

If the Church Society embraced the world it would warm up the hearts of men, and ensure increased contributions.

The Rev. W. Padfield, seconded the Resolution and remarked, that expressions of thankfulness to God for the prolongation of our lives, are exceedingly becoming us as Christians, and therefore he supposed that no individual present would so far at least, fail to sustain the resolution.

The 2nd Resolution.—That no objects generally can more nearly concern the Churchmen of this Country, than those which it is the aim and effort of this Society to give effect to on their behalf, and it is trusted with their zealous co-operation—was moved by

The Rev. W. Tooke—as follows:—Mr. Chairman, the resolution states that the objects of this Church Society concern most nearly the Churchmen of this District—Sir, they are of concern to all men. I am sorry to say, that although they are such purposes as all Churchmen should warmly cherish—they do not cherish them, they are too indifferent to them. They either do not understand their own principles or they are afraid of asserting them.

The Rev. W. Anderson in seconding the resolution observed, that the people of this District ought most warmly to support the Church Society, for one of its objects was to send Missionaries to its destitute parts, and Sophiasburgh Township was fearfully destitute, being afforded occasionally services only by the Rev. W. Cox and myself.

The 3rd Resolution.—The Rev. R. G. Cox rose to move, and said:—Venerable Sir, I beg permission to call the earnest attention of this Christian assembly to the measure I now rise to advocate. The Resolution, stating it, is as follows:—

Resolved.—That to select one object of the Society in particular from the mass it would seem expedient to devote energetically our main attention the current year to the dissemination of the Book of Common Prayer, and that accordingly the collections of the evening be applied to that special purpose.

Among the numerous enterprises contemplated by the Church Society, the scattering of the Prayer Book among the people ranks very high; and it is matter of deep regret that special effort has not been directed to its accomplishment. For in whatever light we view the Prayer Book—whether as a most fitting instrument for the conversion of men to God—or of contributing directly and most essentially to the growth in grace of believers—or for the establishing men's minds upon the true principles of Apostolic order, as well as of Evangelical truth, we must acknowledge it to be our bounden duty to place it, so far as we are able, into the hand of every man who will receive it. The Diocese of Pennsylvania has two Societies, whose sole end and aim are to do this good work.—One of them alone distributes over six thousand a year gratuitously. I should be sorry to be responsible for the statement, that we have given away over 500 throughout the whole of this large Diocese. In this country there are nearly 20,000 souls; of these how many have the Prayer Book?—Is there one-third? If not—and I fear that that small amount far exceeds the number—what have we done? Is it possible that we can prize the precious privileges we enjoy? Can we be at all aware of the dread accountability which as members of the Church of the living God, the pillar and ground of the truth, we sustain—while multitudes of deathless spirits surround us who have no faith in the Saviour, and therefore no good hope of Eternal life, and we having the remedy in our hands apparently care not to apply it. A few copies have indeed been given, but what are these among so many. No one can object to its distribution. It is sometimes called Popish by those who know it not, and who know not the fact that the present Romish Missal was put forth in 1570, while our Prayer Book having been compiled in 1548 was 22 years older. But what is the Prayer Book? Chiefly it consists of those portions of Scripture most suited to enquiring minds, and for devotional reading. For this reason it was translated by Dissenting Missionaries into the languages of the heathen in preference to any other work. And that it is well fitted to this purpose let me shew. (Here the Rev. Gentleman mentioned several interesting incidents of the good done by giving a Prayer book away.) Yes, brethren, this book is the very means by which, under God, we can do abundant good to the souls of men, and fearful will be our responsibility if we refuse this light to benighted heathen, by which their feet may be turned into the way of peace.

