpably at variance with the Ninth Article of the Church of England. I am charged—how justly will immediately appear—in the first place, with "an employment," in order to sustain our distinctive sentiments on this topic, "of the words, redeemed from all iniquity, and an adaptation of the term salvation, . . . utterly untenable by any rule of sound Scriptural interpretation." I wish you had favoured us with your own exposition of the words, refavoured us with your own exposition of the words re-deemed from all iniquity. I can only conjecture that you would restrict their import to deliverance from the yuilt of sin. On what other principle of interpretation you of sin. On what other principle of interpretation you could question their relevancy to the point, in illustration of which I introduced them, I confess myself unable to conceive. But such a limitation of the sense of the term is totally inadmissible. It is condemned by the concurrent testimony of the most learned and judicious Commentators of your own, as well as other Churches. Dr. Hammond—no ordinary artherity, they reveals. Hammond—no ordinary authority—thus paraphrases the verse in which the words in question occur, (Tit. ii. 14): "Who came into the world in form of flesh, and delivered himself up to a shameful death, on purpose that he night ransom us out of the power of Satan, from that course of vicious living in which men were before engaged, and cleanse us in an eminent manner, to be an holy pious people, most diligent to advance to the highest pith of all virtue." Grotius—too rationalistic to be suspected of any leaning to mysticism—gives this exegesis of the words under examination-ut nos redimeret ab omni iniwords under examination—ut nos reaimeret ao omni int-quitate. "Nempe per predicationem Apostolorum fultam illo Spiritu, quem Christus ipsis impetraverat." Scott ranks very respectably as a biblical expositor; and though not coinciding in sentiment with the Wesleyans con-cerning the doctrine of sanctification, he yet supplies an elucidation of the clause in question, than which nothing can be more happy:—"That through his expiation he might ransom us from the punishment due to all our ini-compile a volume.

concurring with you in the sentiment that that extract is conceived in bad taste, I must, at the same tir express my regret at the evidence your remarks exhibit, of an inadequate conception of the nature of salvation, as that term is often employed by the writers of the New Testarson. Testament. The obscurity of your apprehensions on this subject obviously arises from confounding present with final salvation; from not discriminating between the salvation from sin now enjoyed by the people of God, and the salvation of eternal blessedness reserved for them in heaven. Let me request your candid attention to the subjoined observations by Dr. Blessfeld. subjoined observations by Dr. Bloomfield. They occur in his elaborate note on Acts ii. 47, in the last edition of his Greek Testament:—"Others, as Grotius and Bishop Maltby, render 'those who were being saved,' namely, b being put in a state of salvation, an interpretation adopted by me in the first edition of this work. But, on further ideration, I am induced to reject it; not that σωζεσθαι might not signify to be put into the way of salvation, if the context permitted or required it, but because such a sense would here be factitious. If we keep close to the roprietas linguæ, (which, where a doctrine is concerned, must be considered the only right course), we cannot translate otherwise than 'the saved,' those who were saved. as the expression is rendered by Doddridge and Mr. Wesley, (see Horne's Introd. ii. 632); which is also supported by the authority of the Pesch. Syr. Version, would merely, in addition, on this point, beg to refer you to "the" (by no means novel) "application of the term saved" in the third chapter of the Epistle to Titus—" according to his mercy he SAVED us, by the washing of regeneration, and renewing of the Holy Ghost."

I have been solicitous to avoid prolixity; yet, though apprehensive that you may consider this communication already too lengthy, I cannot with propriety close before glancing at the alleged incompatibility of the doctrine of my Sermon with the Ninth Article of your Church.—

That Article, it is true, teaches that "this infection of our paters deth remain your in the charge way." nature doth remain, yea in them that are REGENERATED."
But if the terms "baptized, regenerated, made a member of Christ, and a child of God," are synonymous in the Liturgical idiam of the August 1997. Liturgical idiom of the Anglican Church; and if, as many wise and good men have thought, the Article in question was studiously so expressed as to guard, on the one hand, against the Pelagian heresy, which denies original sin, and, on the other, against the Papal fiction, that this inection is completely done away in baptism, the inconsisfection is completely done away in baptism, the inconsistency of that Article,—if interpreted according to the design of its compilers,—with the Wesleyan doctrine of entire sanctification, may, after all, be purely assumptive and imaginary. "What unprejudiced person," asks the sainted Fletcher, "does not see, we may with the greatest consistency maintain, that baptism does not remove the Adamie infection of sin, and that, nevertheless, this infection may be removed before death?" Let this principle of interpretation be rejected; and how is it possible to interpretation be rejected; and how is it possible to indicate the consistency of your Church with herself? Does she not direct us in her Communion-service to pray:

