

which was adopted by the Branch Society, at its Annual Meeting held on the 11th of February, says—

"It would be well, therefore, to do here what has been done in other portions of the Diocese. Let the Clergy make it a point of duty to visit the different parishes within the bounds of this division of the Church Society, for the purpose of endeavouring to arouse the members of the Church to what is expected of them in this respect. Two weeks spent in this way might be made the means of exciting the members to greater liberality, and thus of greatly increasing the funds of the Society. These observations relate principally to those parts where no Reports have been received; for your Secretary has much pleasure in being able to say, that in the parishes whose Reports have been sent to him, the members generally have contributed according to their means. But the Secretary would wish again to impress on the minds of the members of the Church, that the increase of their liberality should always be commensurate with any increase which the Almighty Disposer of all events may be pleased to cause in their worldly substance, and that, without this, they have no well-grounded hope of long continued prosperity. God has always made his people feel, that to forget to give to his Church according to their means, is the sure way of calling down a righteous judgment."

Deep regret is expressed that the necessities of the Church should have required the removal of the Rev. Mr. Tremayne, who was Travelling Missionary in this district, to another sphere of duty. Mr. Tremayne had, to a great degree, collected congregations which had been scattered and accustomed to attend the services of dissenters, which congregations have again in some degree been unfortunately scattered, owing to the removal of the Travelling Missionary.

On this subject a resolution was adopted at the meeting, that a respectful memorial be drawn up and presented to his Lordship the Bishop of the Diocese, requesting him to send as soon as possible a Travelling Missionary, to supply the place of the Rev. Mr. Tremayne.

Home and Simcoe Districts.

The Rev. Geo. Bourne still continues to be engaged in his laborious office of Travelling Missionary in the Simcoe District. He has forwarded a very interesting report of his labours in that quarter, an abstract of which will be published in the Appendix. In the course of his labours, the Missionary has been much opposed by those who preach the Socinian heresy. He has however had the satisfaction to find, that when the people were made aware of the danger of such doctrines, they immediately forsook this false teaching.

The extent of this Mission is so large, and the fatigue of incessant travelling so great, that Mr. Bourne finds his strength materially impaired.

Contributions have been received from Barrie, Orillia, Innisfil, Essa, Medonte, West Medonte, Coldwater, Oro, Penetanguishene, Tecumseh, West Gwillimbury, and Mono, in the Simcoe District.

The Home District is still without a Travelling Missionary. This is much to be lamented, and will naturally be a ground for additional exertions to render efficient the means which are in operation for training men for the work of the Ministry.

Contributions have been received from the City of Toronto, Thornhill, York Mills, Georgina, Lloydstown, Vaughan, Scarborough, and Chingawacous, where the number of subscribers has this year been doubled.

The amount contributed by each Association will be seen by reference to the abstract of Treasurer's Accounts in the Appendix.

The Society has much reason to be thankful for the labours which have been so liberally undertaken in its behalf during the last twelve months, and gladly acknowledges what has been done during five successive years, as an earnest of more vigorous and well combined exertions for the future. The same spirit of religious inquiry which manifested itself at the first, still continues to develop itself in a sober and satisfactory manner; and as Christian knowledge, when rightly received, leads to Christian practice, the happiest results may be expected to flow gradually from such a state of things. It is generally true, that in proportion as men appreciate their privileges as Churchmen, so in like manner do they learn to realize their responsibilities, and to remember the duty incumbent upon them of providing, as far as lies in their power, for the temporal wants of the Church whilst militant on earth. All are seriously invited to consider, that it is not enough to make provision for the annual necessities of this Society; but ~~more must be done every year to sustain its work.~~ And this endowment must almost entirely come from voluntary contributions; for the Canadian Church, like the Primitive Church, is poor and struggling, and her clergy for the most part have little beyond the bare means of subsistence; and thus, under God, she depends solely on her principles for spiritual strength, and on the free offerings of her children for temporal support, in the great struggle in which she is engaged.