This Resolution was supported by the Rev. W. Muloch, who observed:—That notwithstanding what had been said, he could not but say a few words in favour of the Resolution. The ignorance of the Prayer Book that prevailed among people in general is truly astonishing. I once knew a man who could not be persuaded to believe that the service of the Church was in English, and would not enter a Church on that account. By some circumstance he was placed under a necessity of entering, when to his great surprise he found that the service was really in English. He ever afterwards attended. The safety of the Church I consider as guaranteed by the Prayer Book. It is the same as the Bible. It ought to be known far and wide. Let us therefore give ourselves earnestly to its distribution; and let us remember as stimulating us thereto, the remark of Mr. Burke,—“that the solemnities of religion are in our ritual, performed with modest splendour, with unassuming state, with mild majesty and sober pomp.”

The Rev. Mr. Macculay rose at this stage of the proceedings, and begged permission to volunteer a resolution, grown out of the one just ad-

opted remarking that the reason why he wished to do so was, that the cause of the Prayer Book had been so ably advocated, he felt impelled to assist the measure proposed. The resolution, he continued, I have to propose Sir is this that the sum of £12 10s. be advanced out of the monies in hand for the purchase of Prayer Books. Cecil Mortimer, Esq., seconded the same with much pleasure.

The 5th Resolution, was moved by the Revd. Mr. Bleasdel, who remarked.—The power of example Sir is the subject of the resolution.

Resolved.—that all and each should be animated in the whole and beneficent work of this Society by the consciousness of the good that may be wrought ever by a single Christian example. There is a fine pattern of acting always upon a sense of obligation rather than upon any surer impulse of feeling, in the conduct of the late Duke of Wellington. Certainly he rose to fill a position never occupied before. But it was in the Church that he learned those lessons of duty, which he so studiously and with such self abnegation practiced. Her teachings of Scriptural truth animated him, and when he had weathered the storm and reached the goal he forgot not her early lessons. He was a soldier of the Cross as well as of the Crown, and amidst his greatest earthly honors, when a grateful Sovereign and people clustered his brow with laurels, he still remained an humble and faithful son of the Church, and set us all to the close of his life an example of close attention to Christian duty. C. Mortimer Esq., seconded the Resolution.

The 6th Resolution.—that no blessing of Divine Providence, appears to this Meeting greater or more prizable, than the blessed unity in which our Provincial Church exists with the united Church of England and Ireland and that every prayer and effort should combine to render the same under the mercy of Divine Providence perpetual, was moved by the Rev. Mr. Brent. He rose and said.—Ven. Sir the resolution embraces so many subjects it is hard to touch upon them all. No one who appreciates his position as a Christian can be insensible to the blessings that surround him. But most people prize temporal blessings more than Spiritual, a few deem the latter more tolerable than the former. But if a man be insensible to the great blessing of a Gospel preached and sacrament administered he cannot perly appreciate other blessings. The Resolution speaks of unity, what is unity? The popular notion of it is that it is an agreement to differ, and to what has this notion led, but to schisms, divisions, and heresies to the rending of the body of Christ. If true unity were understood we should not see Christians diverging in different directions to worship on the Lord's day in every little town. Instead of being one as Christ prayed, they try to see how widely they can differ. Unity consists in true unanimity of principle, sentiment and doctrine. Churchmen not considering this sometimes think that charity requires them to aid all. It does not. It rather requires them to show others wherein they are in error. The Church of England provides in the Prayer Book a rule. She does not allow of unlicensed private judgment.

The Resolution speaks particularly of our unity with the Church at home. We are indeed its offspring, and are still in perfect unity with it, let us hope and pray that it may be perpetual. It is a fine illustration of this unity, and also of the Catholicity of the Church that there is probably no one moment of time, in which in some part of this world, the beautiful liturgy does not ascend as fragrant incense to the throne of grace. May this unity ever continue, until the imperfect unity of faith, shall merge in the perfect unity of Heaven.

Mr. Leshe, in seconding the Resolution, said, Sir, I wish that the unity of the Church, may be likened to that of a tree with its branches. We are a branch of the united Church of England and Ireland. It is like also to a Parent and family. Thus the American Church sprang from the English. I do not think that our real unity with the Church at home will ever be destroyed; our meeting in convocation will not interfere with it at all, and therefore I am glad to see Mr. Gladstone's bill. Some object to it because it omits the recognition of the Queen's Supremacy I think that is a fiction, and no fiction or sham should be in the Church. The present chief adviser of the Crown is a Presbyterian, and the objection, and a valid one is, the interference of this Parliament. I hope that will be omitted, and will now second the Resolution.