"Cleanse the thoughts of our hearts by the inspiration of
thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our
Lord?" Does she not put into our months, in the Te
Deum, a daily prayer for unsinning purity? "Vouchsafe,
O'Lord, to keep us this day without sin." Can petitions O Lord, to keep us this day without sin. Can petitions like these be offered intelligently, and in the exercise of faith, by a person who believes that the enjoyment of the perfect love of God, and salvation from all sin; are, so

perfect love of God, and salvation from at sin, are, so long as we are in the body, unattainable privileges?

Devoutly praying that the Holy Spirit may guide us into all truth, and prepare us for his everlasting kingdom, where dissonance of sentiment shall no longer exist. among those who love our Lord Jesus Christ in sincerity, I am, Rev. and dear Sir, Rev. and dear Sir, Your's very respectfully, MATTHEW RICHEY.

## Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

The late severe snow-storm having rendered a majority of the roads in this neighbourhood, on Sunday week last wholly impassable, and thereby no doubt seriously affected the amount of the Collection appointed to be taken ted the amount of the Collection appointed to be taken that day at St. Peter's Church, in support of the Upper Canada Church Society, the Lord Bishop of the Diocese has very properly authorised another opportunity to be afforded the congregation, on Sunday next, for testifying their public and grateful estimation of the privileges conferred upon them through the medium of this excellent Institution.—Cobourg Star, March 4.

OPENING OF ST. PAUL'S CHURCH.—On Wednesday last, being Ash-Wednesday, the opening of St. Paul's Church took place, according to previous announcement.

On the application of the term saved, we do not bility compel us, on all proper occasions, to testify against The Church was crowded to the utmost, there being perhaps about 1400 persons present. The ceremony consisted of the usual Service of the Church for the occasion, performed with every degree of solemnity, and suitable thereto. We were happy to notice the attendance of persons of all religious denominations. The sacred music was of the highest order, and was performed with surpassing taste and accuracy.

In the evening the Concert took place in the Mechanics' Hall, for the purpose of raising a fund for an organ.
On this occasion, also, the audience was large and respectable, and the performance appeared to be received wit universal satisfaction.—London (C. W.) Times, Feb. 28. THE CHURCH SOCIETY OF THE DIOCESE OF TOPONTO The Church Society's House, Toronto, February 4th, 1846. The Society met on Wednesday, the 4th instant. The LORD BISHOP in the chair. The minutes of the last meeting were read.

The Treasurer laid a statement of his accounts on stable, shewing a balance of £381 18s. 2d. The receipts during the past month have been Jan. 1, 1846 .- Balance,. "1 to 31.—Sales in Depository
Gore and Wellington District Branch.
Georgina Parochial Association .....
St. Vincent's subscription for Mission in Simcoe District Sherbrooke Parochial Association ..... Niagara District Branch St. Catharines, for Widows and Orphans ...

Grimsby, do. ... do. .... Collections, Widows and Orphans' fund.....

The payments during the same period have been-

Subscriptions for general purposes..... Toronto Parochial Association ......

Dividends Bank Stock

Grant to Rev. G. C. Street for parsonage ... 12 10 Remittance to England for Dep'y, £350 st'g 431 13 Do. to New York for Do., 283 dollars 67 cts. 70 18 Rev. R. Garrett, to 31st Dec. Rev. J. McIntyre, for Indian Inter'r 31st Dec. 18 15 0
Rev. F. A. O'Meara, expenses visiting Indians at Sault St. Marie 5 18 0
Rev. Geo. Bourne, Trav. Miss., to 31st Dec. 9 5 2 Thornhill Parochial Association, for local The Standing Committee recommended that the Treasurer be authorised to pay the following accounts:— One quarter's rent, due 1st February ..... H. & W. Rowsell, Stock ...... £20 12 5 James A. Sparks

James Cowan, alterations and additions in Depository
Metcalfe & Cheney, stove-pipe, and putting 

> £109 1 9 W. H. RIPLEY, Secretary.