Much has been done, in various ways, and some valuable lands have been given to the Society, but more yet remains to be done; and as every year adds to the difficulty of obtaining grants of land, it is confidently hoped that all the members of the Church, whether of the clergy or the laity, will immediately take this matter into serious consideration, and second the Society in its labours on this point. It cannot be disguised, that each colonial branch of the Church will, year by year, be more completely thrown upon its own resources, and that the venerable Society for the Propagation of the Gospel in Foreign Parts will, as the country becomes settled, reasonably expect to be gradually relieved from the heavy burden, which it has faithfully borne almost alone during so many years.

We must begin to look in earnest to ourselves, and this Society seems destined to be the chief engine for making a provision for the temporal wants of the Church; in such a position it is satisfactory to be able to reflect, that a combination of the humblest efforts will produce much. If, for example, as was stated in the last annual report, but one shilling were upon the average paid by each member of the Church in the Diocese, the present income of the Society would be trebled, and the Society would find itself in a position to carry out to a great extent its most important objects.

The members of the Society will take an interest in the fact, that arrangements are now being made, by which the number of Dioceses of the National Church will be largely increased during the present year. The Home Episcopate is to be augmented by four, and the Colonial Episcopate by four additional Bishops. This measure which will increase the number of Dioceses from 66 to 74, will add largely to the efficiency and stability of the Church through every portion of the Empire.

The Society has to deplore the loss of the Reverend Mr. Fidler, Missionary at Fenelon Falls, who has been suddenly removed by the hand of death, in the prime of life and in the midst of an exemplary and useful career. One Vice-President of this Society, the Honourable Mr. Justice Hagerman, has likewise been called away from this transitory world. In Mr. Justice Hagerman the Society has lost a warm friend and a zealous advocate.

The Society would, in conclusion, acknowledge the generous assistance which the two Venerable Societies at home still continue to afford to this Diocese; and the reports which have been kindly sent us by the Sister Diocesan Societies of Nova Scotia, Quebec, and New Brunswick, from a perusal of their contents, enable us to rejoice in their continued prosperity. It may be added, that the Church Society of Nova Scotia is about to apply to the Colonial Legislature for an Act of Incorporation similar to our own.

In conclusion, the Society calls upon its Members to bear in mind, that all are associated in the great work of being the humble instruments used for propagating the Gospel in the Church, and setting forth "the faith once delivered to the Saints." It is a great and arduous task; but let the work be done in faith, and let it be remembered, that "the battle is not to the strong," nor "the race to the swift," and that though men are the instruments used in this work of mercy, that the Almighty alone can render such instruments efficient. In this case, there is much to encourage labour, for we are striving in the cause of truth; and, what will cheer us in many a dark hour of disappointment, we know that truth is

eternal, and, however vilified for the time, must in the end prevail. As a sense of religion spreads amongst us, we shall all grow in self-denial and humility, and we shall be induced each year to labour with increased earnestness, for that Branch of the Holy Catholic Church, in which our lot has been cast, which was originally planted by Apostolic hands in this vast Empire, and which, having been mercifully enabled to return to its primitive faith, through the Divine blessing vouchsafed to the labours of our pious reformers, now stands as a city on a hill, alike remarkable for the purity of its doctrine, the Apostolicity of its orders, the mildness of its Ecclesiastical discipline, and the venerable simplicity and solemn dignity of its public worship.

THE CHURCH.

TORONTO, FRIDAY, JUNE 11, 1847.

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Fifth Annual Report of the Church Society of the Diocese of Toronto.	Poetry.—Family Harmony. John Evelyn. Dreadful Shipwreck.

THE LORD BISHOP OF TORONTO will hold an Ordination in St. Peter's Church, Cobourg, on Sunday the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory at Cobourg, on the previous Wednesday (August 18), at 9 o'clock, A. M.

Our limits last week did not permit us to record all the gratifying circumstances, as well as matters of important ecclesiastical business, connected with the recent Triennial Visitation of the Clergy of this Diocese. After the able and edifying Charge to which they had been attentive listeners for nearly three hours, and the appointment of Committees for the drafting of Addresses to his Excellency the Governor General, and the two great Church Societies in England, the Clergy separated, to resume their official convention on the following day (Friday) at eleven o'clock.