The collections amounted to £3 7s. 6d.

ST. GEORGE'S CHURCH, TORONTO.

[The Resolutions passed at the late Annual Meeting of this Parochial Branch, and which we published last week, were introduced by the following speeches from their respective movers.]

The Rev. Dr. BEAVEN then moved the first resolution,

He assumed that it would be a matter of course, after the committee watching over this Society, and detailing their proceedings as they had done, to adopt their report as a matter of course. Its contents were most encouraging. When last they met the Church was weighed down with debt, and though it could not be said that it was all paid, yet it was cheering to know that by various means the debt was in a fair way of liquidation, therefore, if for no other cause the report was deserving of approbation. (Hear, hear.) But still, there had not been done as much in other respects as ought, as we find from the statement which has been submitted, that eight-ninths of the contributions have been expended for purposes of a local nature, thus reducing the proportion that should otherwise

go to the Parent Society, and so curtailing its means of utility, particularly its means of furthering the Missionary cause, and spreading the Gospel among the poor. There is evidence in the report of the desire of this branch to take the lead in such a course, and it should not be forgotten that it was the congregation of this Church which took the lead in respect of Trinity College, (loud applause). He admired the principles embodied in that report, and the candor with which it was framed. (Hear, hear.) The Rev. Dr. then suggested some changes in the rule of the Parent Society, regulating the Funds of Branches which might secure a larger amount of the sum received for the general purposes of the Society. From this he proceeded to observe again, that though much had been done, more remained to be done—there were many purposes for which the Parent Society needed funds, and in the absence of which when calls were made upon them they could not be attended to. The Rev. Doctor who was but imperfectly heard by us, then concluded by moving his resolution.

JOHN ARNOLD, Esq., seconded the resolution which was put by the Reverend Chairman, and carried.

THE LORD BISHOP said he had been requested to move the following resolution:—He said, the difficulties which the Churchwardens had to encounter were great, yet their indefatigable labours were deserving of the highest praise. It was truly gratifying to see the manner in which the Gospel was spreading around, giving strength and encouragement to ourselves and seconding the efforts of our neighbours. He could not but revert to the progress of this city and the stride that religion had made. When he came here 44 years ago there were but 700 inhabitants, whose primitive Church was more like a barn. It was, however, well attended, but when the war came they were obliged to give it up for an hospital, meeting in the interim in the Legislative Assembly. After the war it was repaired: there were then about 900 inhabitants. In 1818 it was found too small for the congregation and it was repaired and extended at a time when it was more difficult to raise £2,000 than it was to raise £18,000 now for their Cathedral, but at that time it was accomplished by the generosity of some few in number who were generous in heart. But the same anxiety to discharge this religious duty was always manifest. Some years afterwards this building was pulled down as unfit to be seen in the capital of the Province and a larger Church was erected. Most thought that one which would not cost more than £5000 would suffice. He however, opposed this view; a much larger sum was raised by assessing our congregation, and a church capable of giving seats to 1800 and on occasions holding 3000 was erected. This was burnt down soon after it was built and then he and the Chief Justice of the Common Pleas raised another fund, some were assessed £100, some £50 and none less than £25, and in a single forenoon we got £3,500—(hear, hear.) We began to build and by Christmas were in it. We were again unfortunate, and a fire which would be remembered by most of those around him took place in 1849 and it was again burnt down. But the same religious spirit again prevailed—we were not long deliberating—there was no great difficulty in again getting up subscriptions, and one is now being built which, when finished, would be the finest Church in North America, for he would not confine himself to British North America. (Hear, hear.) Trinity Church was also built at the other end of the town chiefly through the instrumentality of Mr. Gooderham and Mr. Turner, but the spirit which moved it was the late and lamented Rev. Mr. Ripley. This Church then followed. The site was given by a generous donor, and through the exertions of Mr. Boulton and Mr. Cayley this handsome edifice was erected. (Hear, hear.) The same spirit animated them also. We are fast increasing—our population is now over 30,000, it would soon be 60,000, and as it increased other Churches would be needed, and the same generous and christian feeling he had no doubt would provide them. As to their Parent Society it should be remembered that they had confusion in their camp and difficulties to encounter. When the Church Society was established they were at a loss how to assist the missions without being too hard on the Branch Societies and were content to take one-fourth from them; but this was an error, and at the next general meeting he hoped it would be corrected, and that they would be empowered to retain three-fourths instead of one-fourth, and thus enable the Society to do more in the missionary cause than it could hitherto. In reference to the branches of the society in this city they were originally all one, and the whole went into the general fund, but when our Reverend friend Dr. Lett came to this city and was appointed to this Church, with his usual sagacity he found from a perusal of the rules that he was enti-