The Committee appointed by the Church Society of the Diocese of Toronto, at their General Monthly Meeting, held on the 3rd of December 1845, to report on the best means of assisting in the erection of Parsonages by loans from the permanent funds of the Society,

Books .....

Petty Cash
Thos. Champion, Salary £10 8
Messenger's wages 2 10

Beg leave to report—
That they are of opinion, the best means of assisting in the erection of parsonages by loan from the permanent funds of the Society, will be by loans, to be secured on such good and sufficient security as shall be satisfactory to the Solicitors of the Society, to be repaid by instal ments of 10 per cent. per annum on the sum advanced; such instalments to pay the interest and form a sinking fund to liquidate the debt.

By this plan 15 annual payments of £10 each, and a leth payment of £8, will pay the principal and interest at the rate of 6 per cent. per annum on an advance or

loan of £100.

Your Committee are of opinion that each application

compile a volume.

For the extract which you have transferred to your paper from the columns of the Christian Guardian, and cited from my Discourse, I cannot be held responsible.—

But the columns of the Christian Guardian, and cited from my Discourse, I cannot be held responsible.—

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But the columns of the Christian Guardian, and cited from my Discourse, I cannot be held responsible.—

But the columns of the Christian Guardian, and cited from my Discourse, I cannot be held responsible.— The permanent funds for investment at present are as

> £1670 8 111 The Investments made by the Society are as follows: Diocesan Press £370 0 0 British America Ass. Co. 100 shares 437 10 0 Bank of Upper Canada, 61 do..... 748 8 9 Rev. John Grier.....

£1648 3 9 Of which sum of £1648 3s. 9d., the sum of £225 has Of which sum of £1648 3s. 9d., the sum of £225 has been invested belonging to funds not held for investment; that is, £175 from the Septuagesima fund, and £50 from the General Purposes fund; leaving only the sum of £1423 3s. 9d. of the permanent funds invested, and as such funds amount to £1670 8s. 11½d, it leaves a balance of £247 5s. 2½d. still uninvested.

All which is respectfully submitted.

BROCK DISTRICT BRANCH OF THE CHURCH SOCIETY.

(From the Monarch.) The second Annual Meeting of this Branch was held, arsuant to notice, at Woodstock, on Monday, February 16, 1846; the Rev. Wm. Bettridge, B.D., Rector, in the

The meeting was opened by prayer. The Secretary read the proceedings of the last meeting.
The Rev. Wm. Bettridge addressed the meeting.
Letter from the Rev. George Petrie was then read, and
the Secretary read the following Report, which was una-

REPORT. In submitting their second Annual Report, your Committee beg most earnestly to recommend the great object for which the Church Society of this Diocese was formed, to the constant attention and unwearied support of every member of the Church. Your Committee would thankfully acknowledge the Divine goodness for the truly Christian liberality exhibited in the Rectory towards the support of the Society, especially at a time when so large a sum for the organ and incidental expenses has been bscribed by the congregation. Your Committee receive it as a token for future good, that Churchmen are gratetheir privileges, and are resolved, according to their ability, to extend these privileges to the destitute members of the Church throughout the Diocese. Brock District Branch in account with H. C. Barwick,

1845. Dr. £ s. d. Feb. 28. To am't remitted T. W. Birchall Esq. 14 2 101 June 5.—To collection under Bishop's Letter, 12 18 5 Sept. 5.—To amount remitted R. G. Anderson Esq. on account, Relief Fund...... 15 17 6
Nov. 4.—To cash for a Sunday School Lend-Collection under Bishop's Letter, 11 9 4
To ditto ditto, additional...... 2 10 0 Jan. 10.-To cash advanced Beachville con-

Esq., bal. for Quebec Relief Fund, 1 9 To balance of cash in hand remitted to the Parent Society ...... Cr. Feb. 7.—By balance per account rendered June.—By collection under Bishop's Letter— Woodstock ..... 9 13 2 Eastwood Aug.-By collections for Quebec relief fund-

Eastwood .....

2 10 0

Nov.-By collection under Bishop's Letter-

By collections during the year at the Offertory, (weekly)— 54 10 6 By Annual Subscriptions .....

Total amount.....