At half-past seven o'clock on Thursday evening, a special Choral Service was held in the Chapel of the University of King's College, at which, we believe, most of the Clergy in town were present. This service was admirably conducted, and the impressions left upon the minds and spirits of those who participated in it, were of the most gratifying and refreshing nature. There is something in the humble, plaintive tone of sacred song, conducted by the rule of the ancient chants, singularly in accordance with the natural outpourings of a penitent spirit: the voice of supplication for the manifold good gifts of a gracious God, is appropriately expressed in that unambitious strain of devotional melody: the Amen of the choristers and people, following the dirge-like petitions of the minister, has a peculiarly impressive effect; while the united and full voices of all in the anthem of praise, shadows in the mind, feebly though cheerily, the image of that scene in the realms of glory, where ten thousand times ten thousand of the redeemed lift up one burst of grateful thanksgiving and homage to the Lord of all.

Refreshed in heart, and elevated in feeling, by this beautiful and touching service, the Clergy proceeded to the residence of the Lord Bishop, to partake of the hospitalities customary at these triennial ecclesiastical assemblages. Besides the Clergy, were the Judges, the Heads of Departments, the Corporation, the Vice-presidents and Standing Committee of the Church Society, and many other gentlemen of the city, forming altogether a very large, and most intelligent and agreeable party.

Soon after the company had assembled, a beautiful and massive silver Inkstand was presented by the Archdeacons, in the name of the Clergy, to the Lord Bishop, as a slight but heartfelt token of their regard, duty, and affection. The presentation was accompanied with a few appropriate remarks, very feelingly expressed, from the Venerable Archdeacon of Kingston; and his Lordship, in reply, was pleased to express his warm sense of the kindness which prompted this testimony of the love and esteem of his clergy,—that it was enhanced by the fact of its presentation by his Archdeacons, the senior of whom (the Archdeacon of Kingston) had been his friend for nearly half a century, and the junior (the Archdeacon of York) one whom he had known, and, as he felt, brought up, from his infancy,—that such gifts from a Clergy to their Bishop might not be usual, but that as he felt himself in the character of a fond father surrounded by an attached family, he gladly and thankfully accepted the one now so kindly offered him, that when they were separated to their homes and their duties, he might have before him continually a remembrance of this holiday—a gathering together of his beloved children in the Lord, whose welfare, comfort, and usefulness were at all times amongst the things nearest to his heart and foremost in his prayers. The company present, after partaking of an elegant collation, separated

On Friday morning last, at 10 o'clock, the Annual Meeting of the Committee of the Diocesan Press was held in the Church Society's House, the Lord Bishop in the Chair. A Committee of Audit was appointed to examine the accounts of the Church journal press, and report thereon. The Committee named were the Rev. T. B. Fuller, the Rev. W. M. Herchmer, Andrew Kerby, Esq., L. Lawson, Esq., Angus Bethune, Esq., and Mr. Sherif Ruttan,—to meet in the City of Toronto, during the first week in August, the day to be specially advertised.

