

worth writes like a person who is familiar with the errors through which Mr. Sibthorp has made shipwreck, but who has learnt the proper method of avoiding them.

It is only while we here hold the pen that another pamphlet, of larger dimensions, has reached us; in which Dr. Pusey undertakes to show that it is not to his writings, or those of his friends, that Mr. Sibthorp's defection, or that of any one else, is to be attributed.

"I seem to think I can tell you something, which you who are young may probably live to see, but which I, who shall soon be called away off the stage, shall not.

"We agree perfectly with our correspondent that some other than the folio form is vastly preferable, for a volume that is to be preserved and frequently read by the family.

The Sermon preached by the Rev. Dr. McCaul, Principal of Upper Canada College, on last St. Patrick's day, has been published at the request and expense of the St. Patrick's Society of this city.

THE CHURCH.

TORONTO, SATURDAY, JUNE 25, 1842.

On the 9th July we commence our sixth volume, on an enlarged sheet, of about the same size as our cotemporary, the New York Churchman, the Patriot, published in this city, and the Kingston Chronicle & Gazette.

Many of the best supporters of this journal have expressed an earnest and frequent desire that it should be printed in the quarto form, because in that shape it would, when bound, make a much more convenient and portable volume, and thus be valuable for constant reference and use.

No one can feel the inconvenience of the present folio form, more constantly than the Editor. It is almost his daily task to refer to the past volumes, and he can say, from experience, that a quarto size would, in some respects, be a very great improvement indeed.

These considerations suggested themselves to our mind, and they received strong corroboration from the following observations made by the Rev. Dr. RIDD, in the Gospel Messenger, of the 29th January last:

"We have often wished that we could advantageously employ the Quarto form, for we desire, in common doubtless with our brethren, that the weekly evidences of our humble efforts could be so preserved as to prolong our usefulness, this being the great end and aim of our labours; but from all the information we have been able to gather touching the general views and wishes of readers, we are obliged to adhere to the folio form, it being apparent to us that 'the people love to have it so.'

"Some years ago, a similar proposal was made to us to change our form. We were willing to do it, and called upon our friends to give us their views. The amount of opinions gathered, as nearly as we remember, was almost unanimous in favour of the folio form. Our cotemporary, the Churchman, some years since made a similar proposal, and issued a neat specimen of the proposed quarto form. The plan obtained, if we recollect aright, little or no favour, and was dropped. The Gambler Observer commenced in the quarto form, but finally went to the folio, being the most convenient and most desired by the readers generally."

The perusal of these remarks, coupled with the fact, that out of eight weekly papers devoted to the interests of the American Church, only one is printed in the smaller form, decided us against the adoption of the quarto size. If the Churchman, a journal of very high literary character, and circulating, we should suppose, almost entirely amongst persons of education, was compelled to retain the old size,—how much more necessary is it for The Church,—which cannot and does not pretend to emulate the Churchman in theological erudition, and which numbers amongst its subscribers individuals of every class and degree,—to forbear taking a step, on which its more learned cotemporary did not think it prudent to venture?

The sixth volume will appear with an ornamental heading, provided by the liberality of our publishers. No efforts will be spared to render the paper more

varied, more interesting, and more comprehensive, or to ensure for it at the opening of the new volume, that increased circulation, which,—from the commencement made by our excellent predecessor and friend under circumstances the most adverse, and amidst labours the most oppressive,—has accompanied each successive year.

With our additional space, we hope to receive a great increase of advertising patronage; and we once more ask why it is that several hundreds of Churchmen in all parts of this Province, who subscribe to this journal and none other, should be debarred from knowing, through the medium of our columns, what tenders are issued by the Board of Works, and the Commissariat Department? We consider that we are as much entitled to the advertisements of these departments, as any journal in this Province. The injustice done to our subscribers and publishers forbids us to be silent in this matter.

With these few remarks, we commend The Church to the best exertions of its friends. The very heavy additional expenses incurred by the publishers entitle them to a proportionate increase of support; and we trust that there are few real Churchmen in the Province who will not come forward and tender it. If this journal be, as a revered and highly-respected friend affirms it is, "the most powerful lever, humanly speaking, in supporting our common Church both spiritually and temporally throughout the length and breadth of the land," no other argument can be necessary to enforce its claims.