H. C. BARWICK, Treasurer. Your Committee rejoice in the extension of sound church principles; and, while the Church in the paren Church principles; and, while the Church in the parent state has been agitated by a few restless and undisciplined spirits, (now happily gone out "from us," as they were not "of us,") your Committee would ascribe the glory to God that this Diocese has been preserved in peace, and permitted to extend its sphere of usefulness and efficiency. Your Committee look forward with confident hope to the period when the funds of this Branch of the Church Society will have so far increased as to excelle these Society will have so far increased as to enable them to employ a Missionary in those parts of this District where the ministrations of the Church have not yet been intro-

It appears from the Depositary's account for the last year, that £18 5s. 7d. has been expended in Bibles, Prayer Books, and Tracts.

RESOLUTIONS. 1. Moved by the Rev. F. D. Fauquiere, seconded by Mr. Richard Adams,

That although the whole of the contributions (except £1 12s. 1d. from Oxford, and £2 10s. from Huntingford) to this Branch Society, have been raised in the Rectory of Woodstock; there is yet ground for gratitude to Almighty God, that the great objects of the Society are understood and appreciated by the overset Charles of the Society are understood and appreciated by the overset. derstood and appreciated by so many Churchmen amongst us.
2. Moved by C. N. Thomas Esq., seconded by George

Hay, Esq.

That the increasing demand for the ministrations of the Church in this Diocese, arising from the yearly inthe Church in the parent state, and upon the re-

the Church in this Diocese, arising from the yearly in-flux of emigrants from the parent state, and upon the re-sources of this Society arising from the enlarged claims on the funds of the Venerable Society for Propagating the Gospel in Foreign Parts, render it imperative on every Churchman to contribute to the utmost of his abi-lity towards the support of this Society.

3. Moved by E. Fauquiere Esq., seconded by William Light, Esq.

Light, Esq.

That while annual subscriptions are most thankfully received, and an increase in them is urgently requested, this meeting considers the weekly collections at the Ofmost effectual method, as it is most in con formity with the letter and spirit of the Liturgy, and of

Holy Writ, of commending the cause, and increasing the financial resources of the Society amongst the generality of our people.
4. Moved by J. G. Vansittart, Esq., seconded by the

Rev. F. D. Fauquiere,
That the notoriously exceptionable manner in which the Clergy Reserves are at present disposed of, furnishes just cause to this Society and to every Churchman, to unite in an urgent petition to the Legislature, to secure the first an urgent petition to the Legislature, to secure from further mismanagement and abuse that portion of the same, which by Colonial and Imperial Statute has been awarded to the Church; and that the Committee be requested in the name of this District Branch, to prepare and forward such petition.

5. Moved by Spencer Mackay, Esq., seconded by Mr. L. F. Rogers

J. F. Rogers,
6. That the thanks of this meeting be presented to the Office-bearers of the Society in this District, with the request that they will continue their labours in its behalf.

James R. McKnight, Esq., and Mr. Joseph Turner, were then appointed Laymen of the Huntingford Paro-

WM. BETTRIDGE, B.D., Rector of Woodstock, Chairman.

EDMUND DEEDES, Secretary. Woodstock, Feb. 16, 1846.

DIOCESE OF QUEBEC.

CONFIRMATIONS .- The Lord Bishop of Montreal held Confirmations last week in the Mission of Portneuf, and administered that rite to 12 persons in the Seigniory of Portnerf, to 34 in the Seigniory of Bourg Louis, and to 11 at St. Catherine's, in the Seigniory of Fossambault. At the latter place some candidates were unable to present themselves on account of a severe snow-storm, which rendered the roads in certain parts impassable.

At the Confirmation holden in the Cathedral Church

n this city, on Sunday last, 218 persons ratified their aptismal engagements.

We understand that it is the intention of the Lord Bi-

shop shortly to hold a private Confirmation, as several candidates for the rite were prevented attending, owing to the prevailing sickness. CHURCH Society. - Collections were made pursuant, on Sunday last,

raised in the Cathedral Church was £35 1s. 8d. same purpose, amounted to £43. 8s.

LENT-SERVICES.—Notice has been given, that Divine Service will be held at the Cathedral Church in this city, until Passion-week, every Wednesday and Friday in the afternoon, as has been usual in this parish.