The ordinary business of the Committee having been disposed of, the Archdeacon of York took occasion officially to announce his desire of withdrawing from all connexion with the editorial department of the Church newspaper, though his services should still be zealously rendered as a member of the Committee of the Diocesan Press, and his efforts as great as ever to promote the circulation of a periodical which, he believed, had been the instrument of achieving many benefits to the cause of the Church in these colonies. His Lordship the Bishop was pleased to concur in the reasons which moved the Venerable gentleman to this step, which had only been deferred until it could be announced, and acted upon, at a regular meeting of the Press Committee. Other arrangements were accordingly entered into,—which, we have every confidence, will prove satisfactory,—for the future editorial management of the Church journal. Testimonies, as we have often affirmed, can be adduced to prove the high reputation which this periodical has acquired in the Mother Country as well as in the colonies; and it is hoped that, with the Divine blessing, the good opinion and confidence of its numerous supporters may be in future just as effectually secured. It is not for us to dilate upon the past career of this journal, nor upon the apparent causes of the great success with which it has been favoured; our humble persuasion however, we may be permitted to say, is, that this success and reputation is in a large degree owing to the soundness of the principles upon which, as a Church periodical, it has been conducted, and, in a firm and uncompromising adherence to those principles, to the quiet moderation and freedom from party acrimony with which they have been asserted. We are willing to be thought exclusive in our maintenance of the great truths which constitute the Church system; but we can safely and honestly repudiate the charge of intolerance, bigotry, or uncharitableness. Truth, as has often been affirmed, admits of no variations; and it is, in our conviction, an error which cannot be consistently entertained or countenanced, to aid, whether directly or indirectly, in fostering views which go to overturn the unity of the spirit and break the bond of peace. The "one faith and one baptism" which the Apostle affirms, wholly excludes the opinion that there can, with correctness or safety, be sects or parties within the Church of Christ, holding no communion with each other, but engaged in an ungodly emulation for temporal pre-eminence rather than for the advancement and glory of Christ's kingdom. Our own endeavour, in opposition to this inconsistent and distracting course, is to foster, settle, and establish those scriptural views of truth or order which, as our Saviour towards the close of his mortal pilgrimage prayed, tend to render "all one,"—in heart, and faith, and communion, and fellowship,—the scattered believers on his Name.

It is with a high gratification we have learned that GEORGE STRANGE BOUTON, Esq., of Cobourg, has been called to the Legislative Council of this province. This is a mark of favour and distinction at the hands of her Majesty's Representative which Mr. Bouton has long merited; and probably there is not an individual in the province whose appointment to this prominent share in its legislative deliberations, will be hailed with a more general satisfaction. Consistent and upright as a politician, he has been regarded, during a long public career, with admiration and respect by all parties; and if his firm and unwavering advocacy of the interests of the Church on all occasions when he had the opportunity of interposing his influence and exertions, has been such as to engage the warm and lasting gratitude of her friends, it has at the same time gained for him an esteem and honour from her opponents which never has been, and never will be, accorded to that numerous class of public men who are found to hesitate between the claims of solemn duty and the miserable promptings of expediency and self-interest. We hope that Mr. Bouton will live long to enjoy his new honours, as well as that the State will not soon be deprived of the benefit of his valuable and honest services in his present high and influential position.

We have been favoured with a copy of another work from the pen of the Rev. ERNEST HAWKINS, B.D., the able and energetic Secretary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, entitled "Annals of the Colonial Church."—The present volume being

confined to a notice of the Diocese of New Brunswick. We have often had occasion to refer, as we must always do with pleasure and thankfulness, to Mr. Hawkins's untiring efforts on behalf of the Colonial Church; and the present, amongst many previous instances, is a proof that, in the noble and holy enterprise of evangelizing the world through the legitimate agency of the Church, his heart is in the work.

We shall not fail to present our readers with some quotations from this interesting work very shortly.

In the account published last week of the Church Society's proceedings at the General Meeting, the name of Robert Paget, Esq., M. D., should have appeared in place of the Rev. D. E. Blake. The correction of this error affords us an opportunity of expressing the gratification we derived from seeing at the Meeting, and concerned in the business of the day, many Laymen of the same stamp as Dr. Paget,—men who are heartily attached to the Church; zealous in her behalf; and well-instructed as to her principles of doctrine and of discipline.

The name of the Rev. Dr. Lundy ought to have been included, last week, in the list of the Clergy who attended the Visitation. Dr. Lundy received his appointment in this Diocese after the printed list of the Clergy, from which the names were called, had been published. It was this circumstance, we suppose, which caused the omission.

TORONTO ELECTION.—On Thursday last, in pursuance of the notice given by the Returning Officer, the election for a member to represent the City, in the room of the Hon. H. Sherwood, was held at the City Hall, at one o'clock. The writ having been read, G. Denison, Esq., proposed Mr. Sherwood as a candidate, warmly recommending him for the suffrages of the electors. G. B. Ridout, Esq., seconded the nomination, and, after the question being put by the Returning Officer, no other nomination being made, Mr. Sherwood was declared returned by acclamation. The Attorney General proceeds immediately to the Seat of Government.

