

city of adopting an arrangement, suggested and recommended by the principles which we hold, and which breathe the spirit of the Reformation;—that there is nothing which has sustained the Church of Rome, in her struggle for existence, but the strict subordination which is maintained throughout her different orders, and the deferential submission to authority, which is rigidly enforced through all her grades. Gospel truth, as it swept on in its glorious progress, laid low her novel tenets, and superstitious practices,—her ranks were discomfited and broken,—but yet she held together those of her followers who remained, by her Ecclesiastical authority, for, though overpowered, she still presented the front of an Episcopal Church. Nor, let me add, has there been any thing more prejudicial or injurious to the Reformation (I speak not of the fathers of our Church) than their impetuous abrogation of authority—their imprudent desertion of primitive practice—and their fatal rejection of the only principle, on which a Church can be securely founded—the principle of divine right transmitted by Apostolic Succession. From these evils the Almighty in his mercy has saved our venerable Church. He has guided her in the path which lies between the extremes of religious despotism and religious anarchy. May the same gracious and superintending influence, which watched over and led our Fathers of the Reformation, direct us so that we may follow in the same way, and steadily continue in that course, which they have pointed out, never swerving from Bible truth to follow human authority, nor yet arrogantly refusing that respectful deference,—that veneration,—which is due to the antiquity of Apostolic and primitive usage.

THE REV. R. J. C. TAYLOR.—My Lord, the first part of the seventh Resolution does not appear to me to call for or require any lengthened comment or remark, any farther than that the sums of money, on payment of which certain privileges are accorded, and distinctions conferred, seem to offer to almost all the well-wishers of our Establishment an easy opportunity of evidencing their zeal and sincerity in its sacred cause, while, by a provision, the merit of the artisan and labourer is not left to secure for its donor the privilege of wish to call the attention of your Lordship and this assembly to, is the vast variety of objects contemplated in the prospect of the Church Society, to further any one of which this Resolution gives ample facility. The magnitude and variety of these objects may perhaps startle the timid and dismay the doubting. I am not, however, one of that faint-hearted class. Judging from the past I augur well for the future, and with this motto inscribed on our banners, *Deo ducere, ad usque Deo*, success is certain.—Here the most fastidious Churchman can surely find some secure safety valve for the emission and dispersion of his superfluous abundance. The man whose memory dwells with affection and regret on the happy fields of his native country, bestirred with manly rising spirit and stepted tower, can help to assimilate there to his adopted home, by contributing to erect another and yet another temple to Jehovah's honour, in lands where lately the forest frowned. The man whose heart glows with love to his red brethren, the denizens of these hitherto wild and trackless regions, the last sad wreck and remnant of a noble race, has now a glorious opportunity afforded him of raising them to an eminence in the social scale and a position in the Christian world, and imparting to them the glowing realities of the Gospel. The man whose feeling heart sympathizes with the sufferings and privations of the Missionary, who was the way to the distant and unexplored, through desolate swamps and tangled forest, can here impart to his superabundance, and lighten the heart of Zion's messenger by the reflection, that at least his wife and little ones enjoy the comforts of a peaceful and a happy home. The man who thinks, and rightly thinks, that education is of paramount importance, the grand staple of religious character, can further his timely aid the cause of Sunday Schools and education.—In short, my Lord, the applicant for the cause of the Society has so many points of access, so many avenues of approach, that a well-aimed arrow to the purse of the liberal Churchman, a well-placed foray into his broad acres, cannot but be successful.—The cause of the Indian may fail, still he may be concerned for the welfare of his destitute and neglected countrymen. He will therefore, no fear but that some valuable part may be touched by a skilful hand, and that for some one or other of these objects (to follow up the simile) blood may be freely drawn, and the zealous applicant not be suffered to go disappointed away.

MR. ALDERMAN DIXON, in proposing the eighth Resolution, observed that he had been at many meetings, but never had experienced such real gratification as he felt at the present. To the Clergy and Laity combine to form a Society for the general interests of the United Church of England and Ireland throughout the Province, was what he was long desirous to witness, and he hoped, indeed he felt certain, that the most important objects which had been so ably stated, and to which these gentlemen who had preceded him, would be extended to the most remote townships of the country, and terminate in the most happy results. It is only some eight or ten years ago that if a member of the Church raised his voice in defence of her doctrines or principles, he did so with fear and trembling,—which, God be thanked, was not the case at present,—for, owing principally to the untiring zeal of his Lordship the Bishop, the Church was now spreading and striking deep root throughout the length and breadth of the land, and her sons were taking courage, and openly and fearlessly coming forward to her support. It had been remarked, and very happily, by the learned and amiable Chief Justice, in his eloquent speech, that this meeting was about laying the corner-stone of a structure which would be of the greatest importance to the Church. In this he (Mr. Dixon) fully concurred and expressed a hope that, as this was likely to be a superstructure of the greatest importance to the Church and to the country, the corner-stone would not be laid without a very large collection of coins, not only for the purpose of commemorating the event, but to be as well a precedent to the present and future generations.