Montreal.—Among the public services performed by the Lord Bishop of the Diocese on his late visit to Montreal on Diocesan business, not the least interesting was His Lordship's preaching to the youth under instruction in the Sunday School connected with Trinity Church, on the evening of Wednesday the 28th of January, being the day preceding the Confirmation. About 400 were resent with their teachers, occupying the centre-block of pews, while the adult congregation took the side-pews, of pews, white the author congregation took the side-pews, gallery, and such temporary seats as could be placed in the aisles. His Lordship expounded the 34th Psalm; the singing was remarkable for the part taken in it by the singing was remarkable for the part taken in it by the congregation generally, and the whole occasion of an uncommonly encouraging character as regards the scriptural training of the young through the instrumentality of Sunday Schools. May the training which the young receive at home, be in accordance with the privilege afforded to them in the house of God!—Berean.

## ENGLAND.

MISSIONARY COLLEGE FOR THE CHURCH OF ENGLAND, NOW IN COURSE OF ERECTION AT CANTERBURY.

The Provisional Committee, appointed by his Grace the Archbishop of Canterbury, for forwarding the preliminary arrangements connected with the above design, are anxious to report to the body of Contributors the progress which has been made towards the attainment of the great of the state ways fully important object in view, and also to state more fully, for the satisfaction of those who may be desirous of further information on the subject, some particulars respect-

It was announced in a prospectus published in August last, that a site in the metropolitical city of Canterbury, (the ruins of the ancient Abbey of Augustine) having, by the gift of a lay member of the Church been devoted to this purpose, and a sum then amounting to £39,000, having been already contributed towards its accomplishment, it was proposed to commence immediately the principal Quadrangle of the College, including the Chapel, Hall, Library, and Apartments for fifty Students, with the requisite accommodation for the Officers and Servants of the Establishment. The Provisional Committee have now the pleasure to report the contraction of the contraction have now the pleasure to report, that one entire side of the Quadrangle, containing rooms for fifty Students, is externally complete and covered in; that the Hall and Offices are also in an advanced state; and the Chapel, Warden's House, and Fellows' Building begun: and it is hoped that the Library and Lecture Rooms will be commenced in the spring. There is at present every reason menced in the spring. There is at present every reason to expect, that the buildings will be ready for the recepto expect, that the billings will be leady for the recep-tion of Students by the end of August next. His Grace the Archbishop of Canterbury, Acting on his own behalf, and that of his Grace the Archbishop of

his own behalf, and that of his Grace the Archbishop of York, and the Lord Bishop of London, has requested the Right Reverend W. H. Coleridge, D.D., late Bishop of Barbadoes and the Leeward Islands, to accept the Office of Warden. It is with peculiar gratification that the Committee announce that the Bishop has consented to undertake the Office; and to those who are duly alive to its great importance, it will be a matter of no ordinary its great importance, it will be a matter of no ordinary satisfaction, that the Institution will enjoy, from the first,

Grace the Archbishop of Canterbury has consented to give Statutes for its future government and regulation. The College will consist of a Warden, a Sub-Warden, who is to be a Master of Arts, in Priests' Orders, and Six Felto be a Master of Arts, in Priests Orders, and Six Rellows, all of whom are to be actively engaged, under the immediate Superintendence of the Warden, in the instruction and tuition of the Students. The Officers of the College are all to be nominated by the Archbishops of Canterbury and York, and the Bishop of London, for the time being, as being the Prelates more immediately connected with the Church in the Colonies; and the Committee wish to have it distinctly understood, that with the Prelates above named will rest entirely the selection and

The simple object for which the institution is founded is, to supply the want, which has long been felt, of a sufficient number of Ministers duly prepared, by special training, to labour with effect in the dependencies of the British Empire: for, many as are the zealous and excellent men now labouring in the Colonies, or as Mission-aries to the heathen, they are few in comparison with the extent of the field of labour. It is therefore the object of the College now in progress, to provide an education to qualify young men for the service of the Church in Foreign Settlements, with such strict regard to economy and frugality of habits, as may fit them for the special duties to be encountered, and the hardships to be endured. ardships to be endured.

Candidates for admission into the College will be sub-

mitted to a previous examination. They will be required to be in communion with the Church, and to bring with them certificates of Religious and moral character.
They will not be admitted ordinarily, under 18, or above 22 years of age. The ordinary course of instruction in the College will be completed in three years.

The design has received the sanction of the great majority of the Bishops of England and Wales, as well as of the Colonial Diocesans; and Her Majesty the Queen, Her Majesty the Queen Dowager, and H. R. H. the Prince Albert, have been graciously pleased to allow their names to be placed at the head of the list of Subscribers.