THE ANNIVERSARY DINNER, in commemoration of the Opening of the University of King's College, was celebrated by a very large number of the Graduates and Undergraduates, on Tuesday Evening last. The customary festivities were observed with the greatest cordiality and good-humour; and the appropriate remarks which accompanied the usual standard, and several voluntary toasts, showed with what high and affectionate esteem the Alumni of the University regard their Alma Mater.

We alluded, in our last number but one, to what we conceived to be an injudicious publication, in a Church journal in the States, of some verses ascribing undue honours and improper titles to the Blessed Virgin Mary. Our thanks are due to the person who has kindly sent us a number of that confessedly able Journal which contains an explanation of the matter. We did not say, at the time, in what Newspaper the objectionable verses appeared, because we drew attention to them solely and wholly for the sake of dissenting from their unsoundness, and for no other purpose; certainly not with any design of doing the least injustice, or causing the smallest detriment to a Paper which we have many reasons for holding in esteem. But lest, by any possibility, our remarks should have an effect by no means intended, we will cheerfully publish in our next number—as we have not space for it at present—the explanation to which we refer.

HOUSE OF INDUSTRY, Toronto, 11th June, 1847.

Notice is hereby given, that a meeting of the General Committee will be held this evening, at 7 o'clock precisely, to take into consideration the present embarrassed state of the charity, and to determine upon what course to adopt for its relief.

W. M. WESTMACOTT, Secretary.

We very cheerfully accede to the request that the are glad to promote its object, as far as we can, by placing it in a prominent position, and earnestly entreating for it the attention of our readers. It is surely a matter of surprise and regret, that an Institution, which has been so eminently useful in works of benevolence, should be crippled in its pecuniary resources. Its means, we understand, have now become very scanty, and its difficulties, compared with the inefficient support which it receives, are such as must disable it, if something be not done to remove them. The statement communicated by the Secretary assures us, that "no aid has been received from the Corporation for the last two years, and only £120 from the inhabitants during the past year; that the charity is now £130 in debt, with 30 helpless persons to be supported in the House, while at the same time the Committee have been compelled to place four infants out at nurse, at an expense of £4 a month, independent of which there are many infirm persons receiving out-door assistance." This is a discouraging state of affairs; and, if it be allowed to continue, will be in no small degree discreditable to our city. But we sincerely and confidently hope, that exertions will be made adequate to the relief of this excellent Institution. A slackness in our endeavours now will be severely felt. Increased emigration will introduce increased distress; and, at a time when we are daily looking for, and actually receiving, a large accession to the numbers of our poor, it is of the utmost consequence, that our public charities should be maintained with a larger measure of Christian zeal, and certainly should not be allowed to suffer, as in the present case, a falling off in the amount of contributions.

Finally, therefore, I for one, do not separate the Church and the Bible, which I believe God has joined together, and of which, with the influence of the ever-blessed Spirit, I believe to be eminently necessary to salvation. Your's ever,

A CATHOLIC.

Ecclesiastical Intelligence.

DIocese OF TORONTO.

MIDLAND DISTRICT CHURCH SOCIETY.

An extract from private correspondence which has been handed to us by a friend, furnishes the following sad picture of destitution in Ireland:—

"Longford May 17, 1847.—The prices of provisions are enormous—beef is 9d. per lb., and mutton 7d. to 8d. per lb. There has been a single potato in the market for three weeks, and Indian corn is 12s. 6d. per cwt. Still we have reason to be thankful that we are well off, in comparison with the greater part of the country. Through some fatal mismanagement on the part of Government, our public works have been all stopped, and about 20,000 are thrown on the out-door relief list of the parish, so that the poor rates will speedily, I fear, amount to 6s. or 7s. in the pound, this will throw many of the small trades into bankruptcy who have hitherto been able to hold out against the fearful pressure. In our work-house there are about 1,000 inmates, and the deaths are fully on an average of 30 a week since Christmas within its walls, exclusive of the deaths through the town. Still, as I have said, before we are grateful to the Lord for having spared us parts. The present woes of Ireland are only rivalled in history by the awful miseries which the guilt of our blessed Saviour's blood brought down on the wretched inhabitants of Jerusalem.

Communication.

(For The Church.)