Since the above was in type, the Philadelphia Episcopal Recorder of the 18th June, has been received,—supplying, most opportunely, and from a very respectable source, additional testimony in favour of our views, with respect to the form of the paper:

"We agree perfectly with our correspondent that some other than the folio form is vastly preferable, for a volume that is to be preserved and frequently read by the family. But we are equally convinced that no other form would be so effective or so acceptable to the great mass of our readers for a religious Newspaper, that is to produce its great effect now, from week to week, on the present passing generation, as that in which the Recorder has gone forth to its friends for nearly twenty years. A few years since we attempted to sound the views of our friends in relation to a change, such as our worthy brother suggests, when we received from all quarters such loud and abundant remonstrance, that we became wholly convinced, that the present form of our sheet was that which the great mass of our subscribers decidedly preferred. Many periodicals which started in a quarto form have found it expedient to change to the folio. We do not recollect any paper that has lived for any length of time as a quarto."

We think that our friends, however anxious for a smaller form, will now clearly see that it would be injurious to the interests and influence of the paper, if we were to comply with their wishes.

The Meeting at the latter place, we understand, was held in the Sunday School Room of St. George's Church, as the Church itself is under repair, and the Court House, in which the congregation are for the present accommodated, could not be obtained for the occasion, on account of the Insurance Office having intimated that, in case of any accident, the Insurance would be void. This is to be regretted, as the fear that there would not be room enough kept (we are informed) many persons away who otherwise would have attended,—particularly ladies. A correspondent who was present, informs us, however, that the Meeting was a very gratifying one, almost all who were there being heads of families, and evidently actuated by an excellent feeling. Our informant states that several of the speakers were most happy in their remarks, and our regret is that we cannot be furnished with them. The Archdeacon, the Vice Chancellor, J. S. Cartwright, Esq., M.P., the Rev. W. A. Adamson, the Rev. W. Macaulay, the Rev. R. D. Cartwright, and many other gentlemen, spoke at some length in offering the several resolutions to the meeting, and were listened to with great attention. Our correspondent also mentions that J. S. Cartwright, Esq., attended at great personal inconvenience. Mr. Cartwright, who, as Judge of the District Court, was absent on his circuit, rode down, nevertheless, thirty miles to be present at the meeting, although his appointments required that he should be at Napanee the next morning by nine o'clock: we need not say that Mr. Cartwright, while he thus evinced his attachment to the Church, was not thereby prevented from fulfilling his public engagements with his accustomed punctuality. In the praise of this excellent and universally respected gentleman it is unnecessary for us to enlarge, but we cannot refrain from remarking, that if his private virtues and political integrity, if his adherence to principle, and practice of doing what is right, leaving consequences to God, were more generally imitated by the members of our communion, the cause of the Church and of true Conservatism would take deeper root in the affections of the people. But, alas! as yet how few of our public characters have had the courage to act up to their convictions, and to rise superior to the influences and fears of the moment. The apprehended loss of a little fleeting popularity, or of a seat in parliament, has induced too many Churchmen to adopt the spurious liberality of the age, and sell, as it were, the birthright of their holy Mother, the Church, for a mess of pottage, or thirty pieces of silver! The worst enemies which the Church ever has had, or ever can have, are the faint-hearted, fain-serving members of her own communion.

As the Sermon therefore will only receive a very limited circulation, we feel the more called upon to make some portion of its excellencies known, and for that purpose we select the following passage:

"You remember the time when your thoughts first turned on seeking a new home in a new world—you can recollect the anxious desire which you felt for obtaining full and accurate information, on which you might depend, regarding every particular connected with this then unknown land—you remember the eagerness with which you received and read any books, which you were informed, gave a faithful description of it, or which offered advice to those who wished to settle in it,—you remember the keen appetite which you devoured the statements contained in letters from this continent, which reached yourselves or your friends,—with what absorbing interest you hung upon the lips of him who had visited this country—you remember that Canada was then the engrossing topic of your conversation—the ever present subject of your thoughts."