The amount at present contributed—irrespectively of Annual Subscriptions which amount to £500, per annum—is £50,000. This sum does not include the value of the site, nor the additional outlay incurred by its munifi-cent Donor, who, besides a large donation to the General Fund, has taken upon himself the erection of a considera-ble part of the buildings,—of those in particular, which from their architecture. from their architectural character, would involve compa-

from their architectural character, wound involve comparatively the greatest cost.

It is proposed to endow and support the Intitution out of the General Fund formed by free contributions, (the sum of £30,000, having been reserved for this purpose out of the amount already contributed,) together with such moderate payments as may be required from the Students. But it is to be understood that no contribution chall convey any right of nomination or of interference shall convey any right of nomination, or of interference with the government of the College. And the Committee feel it to be but due to the munificent Donor of the tee feel it to be but due to the munificent Donor of the Site, who is by far the largest contributor to the General Fund. independently of the outlay which he incurs in assisting, to so great an extent, in the erection of the buildings, to avail themselves of this opportunity of gratefully acknowledging the disinterested liberality with which, reserving to himself no personal rights, or the exercise of any control, he has lent such effectual aid to the establishment of an Institution simply devoted to the best interests of the United Church of England and Ireland, and which will be conducted, in all respects, on the recognized which will be conducted, in all respects, on the recognized

principles of that Church.

The high sanction and support which this national undertaking,—for such it may well be considerd—has already received, will be a sufficient pledge that no arrangements or regulations in regard to it will be allowed to rest on any narrower basis than that of the Church itself.— And it is therefore with the most entire and unhesitating confidence that the Committee commend the design to the pious and charitable co-operation of all who, as faithful and attached members of the Church of England, have her welfare at heart, and would aid her in the fulfilment of the characteristics. of the obligations under which she is laid by the condition of our countrymen in foreign settlements, and by the opportunities which under Divine Providence, the wide extent of British dominion and colonization affords for making known to heathen nations the Gospel of

By desire of the Provisional Committee. Dec. 31, 1845. J. LICHFIELD, Chairman. MISSIONARY COLLEGE AT CANTERBURY .- The Bishop of Calcutta has become a contributor to the fund for the erection and endowment of the college.

ALEXANDRIA, DEC. 30.—The Right Rev the Lord Bi-ALEXANDRIA, DEC. 30.—The Right Rev the Lord Bishop of Gibralter arrived at Alexandria from Malta in the French steamer the Orisis on Tuesday, the 23d of December, accompanied by the Rev. Lord Charles Hervey and the Rev. J. R. Errington. The next day the bishop held a confirmation at the British Chapel, being assisted in that service by the Rev. J. R. Errington, and on the day following, which was Christmas Day, his lordship preached at the chapel and afterwards administered the Sacrament of the Lord's Supper, assisted by the Rev. E. Winder, the Chaplain at Alexandria. THE LATE REV. DR. D'OYLY .- On Saturday we

nounced the decease of the Rev. George D'Oyly, D.D., F.R.S., Rector of Lambeth, and of Sundridge, in Kent.—Dr. D'Oyly was born 31st October, 1778, went to reside Dr. D'Oyly was born 31st October, 1778, went to reside at Cambridge at the usual age, succeeded in obtaining the distinguished degree of second wrangler in 1800, and shortly after was elected Fellow of Corpus Christi College. He held the office of moderator in the university lege. He held the office of moderator in the university during three successive years; was appointed in 1810 a chaplain in ordinary to George III., in 1811 Christian advocate of Cambridge, and in 1813 one of the examining chaplains to the late Archbishop of Canterbury. In 1815 the subject of this memoir was collated by the archbishop to the vicarage of Herne-hill in Kant which had in the same year for the rectory of Buxted, Sussex, vacated by the death of his father; and in 1820 he was appointed rector of Lambeth, Surrey, and Sundridge, Kent, at the rectory of which place he died, after a short illness, on the eighth of this month, deeply and widely lamented, at the age of 97 years. Dr. D'Oyly's sphere of public at the age of 97 years. Dr. D'Oyly's sphere of public usefulness has been a very extended one. There is scarcely a benevolent or scientific society in London with which he was unconnected; and it may be mentioned that the foundation of King's College, London, an establishment where religious and secular studies are so happily and professedly blended, is generally understood to have been the result of suggestions amanating from him. His and professedly blended, is generally understood to have been the result of suggestions emanating from him. His literary labours have not been unimportant. He was a frequent contributor on theological subjects to the Quarterly Review, when under the editorship of Mr. Gifford. He published a "Life of Archbishop Sancroft," which he published a "Life of Archbishop Sancroft, which passed through two editions; a volume of "Sermons, chiefly Doctrinal, with Notes," besides many single sermons and incidental pamphlets; while his splendid edition of the Bible, undertaken in conjunction with the Rev. R. Mant (now Bishop of Down and Connor), has rendered the name of D'Oyly familiar even to those to whom the lately deceased diving was personally unknown. whom the lately deceased divine was personally unknown. We may conclude this notice by saying, that in Dr. D'Oyly the Church has lost one of her most active, staunch, and able supporters.