LETTER III.

THE HOLY SCRIPTURES AND THE CHURCH.

Rev. and Dear Sir,—I proceed, according to promise, to show in the fourth and last place, from the sacred volume itself, that "the Church is the divinely appointed interpreter of Holy Scripture and the only authoritative guide in controversies respecting matters of faith and practice."

IV. In support of this position, I fear not to assert that the Bible contains more injunctions of submission to the authority of the Church as the instructor and guide of men, than it does of respect for itself as the word of God. The reason of this, I judge to be, that the Holy Spirit foresees that the opposition of men would be greater to the Church than to the Bible, and for this obvious reason that it is the office of the former to unfold the meaning and enforce the practical application of those truths which might otherwise be, with equal readiness, professed and neglected or perverted, if left to the letter of Scripture

alone; and also because the guides and officers of the Church being men of like passions and weaknesses as its members, the pride and insubordination of spirit of the latter would in all ages make them far more apt to dispute the authority and importance of the Church, than of the written word, which is readily acknowledged by all who receive it to be divinely inspired by God himself; perhaps, also, Holy Scripture is more readily submitted to than the voice of the Church, because its writers having passed away and their memories being surrounded with a halo of spiritual glory, they are no longer objects of jealous pride.

The Old Testament, to which our blessed Lord himself refers us, as containing the principles of Divine truth, which belong to all time, teaches throughout that the people are to receive the law from the lips of the priests, that is, doubtless, as its lawful expounders, not as its originators. Thus Jehovah, when instructing Aaron respecting the sanctity of the priesthood, gives this as one reason for it, "And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses (Lev. x. 11.) Again, in Mal. (ii. 7) it is said, "For the priest's lips shall be kept from knowledge, and they shall keep the law at his mouth, for he is the messenger of the Lord of hosts." So, also, in Deut. (xxi. 5), and in Ezekiel (xlii. 24), it is declared, "In controversy they and the priests shall stand in judgment, with the Lord, and by their word shall every controversy be tried." See, also, the marginal references for other similar passages in the Old Testament.

In the New Testament Scriptures this same doctrine, that the Church, chiefly, of course, through its Ministry, is the divinely appointed expounder and interpreter of the word of life, is still more plainly taught. Thus our blessed Lord instructed his disciples to "observe and do whatsoever the Scribes and Pharisees bid them, because they sit in Moses' seat; that is, were the appointed teachers of the Church of Christ." (Mat. xxiii. 2-3.) Also when Christ sent his Apostles to "disciple all nations," His command was, "Go—baptize—teach, and I am with you always unto the end of the world." I consider this to be one of the most important passages connected with this subject. Here in the last great commission which the Divine Head of the Church gave, before His return to glory, for the evangelization of the world, the Church, through its living priesthood and sacred ordinances, was the only means provided, at least in the present age, for the communication of the Holy Spirit, and the ministry of the Church must be the interpreters and enforcers of all God's law; and here, it is to be remembered, that no difference is made between the Apostles and their successors, Christ's promise to "be with them" is alike made to both, for he says "to the end of the world."

St. Paul also clearly teaches us the same truth, where he says (Rom. x. 15), "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Many modern Christians would answer, "By the Bible." The Apostle, however, evidently thought the ministry to be ordinarily requisite to the enforcing and right understanding of the written word. That the law of God is not to be received without the authorized interpreter of Holy Scripture, is a principle authorized by the instruction given to St. Timothy (2 Tim. i. 9) to commit the things he had heard "to faithful men, who shall be able to teach others also." It is most singular that in these and many other passages, which I do not venture to quote, for fear of making this too long, the Bible is not even associated with the ministry as an authoritative teacher! One reason, at least, of this I imagine to be, that the teaching of the Church is required in order to prevent private Christians from twisting the letter of Holy Scripture to their own destruction; and also that by being thus necessarily led to the ministry for the Church's exposition of the word of the Lord, Christians may be more certainly and constantly brought within the range of those blessed sacraments and ordinances of which the ministry are the appointed dispensers.