"Permit me, my friends, to entreat you, to compare with this, your conduct and feelings regarding the last and eternal emigration from your earthly home to another world—an emigration, which as far transcends in its influence on your interests that to which I have just alluded, as eternity surpasses our measure of time or our capacity of understanding it. That you have at some time, at other thought (and thought is really too) of this voyage, I can have no doubt. Our soul, hoodwinked as we may, and strive, as we best can, to circumscribe its vision to the scenes around us, still ever and anon turns a wistful eye towards the land beyond the grave, and forces us, despite our reluctance, to look forward to its native region. Even should we disregard the suggestions of this internal monitor, the casualties of life, which we experience ourselves, or see around us, (and the tears of the mourners still flow for a bereavement which affords a sad and solemn illustration of my words) enforce the warning in stern accents, which we must heed. We may, indeed, avert our eyes from the prospect, to which our spirit points us, but the thought is dashed upon us by the visitations of Providence, as those near us are struck down by death, or we ourselves are smitten with sickness or affliction—and on the awful lesson given in these startling characters we can no more refuse to look and fix our gaze, than could Babylon's monarch of old turn his riveted attention from that fiery alphabet, in which his destiny was written. No—my brethren, we cannot—we cannot—plead, that we have not thought of this migration. Let us then enquire, what effect these thoughts have produced upon us, and whether we have manifested the same interest concerning our residence for eternity that we have done regarding the change of our abode on earth. Of the future world, to which we are proceeding, there is but one guide-book—penned at the dictation of the Almighty himself. This blessed volume contains all that we know regarding that cloud-embosomed land, which impenetrable darkness shrouds from the eye of human enquiry, and the ice-bound floods of death separates in unexplored seclusion by a barrier, over which adventurous discovery has never yet retraced its steps."

"Have you, my brethren, consulted this book with that anxious desire to obtain information regarding the land to which you are to migrate for ever, which you formerly manifested, when occupied with the thoughts of leaving home and coming here? Have you received and read its descriptions of the future world with the same eagerness, which characterised your desire of being acquainted with this land, previously to embarkation for it? Have you meditated and pondered on the advice which it offers? Has the heavenly Canaan been the chosen topic of your conversation, the favourite subject of your thoughts? Is the edge of that keen appetite, which you felt for intelligence contained in letters from the land in which you purposed fixing your dwellings, all blunted and palled, when you are offered the perusal of communications from the Almighty himself regarding your eternal habitation? Has that absorbing interest, with which you regarded him who had returned from that stranger-land, vanished and gone, when you have the power of applying to one, who, launching forth on Death's stream, hath visited that bonnie, whence no mortal traveller returns, and yet in the greatness of his strength, hath repassed the flood which parted

"This alludes to the then recent death of Mr. Laing, an officer-bearer of the St. George's Society.

him from life, and hath tracked the course, and pointed out the way, which leads us to everlasting happiness in a future world?—Alas! my friends, it is too evident, that the body outweighs the soul in general estimation—that time exceeds eternity—and the care of present and temporary enjoyment surpasses the provision for future and never-ending happiness. We thought it necessary, before we exchanged our native land for another country, to make diligent and minute enquiries regarding our altered circumstances; but who is there amongst us that has bestowed as much thought or as serious reflection on his new condition in a future world?"

After this the parallel is continued and completed, and succeeded by a practical application, concluding with this forcible statement of the great thing wanted by him who looks forward to his emigration from this to an everlasting world:

"But you yet require one thing more—you need a robe—the robe of righteousness—which mortal man never made nor purchased for himself. You require a garment, suitable for pre-paring yourself before the eye of Him 'to whom all hearts are open, all desires known, and from whom no secrets are hid.' This garment you can neither make nor earn nor buy. Terrestrial material and mortal texture cannot supply the attire which befits the residents of heaven—human power could not weave from the combined merits of the human race the garment, which could cover you from the piercing scrutiny of an omniscient Judge,—all the deserts of all mankind could not claim for you that vesture as your due—all the veins of earth, or art has wrested from their hiding places in the secret mine, or coils of ocean—yes—with all which glisten in the secret mine, or gleam in the unthoughtful cavern, could not purchase for you that robe. No, my brethren, you must receive it as a free gift from the Lord our Righteousness; and fear not, however un-likely you may be either to obtain or to ask it, that he will decline to hear your humble petition, or refuse to grant the object of your earnest prayer. But I must rapidly bring this discourse to a conclusion. I cannot terminate it, however, without noticing a point in which the parallel that we have drawn between death and emigration, may be considered as imperfect and even erroneous. Those who emigrate, pass from their native land to a foreign country; but those who die in the Lord, return from a foreign country home. It is true that that home wants the familiarity of scene, which is associated with the residence of our youth, and memory may not recognise its features, but still it is our home—the dwelling of our Father, who invites us to come under his paternal roof, and is ready to receive and welcome us on our return—the dwelling of loved relatives and friends, whose places by our firesides are vacant, and whom we fondly long to meet there, where we shall never more part—the dwelling of more of our countrymen than we ever knew or felt affection for on earth—the dwelling of happiness, greater than all we ever enjoyed in the bosom of our earthly home—the dwelling of glory, in comparison with whose effulgence those brilliant gems of prosperity and honour, with which religion and science, and industry and enterprise have studded the diadem of our native islands, are pale and dim and lustreless."