THE REV. A. N. BETHUNE, upon rising, was greeted with hearty applause, and expressed himself thus:—I feel, my Lord, that in rising to support the eighth Resolution, the able advocacy of the cause of this great Society, the able advocacy of this meeting, and the necessity of expressing myself at any length in its behalf. And were I, as the lateness of the hour and the business still to be done warn me would be expedient, to content myself with simply endorsing this Resolution, I am sure that such silence would be construed into a want of zeal for the interests of an Institution, the objects of which must be so dear to us all. It cannot but occur to myself, as it will undoubtedly to the other members of this most respectable assembly, that the great responsibility of carrying out the grand objects of this Society will devolve upon the parochial Clergy; who, in their unobtrusive spheres of duty, will be required to engage the interests of the many who flow into this district, and ensure the benevolence of the many who flow into the wide stream of bounty which we trust that the Meeting of to-day will be the means of creating. The noble lake which flows past this thriving and rapidly improving city, the channel of our agricultural industry and commercial enterprise, and covered with vessels bearing the honours of our country,—over its vast expanse to the tributary streams which flow into it. We shall hope then for correspondent results from the zeal and energy of our parochial associations,—contributing their scattered supplies to the general objects of this great Society.—But while we must be impressed with the value and importance of these district and parochial associations, to the institution we are about to form, we must not overlook the necessity of a central Board of Management to give life and direction to the machinery which will this day be put in motion. And there are many reasons why I rejoice—and I am sure that hundreds around me will participate in the satisfaction I express—that this central Board of Management is to be composed in so great part of gentlemen resident in the City of Toronto. The characters of this city have long been distinguished for their zeal and munificence in the cause of our holy communion; and from the spot upon which I stand I have almost within my sight a noble monument of their Christian energy and generosity in the rebuilt Cathedral of St. James. An allusion has happily been made by the learned and distinguished mover of the first resolution that the corner-stone was to-day laid in this great work commensurate in importance with one, connected with which we have recently witnessed so imposing a ceremony; and I am sanguine enough to believe that in a very few years we shall see erected upon this corner-stone a noble superstructure, from which benefits the most pure and exalted will be transfused throughout the land.

THE REV. B. CROSNY.—My Lord, I rise to propose the ninth Resolution; and, in doing so, I feel that the objects of the Society have been so fully stated, and so ably advocated by those who have preceded me, that little remains for me to press upon the notice of this meeting. It gives me much pleasure to behold such a numerous assembly on this occasion, and to witness the earnest desire to co-operate in this great work which is displayed by all present. But, my Lord, we are ever to bear in mind, that while the Lord's work upon earth, still it is the Lord alone, who, by his Spirit, influences the heart, and causes man cheerfully to do his will. Therefore, while we appeal to man, and urge upon him the performance of his duty, by every argument in our power, still our ultimate appeal must be to the God for the influence of his Holy Spirit, that he may put into our minds good desires, and enable us to bring the same to good issue. We read that when God commanded Moses to construct the Ark and the Tabernacle in the wilderness, he directed him to call upon the children of Israel for a voluntary offering of those things which were necessary for the work, and that all the people, "whose hearts the Lord stirred up," in abundance, until the men employed by Moses to do this work, requested

that no more might be brought, for that they had enough, and more than enough. Thus we find that the silver and gold are the Lord's, and that when he requires them, he will give liberally open the hearts of those who possess them, by the influence of his work. We must never forget, throughout the length and breadth of this land, the glad tidings of salvation, through and by the Lord Jesus Christ,—to our only and all-sufficient Saviour, the truth, and the life,—and to invite set him forth as the way, the truth, and the life through his name. It is for this, and this only, that the Church has been established amongst us,—and it is to provide for the accomplishment of this object, not only in the present time, but to all future ages, that we are met together this day. And surely, my Lord, better means could not be devised for the obtaining of this object than those we propose to employ. We are to circulate the Scriptures, the Book of Common Prayer, and other religious publications; and we are desirous to place in a resident Minister,—country, where his services are required, a resident Minister.—If we are enabled to carry out these projects extensively and faithfully, we may be assured that the desired end will be accomplished. I would here, my Lord, for the admission of those present, contrast the plan we have been employed by others for the past twenty years, with that which I received a newspaper from Ireland, in which there was a report of a trial which had lately taken place in Dublin, with reference to some dissenting chapels in that city. The facts of the case are these:—About 140 years ago, some pious and wealthy individuals, having in view the same objects which we propose this day, established in Dublin, where the Gospel of Christ was then in its infancy, they built seven of them, and endowed them with property to the amount of 7000. per annum, thus supposing that they had all provided for the faithful ministrations of the Word to all succeeding generations. But what was the result? One generation had scarcely passed, before five out of the seven chapels were occupied by Unitarian preachers, and that Christ-denying heresy was propagated by the means and influence supplied by these pious individuals. The reason of this was obvious,—they had no form of sound words to which, as a standard, their preachers could be brought, and they had no Episcopal superintendence to take cognizance of the affairs of these Chapels. Had these pious individuals, in connection with and endowed these buildings, placed under the Episcopal care of the Church of the land, and the aid of the secular arm need not now Archbishop of Dublin, the aid of the hands of heretics, be sought to wrest these Chapels out of the hands of heretics, and to restore them to the use for which the original founders had designed them. Therefore, I would say to the Laity who hear me, be warned by this, and similar occurrences which have taken place, and when you desire to give of your substance, either in money or land, for the promotion of religious objects, give it to your own Church, and then you may rest assured that your contributions will never supply means to the enemies of the Gospel of Christ to propagate their fatal errors and to restore them to the use for which the original founders had designed them. My Lord, we have every day before us all the destructive paths of heresy, it may be said, which have been the result of the failure of the Church to propagate their fatal errors and to restore them to the use for which the original founders had designed them. My Lord, we have every day before us all the destructive paths of heresy, it may be said, which have been the result of the failure of the Church to propagate their fatal errors and to restore them to the use for which the original founders had designed them.

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