To name, however, another passage or two, it may be observed with respect to St. Paul's famous declaration, (1 Tim. iii. 15), that it evidently proves that she must have wisdom and power positively to decide what is truth. And this she does when she gives us the Bible as the "ground" of "truth," and her own expositions and interpretations of it as the "pillar" of that right faith which alone can be lawfully built thereon. Again, it is not the author of confusion, but of peace in the Church, who of the saints (1 Cor. xiv. 23); modern experience, however, sufficiently shows that this is to be so, the Church Catholic must have Divine authority to make its own exposition of the truths as respects both faith and discipline, binding on all the churches; for that whosoever would right is not admitted, there heretics the most dangerous, and divisions on grounds the most frivolous, fearfully abound.

But I must restrain myself, and yet the Scriptures are so beautifully full and clear in their support of the principle that the Church is the only divinely authorized interpreter of Holy Writ, and guide in matters of faith and practice, that it is with difficulty I do so. Should necessity be laid upon me, I may, at a future period, offer a more full development of the Scriptural argument.

I have in these papers only attempted to state a few of the truths which I seek to defend, without stopping to answer objections; not wishing unnecessarily to occupy your columns, or tire your readers. Besides, I write for believers, and it is the part of faith to receive whatsoever comes with the warranty of God's authority; leaving it to the foolish sceptic to raise objections to truths whose only fault is, that they are too noble for his intellects to grasp too blessedly glorious for his affections to comprehend. Permit me, however, in conclusion, absolutely to repel the charge which is so frequently brought against the Church of advocating, as they say, a "priestly" cause persons to under-value the Sacred Scriptures. So far is this from being the fact, that to take myself as an instance, cordially believing as I do, alike from private conviction, and the obedience of faith which I owe to the decision of the Church,—our six Articles, and the sufficiency of Holy Scripture for salvation, I hold it to be of the very best services I can render to the cause of Christ, to endeavour to save His blessed Word from the dangerous corruptions necessarily consequent in a greater or less degree, upon the false, faltering, or misinterpretations of individuals, and to place it in the hands of the Universal Church which He who cannot lie, has promised ever to be with, and to guide into all truth, and whose decisions must therefore be "The truth as it is in Jesus." And thanks be to God, who to God's unspeakable mercy, this decision of the Universal Church we do possess during the first three or four centuries at least.

Finally, therefore, I for one, do not separate the Church and the Bible, which I believe God has joined together, and of which, with the influence of the ever-blessed Spirit, I believe to be eminently necessary to salvation. Your's ever,

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Rev. and Dear Sir,—I proceed, according to promise, to show in the fourth and last place, from the sacred volume itself, that "the Church is the divinely appointed interpreter of Holy Scripture and the only authoritative guide in controversies respecting matters of faith and practice."

IV. In support of this position, I fear not to assert that the Bible contains more injunctions of submission to the authority of the Church as the instructor and guide of men, than it does of respect for itself as the word of God. The reason of this, I judge to be, that the Holy Spirit foresees that the opposition of men would be greater to the Church than to the Bible, and for this obvious reason that it is the office of the former to unfold the meaning and enforce the practical application of those truths which might otherwise be, with equal readiness, professed and neglected or perverted, if left to the letter of Scripture

alone; and also because the guides and officers of the Church being men of like passions and weaknesses as its members, the pride and insubordination of spirit of the latter would in all ages make them far more apt to dispute the authority and importance of the Church, than of the written word, which is readily acknowledged by all who receive it to be divinely inspired by God himself; perhaps, also, Holy Scripture is more readily submitted to than the voice of the Church, because its writers having passed away and their memories being surrounded with a halo of spiritual glory, they are no longer objects of jealous pride.

The Old Testament, to which our blessed Lord himself refers us, as containing the principles of Divine truth, which belong to all time, teaches throughout that the people are to receive the law from the lips of the priests, that is, doubtless, as its lawful expounders, not as its originators. Thus Jehovah, when instructing Aaron respecting the sanctity of the priesthood, gives this as one reason for it, "And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses (Lev. x. 11.) Again, in Mal. (ii. 7) it is said, "For the priest's lips shall be kept from knowledge, and they shall keep the law at his mouth, for he is the messenger of the Lord of hosts." So, also, in Deut. (xxi. 5), and in Ezekiel (xlii. 24), it is declared, "In controversy they and the priests shall stand in judgment, with the Lord, and by their word shall every controversy be tried." See, also, the marginal references for other similar passages in the Old Testament.