A few copies of the Sermon have been printed on fine paper, and exhibit a beautiful specimen of printing, most creditable to Messrs. Rowell, and the state of the typographical art in Canada.

In another column will be found some account of the Meetings recently held at Cobourg and Kingston, for the formation of District Branches of The Church Society of the Diocese of Toronto.

The Meeting at the latter place, we understand, was held in the Sunday School Room of St. George's Church, as the Church itself is under repair, and the Court House, in which the congregation are for the present accommodated, could not be obtained for the occasion, on account of the Insurance Office having intimated that, in case of any accident, the Insurance would be void. This is to be regretted, as the fear that there would not be room enough kept (we are informed) many persons away who otherwise would have attended,—particularly ladies. A correspondent who was present, informs us, however, that the Meeting was a very gratifying one, almost all who were there being heads of families, and evidently actuated by an excellent feeling. Our informant states that several of the speakers were most happy in their remarks, and our regret is that we cannot be furnished with them. The Archdeacon, the Vice Chancellor, J. S. Cartwright, Esq., M.P., the Rev. W. A. Adamson, the Rev. W. Macaulay, the Rev. R. D. Cartwright, and many other gentlemen, spoke at some length in offering the several resolutions to the meeting, and were listened to with great attention. Our correspondent also mentions that J. S. Cartwright, Esq., attended at great personal inconvenience. Mr. Cartwright, who, as Judge of the District Court, was absent on his circuit, rode down, nevertheless, thirty miles to be present at the meeting, although his appointments required that he should be at Napanee the next morning by nine o'clock: we need not say that Mr. Cartwright, while he thus evinced his attachment to the Church, was not thereby prevented from fulfilling his public engagements with his accustomed punctuality. In the praise of this excellent and universally respected gentleman it is unnecessary for us to enlarge, but we cannot refrain from remarking, that if his private virtues and political integrity, if his adherence to principle, and practice of doing what is right, leaving consequences to God, were more generally imitated by the members of our communion, the cause of the Church and of true Conservatism would take deeper root in the affections of the people. But, alas! as yet how few of our public characters have had the courage to act up to their convictions, and to rise superior to the influences and fears of the moment. The apprehended loss of a little fleeting popularity, or of a seat in parliament, has induced too many Churchmen to adopt the spurious liberality of the age, and sell, as it were, the birthright of their holy Mother, the Church, for a mess of pottage, or thirty pieces of silver! The worst enemies which the Church ever has had, or ever can have, are the faint-hearted, fain-serving members of her own communion.

By the Hamilton Gazette, a paper, by the way, which takes a courageous and uncompromising stand against the corruptions of Romanism,—we perceive that the Gore and Wellington District Church Society gets on favourably, and that the donations and subscriptions, including the estimated value of the land given, already amounts to \$851.

If we insert the Subscription List of one District Society, we must insert the lists of all; and we have not yet ascertained whether our space will permit us to do so. We should be happy to receive the opinions of our correspondents, when they happen, to be writing to us, as to whether it would be expedient, provided space permits, to insert these lists.

Mr. Hincks, the late editor of the Examiner, has been gazetted Inspector General, and a member of the Executive Council. In another place, we have inserted the opinions of some of our cotemporaries on this extraordinary appointment: and we should consider ourselves guilty of a flagrant dereliction of duty if we did not add our own. It is not often that we meddle with politics, but the present is an occasion on which silence would be cowardice. The voluntary appointment of Mr. Elliott, a devoted adherent of William Lyon Mackenzie, was a startling violation of true principle,—an appointment, indeed, which, we firmly believe, Lord Sydenham would never have made, and indeed which he would never have been advised to make. But moderate men of all parties bore with it patiently, thinking that Sir Charles Bagot would soon discover the objectionable character of the policy recommended by his advisers, and after acquiring a little more knowledge of the country, refuse to surrender his own grave responsibility to a few officers of the local government. We were prepared

to look with satisfaction upon a healing policy,—we considered it wise and just to select men for office without reference to their political opinions, having only an eye to their fitness and loyalty,—and we are sure that the country generally regarded a course of moderate and comprehensive measures as necessary to its peace and prosperity.