BATH .- It is our painful duty to record the death of Mrs. Partis, a well known and universally esteemed lady, a resident in this city for more than 30 years. Blessed by Providence with ample means of following the impulses of her benevolent heart, she found pleasure in contriving to diffuse relief through numerous channels, both public and private. Almost all the hospitals in London benefitted by her munificence, and the extension of her charity reached the public asylums for the support and education of youth. The London Orphan, the Infant Orphan Nursery, the National Benevolent Institution, St. Ann's School, the Ladies' School at St. Sepulchre's, and Ann's School, the Ladies' School at St. Sepulchre's, and the Adult Orphan Institution, can bear witness to the substantial aid she gave. We need hardly say that her beneficence provided the funds for the erection and endowment of Partis College, near this city—a retreat in age for the widows and daughters of clergymen and others.

Bath Chronicle

THE VICAR OF SWANSEA AND UNITARIANISM.—The earnestness which the new Vicar has recently evinced in a series of able discourses on the divinity and pre-existence of the Saviour, appears to have given great umbrage, and has roused the ire of the Unitarian minister of the town. A public remonstrance to the Vicar in the brage, and has roused the ire of the Unitarian minister of the town. A public remonstrance to the Vicar, in the shape of a printed letter, has just made its appearance, and has caused no small stir amongst the religious portion of the community of the place. In consequence of the specious manner in which many scriptural texts are there set forth, and the gross misrepresentations which it contains, the Vicar has been reluctantly compelled to vindicate the cause of his great Lord and Master. The time for replying having been fixed for the evening of Sunday week, one of the most crowded assemblages ever witnessed within the walls of St. Mary's Church attended on the occasion. In a discourse of unwards of two house on the occasion. In a discourse of upwards of two hours, duration, the Rev. gentleman combated the arguments of his opponent in a most conclusive and masterly ner. In compliance with the urgent request of his clerical brethren, his congregation and several Dissenters, he has consented to have the sermon published forthwith. -Bristol Journal.

CHAUNTING THE ESSENCE OF PUSEVISM! To the Editor of the Nottingham Journal.

Strange as this may appear, such was the expression used by some who do not agree with the Liturgy of our Church of England. But before we agree with this asits great importance, it will be a matter of no ordinary the benefit of those personal endowments, and that long colonial Diocese, which so eminently qualify Bishop The College, as has been stated in the Prospectus already put forth, will be formed on the general plan of the Grace the Archbishop of Canterbury has consented to give Statutes for its future government and regulation. The College will consist of a Warden a Sub Warden. written in prose, must necessarily have been chaunted. In the New Testament we find the same Jesus and his disciples sang, the multitude chaunted "Hosanna," &c. at our Saviour's entrance into Jerusalem. Paul and Silas in the prison at midnight sang praises, or rather chaunted, as it is not to be supposed they sang poetry; and, to go no farther to show that it was used in the worship of God, the whole of the Psalms were composed expressly for the purpose of being chaunted, as many of them were dedicated to the sons of Joseph and Korab, mittee wish to have it distinctly understood, that with the Prelates above-named will rest entirely the selection and appointment of persons to fill the Offices in question.—

The Archbishop of Canterbury for the time being is to be Visitor of the College.

for them to cuaunt in their different services in the temple worship; and that the chaunting of the Psalms was kept up in the primitive Church is evident, as St. James says, "Is any man merry, let him sing psalms;" and in the Revelations we are repeatedly told and shown that

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