In the New Testament Scriptures this same doctrine, that the Church, chiefly, of course, through its Ministry, is the divinely appointed expounder and interpreter of the word of life, is still more plainly taught. Thus our blessed Lord instructed his disciples to "observe and do whatsoever the Scribes and Pharisees bid them, because they sit in Moses' seat; that is, were the appointed teachers of the Church of Christ." (Mat. xxiii. 2-3.) Also when Christ sent his Apostles to "disciple all nations," His command was, "Go—baptize—teach, and I am with you always unto the end of the world." I consider this to be one of the most important passages connected with this subject. Here in the last great commission which the Divine Head of the Church gave, before His return to glory, for the evangelization of the world, the Church, through its living priesthood and sacred ordinances, was the only means provided, at least in the present age, for the communication of the Holy Spirit, and the ministry of the Church must be the interpreters and enforcers of all God's law; and here, it is to be remembered, that no difference is made between the Apostles and their successors, Christ's promise to "be with them" is alike made to both, for he says "to the end of the world."

St. Paul also clearly teaches us the same truth, where he says (Rom. x. 15), "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Many modern Christians would answer, "By the Bible." The Apostle, however, evidently thought the ministry to be ordinarily requisite to the enforcing and right understanding of the written word. That the law of God is not to be received without the authorized interpreter of Holy Scripture, is a principle authorized by the instruction given to St. Timothy (2 Tim. i. 9) to commit the things he had heard "to faithful men, who shall be able to teach others also." It is most singular that in these and many other passages, which I do not venture to quote, for fear of making this too long, the Bible is not even associated with the ministry as an authoritative teacher! One reason, at least, of this I imagine to be, that the teaching of the Church is required in order to prevent private Christians from twisting the letter of Holy Scripture to their own destruction; and also that by being thus necessarily led to the ministry for the Church's exposition of the word of the Lord, Christians may be more certainly and constantly brought within the range of those blessed sacraments and ordinances of which the ministry are the appointed dispensers.

To name, however, another passage or two, it may be observed with respect to St. Paul's famous declaration, (1 Tim. iii. 15), that it evidently proves that she must have wisdom and power positively to decide what is truth. And this she does when she gives us the Bible as the "ground" of "truth," and her own expositions and interpretations of it as the "pillar" of that right faith which alone can be lawfully built thereon. Again, it is not the author of confusion, but of peace in the Church, who of the saints (1 Cor. xiv. 23); modern experience, however, sufficiently shows that this is to be so, the Church Catholic must have Divine authority to make its own exposition of the truths as respects both faith and discipline, binding on all the churches; for that whosoever would right is not admitted, there heretics the most dangerous, and divisions on grounds the most frivolous, fearfully abound.

But I must restrain myself, and yet the Scriptures are so beautifully full and clear in their support of the principle that the Church is the only divinely authorized interpreter of Holy Writ, and guide in matters of faith and practice, that it is with difficulty I do so. Should necessity be laid upon me, I may, at a future period, offer a more full development of the Scriptural argument.

I have in these papers only attempted to state a few of the truths which I seek to defend, without stopping to answer objections; not wishing unnecessarily to occupy your columns, or tire your readers. Besides, I write for believers, and it is the part of faith to receive whatsoever comes with the warranty of God's authority; leaving it to the foolish sceptic to raise objections to truths whose only fault is, that they are too noble for his intellects to grasp too blessedly glorious for his affections to comprehend. Permit me, however, in conclusion, absolutely to repel the charge which is so frequently brought against the Church of advocating, as they say, a "priestly" cause persons to under-value the Sacred Scriptures. So far is this from being the fact, that to take myself as an instance, cordially believing as I do, alike from private conviction, and the obedience of faith which I owe to the decision of the Church,—our six Articles, and the sufficiency of Holy Scripture for salvation, I hold it to be of