But there are certain limits beyond which conciliation ought not to be carried; and we have no hesitation in saying that a man who did not take up arms in defence of the Queen's Government during the Rebellion of 1837, ought never to be selected as one of the advisers of Her Majesty's Representative, or elevated to a place of emolument and honour.

With reference to Mr. Hincks personally, we entertain such feelings, as to render these remarks peculiarly painful to us. We believe him to be Conservative and loyal at heart, and very much disliked by the extreme-radical party: we are sure that his abilities will be highly useful to the public service: and we give him credit for many of the best attributes which mark the character of a gentleman. And though we are convinced that his political career has been detrimental to the best interests of the Province, and too frequently swayed by a spirit of faction and party, we think that these points might be overlooked,—though we know that few Conservatives will go so far as this,—and that his appointment, but for one circumstance, might be acquiesced in, if it could not be commended. That one circumstance is the position assumed by Mr. Hincks, at the time of the Rebellion; and it suggests two questions, which Mr. Hincks, if he can, ought to answer satisfactorily; and which, if he cannot, place His Excellency's advisers in a situation that no man, who fears God and honours the Queen, would wish to fill.

1. Was Mr. Hincks privy to Mackenzie's outbreak? and, if so, did he give information to the Government? 2. Did Mr. Hincks take up arms, in defence of Her Majesty's Government, during the Rebellion?

These are questions to which the country is entitled to receive the fullest and plainest answers.

His Excellency's present advisers, as a body, have not the confidence of the country, and are besides, we believe, very much disinclined in opinion among themselves. Some honourable men there are among them, and we hope that they will take a bold stand, and open the eyes of His Excellency to a sense of the danger into which further concessions to the democratical party will plunge this Province.

Mr. Henry Sherwood, whose legal and parliamentary abilities point him out as a valuable supporter of Government, has been offered the long-vacant post of Solicitor-General. We trust that he will refuse to compromise himself by accepting it, until the conduct of Mr. Hincks, with reference to the rebellion, has been satisfactorily explained.

While upon a political subject we may as well remark that there appear some symptoms, in the Conservative ranks, of an intention to unite with the French party for the purpose of defeating the present so-called Administration. Desirable as it may be to expose the iniquitous and unconstitutional means by which some of the Elections were carried in Lower Canada, and incumbent as it is upon all honest men to aid in bringing the guilty parties to exposure if not to punishment, and necessary and right as it is to mete out equal justice to the French Canadians,—we trust, notwithstanding, that there will be no such thing as a coalition between the extreme French party and the British Conservatives. The French Canadians must be fairly, but firmly governed; but they ought not to be used as tools to embarrass the Government, or to be countenanced in demands subversive of British supremacy.

If the loyal party will pursue their course quietly, but steadily,—foregoing temporary acquisitions of strength, if to be purchased at the expense of honour and principle,—supporting the Government where they honestly can,—and opposing it constitutionally as occasion may require,—they will soon regain that influence over the councils of the Province which their services, their fidelity, their virtue, property, and weight so fully entitle them to exercise. The Province cannot long be governed by any party, or for any party,—and, least of all, by any radical party, which thinks no means unlawful, provided a given end be attained.

The article on the first page, though very long, possesses great interest, and will well repay a careful perusal.

The History of the Pocket Prayer Book, by the Rev. Dr. Benjamin Dorr, of Philadelphia, is shortly to a close. This beautiful little narrative will shortly be issued from the Diocesan Press in a complete form, and will be an admirable work for Sunday School Libraries.

The Publishers beg to state that the Rev. James Hudson, of Miramichi, New Brunswick, has within the last twelvemonth sent them many additions to their Subscription list, for which they are much obliged. He has been kind enough also to consent to act as their Agent for the collection of the Subscriptions due from his neighbourhood, and they would therefore respectfully request their Subscribers there, to pay their respective amounts to him.

Canadian Ecclesiastical Intelligence.

THE NEWCASTLE AND COLBORNE BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

(From the Cobourg Star, of the 15th June.)

On Monday evening, the 13th instant, a meeting was held in St. Peter's Church, for the purpose of establishing a Branch of the Diocesan Church Society, for the Districts of Newcastle and Colborne; the Lord Bishop of Toronto in the chair. The meeting was highly respectable, and all seemed actuated by a praiseworthy desire to forward the great objects of the institution,—objects so connected with the welfare of the Church of England in Canada, that we feel confident any remarks from us to impress on the minds of our readers the necessity of active and efficient co-operation would be superfluous.

Long have the members of that Church been impressed with the absolute necessity of general co-operation and united efforts; the most active exertions, if in detail, can have at best but a local influence, and though that influence was beneficially felt in the several Districts throughout the Province, yet it was perceived that much more might be accomplished by a general union of action; and in order to effect this, the Diocesan Association was formed, an Association which, we can with safety predict, will be hailed with delight, and prove, under the Divine blessing, a source of strength to the Church. The Lord Bishop approved the strength of the meeting with prayers appropriate to the occasion, and explained at length the objects of the Society, which are more fully given in one of the resolutions: he stated that the members of the Church of England, in Canada East, [qy. West], amounted to more than 100,000 souls, and impressed on the meeting the good that would accrue from carrying out the plans devised.

Moved by H. Rutan, Esq., seconded by the Rev. R. J. C. Taylor, 1. That whereas for promoting the advancement of religion through the ministry of the United Church of England and Ireland, there has been established a Society, denominated "The Church Society of the Diocese of Toronto;" and whereas, by the Constitution of the said Society, provision has been made for the formation of District Auxiliary Branches, in connexion and corres-

pondence with the same, there be now established a Branch Association, to be entitled "The Newcastle and Colborne Branch of the Church Society of the Diocese of Toronto,"—the same to comprise the Districts of Newcastle and Colborne, as by law defined.

Moved by the Rev. A. N. Bethune, seconded by the Hon. W. Boswell, 2. That whereas the objects of the Newcastle District Committee of the Society for Promoting Christian Knowledge are embraced in those of the Diocesan Church Society, the said Committee be now dissolved; and that the objects of the Newcastle and Colborne Branch of the Church Society shall be the same as those provided for in the Constitution of the Parent Society, viz:—"The dissemination of the Holy Scriptures, the Book of Common Prayer, and such other books and tracts as may serve to promote an acquaintance with angelical truth, and with the doctrines and order of the United Church of England and Ireland; the propagation of the Gospel among the Indians and destitute settlers in remote situations, by means of travelling and resident Missionaries; assistance to Clergymen of the Church who may be incapacitated by age or infirmity, and to their widows and orphans; furnishing those who may be preparing for the ministry with the means of pursuing their theological studies; the promotion of Sunday and Parochial Schools; the temporal support of the Church and its ministers, including all matters relating to the care and improvement of the present resources of the Church, and whatever measures may be thought best for increasing them."

Moved by the Hon. Z. Burnham, seconded by the Rev. J. Shortt, 3. That the Newcastle and Colborne Branch Association of the Church Society be open to all the members of the Church of England resident within the bounds of the Districts so named; that the annual payment, in advance, of any sum, however small, shall qualify a person to be a member of the same; and that all contributors be allowed to specify the object, where they desire it, to which their donations shall be applied.

Moved by the Rev. S. Arnott, seconded by Dr. Bethune, Esq., 4. That the senior Clergyman resident within these Districts be, ex officio, Chairman of the Newcastle and Colborne Branch Association; that the several Clergymen within the bounds of the said District Association, with their Church-wardens for the time being, be a Committee of Management of the same, with power to add to their number; that the Hon. Z. Burnham be Treasurer, and the Rev. J. Shortt Secretary of this Branch Association.

Moved by G. S. Boulton, Esq., seconded by the Rev. T. S. Kennedy, 5. That a General Meeting of this Branch Association be held at Cobourg, or wherever else it may be appointed, within the bounds of the Districts comprising the same, at a previous Quarterly Meeting of the Managing Committee, on the first Wednesday in January in each year; and the Quarterly Meetings of the Committee of Management,—not less than five to form a quorum,—be held on the first Tuesday in January, April, July, and October, in each year, for the transaction of the ordinary business of the Branch Association,—the place and hour to be fixed at the previous Quarterly Meeting of the Branch Committee.

Moved by the Rev. A. N. Bethune, seconded by G. Ham, Esq., 6. That all subscriptions and collections be placed in the hands of the Treasurer of the District Branch Association; that one-fourth of the whole amount of the Parent Society at Toronto, and the remaining three-fourths be appropriated, under the direction of the District Managing Committee, in the parishes, where desired, in which such monies have been raised; that this allotment be made at the Quarterly Meetings of the said Managing Committee; and that all monies not required to be expended for local purposes, or remaining unappropriated at the time of the General Annual Meeting of the Branch Association, be transmitted to the Treasurer of the Parent Society at Toronto.

Moved by D. E. Boulton, Esq., seconded by the Rev. R. J. C. Taylor, 7. That the Newcastle and Colborne Branch Association of the Church Society, through its Secretary, do make to the Parent Society at Toronto, once at least in each year,—within one month succeeding the period of the District Annual Meeting,—a report of the operations of the said Association, embracing a minute statement of all receipts and expenditures within the same.

Moved by the Rev. J. Shortt, seconded by B. Clark, Esq., 8. That the Clergyman of each parish within the bounds of the Newcastle and Colborne Branch Association, with his church-wardens, be a sub-committee of this Association, for the purpose of making parochial subscriptions and collections in aid of the general purposes of the Diocesan Church Society, and that they do report a statement of the same at the Quarterly Meetings of the District Managing Committee,—the said parochial or sub-committee to have power to add to their numbers.

Moved by Mr. Brook, seconded by the Rev. S. Arnott, 9. That at least one sermon, annually, in behalf of the objects of this Society, be preached in each parish or station within the bounds of the Branch Association,—the time and special object of such sermon to be regulated by the parochial or sub-committee.

Moved by Geo. Ham, Esq., seconded by H. Rutan, Esq., 10. That the following gentlemen do compose a Committee for co-operating with the Lay Committee of the general Society at Toronto, in the objects embraced in resolutions 15 and 16 of the Parent Society, referring to donations in land, viz:—Hon. Z. Burnham, Hon. W. Boswell, Mr. Sheriff Rutan, R. Henry, Esq., G. S. Boulton, Esq., E. Barnum, Esq., A. A. Burnham, Esq., W. H. Wrighton, Esq., H. S. Reid, Esq., J. T. Williams, Esq., Hon. R. C. Wilkins, Sheldon Hawley, Esq., and A. H. Meyers, Esq., with power to add to their number.

Moved by the Rev. W. M. Shaw, seconded by D. McKays, Esq., 11. That all meetings of the District Branch Association be opened and closed with the prayers used by the great Church Societies in England, adapted to our local situation under the direction of the Lord Bishop of the Diocese.

Moved by Thos. Evans, Esq., seconded by G. S. Boulton, Esq., 12. That no By-law be adopted by this Branch Association, which shall in any way be repugnant to the Constitution of the Parent Society.

Moved by Dr. Goldstone, seconded by J. V. Boswell, Esq., 13. That the first Quarterly Meeting of the Managing Committee of this Branch Association, for the transaction of the ordinary business of the same, be held at the Parochial School House, in Cobourg, on the evening of Tuesday, the fifth July next, at half-past seven o'clock.

Moved by B. Y. McKays, Esq., seconded by E. Barnum, Esq., 14. That the thanks of this meeting be cordially expressed to the Lord Bishop of Toronto, for his kindness in attending on the present occasion, and presiding over their deliberations.

THE MIDLAND DISTRICT BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

(From the Kingston Chronicle and Gazette.)

A very interesting meeting took place on Wednesday evening the 15th inst., in the Sunday School House of St. George's Church. The Lord Bishop of Toronto presided on the occasion, and all the Clergy from the Victoria, Prince Edward, and Midland Districts, were present. Most of the heads of families connected with the congregation of St. George's attended, and we observed also several ladies. The business of the evening commenced with Prayers, which were read by the Bishop—after which his Lordship explained at considerable length, and with much feeling, the objects of the Society to form a Branch of which the meeting had been convened. Most of the gentlemen who moved and seconded the several resolutions addressed the meeting, and made many touching and animated remarks applicable to the purport of their respective resolutions.

The following are the resolutions which were adopted: Moved by the Venerable Archdeacon of Kingston, seconded by the Hon. R. S. Jameson, Vice Chancellor, 1. Whereas a Society has been established under the auspices of the Lord Bishop of the Diocese, denominated "The Church Society of the Diocese of Toronto," the object of which is the promotion of religious instruction through the ministry of the United Church of England and Ireland; and whereas, by the Constitution of the said Society, provision has been made for the formation of District Branches in connection with the same—Resolved, That there be now established a Branch Association, to be called "The Midland District Branch Association," which shall comprise the Victoria, Prince Edward, and Midland Districts.