led to three-fourths of the contribution of his own congregation, and he got it from them, others did so too, and we soon began to perceive our error. He was not sorry it had happened as it helped this congregation out of their difficulty, and they were now rendered, he might say, so independent that they would not miss the three-fourth, but would be able to extend their generous help to the whole country after the present year. When we consider how rapidly this city had risen; in 1816 the population was but 1600, in 1839 12,000, and now 33,000, might we not reasonably expect that in ten years hence it could not be less than 60,000, might we not expect it would be able to assist others, and also to form a fund to send missionaries among the Indians and the poorer parishes where they were so much needed. But he must return to his resolution which expressed our measure of thanks to Almighty God for the success which had otherwise crowned our efforts. In establishing missions they had many difficulties to encounter, and their efforts have ever been, and are even yet, retarded for the want of Clergymen, but he hoped by October next year, we should have a full harvest—what should become of us but for Trinity College? If it had not been erected we should not have one for every ten we may in time hope for. This day he had heard of the death of one of their most vigorous missionaries, the Rev. Samuel Armour, a man of sterling mind and of talent, a rough diamond no doubt, but of sterling worth and untiring zeal. After being at his Church discharging his duty he was called on to attend a sick parishioner, after visiting whom he complained on his return, took some medicine, went to his bed, and was found in the morning a corpse. His mission can not be filled up for some time, and this shows that if it were not for the vigorous support he received throughout his whole diocese how sad would be the state of it. He therefore hoped the expression in this resolution of their thanks to Almighty God would be cheerfully responded to.

The Hon. the CHIEF JUSTICE said that the statement in the report which had been read of the present position of the Church was so full and satisfactory that he thought all would allow we had reason to be thankful. For this we certainly owed a debt to our Churchwardens who had explained so fully what had been done, and the efforts that had been made that it left them nothing more to desire. Indeed he would say that the details therein given while reminding them of their obligations to their Churchwardens were also creditable to themselves, and left him no difficulty in seconding the resolution which his Lordship had just moved.

The Resolution was then put and carried.

Captain LEFROY proposed the third Resolution as follows:—

He said; this resolution was so much the same as what had been given him to propose for two or three successive years, and compelled him to go so much over the same ground that he would soon be compared to that member of Parliament who was known by the name of "One Speech Hamilton." (Laughter.) This last year they seemed to approach a period of advantage to the Society. They were relieved from those difficulties, and the pressure which had previously borne them down, but they had the battle of life yet to enter upon in order to attain that desirable point—that great moving power—the means of attaining Scriptural education for the rising generation. Religion indeed seemed to find little favor with our present rulers. He had just been looking over a bill which had been introduced in the Legislature to regulate the law upon the subject of Matrimony which we are accustomed to call "Holy," and which went on to declare that in future no religious ceremony need be required, but with great kindness it did not go on to say that a religious ceremony would be yet prevented when desired. We should be grateful to those who do not yet forbid it—the same might be said of Scriptural education,—it was not considered necessary, but then it was not forbidden. But are there not many reasons why we should use it—are not all our exertions in its favor demanded—do we not see the Church of Rome acquiring strength from the disunion of Protestants—claiming credit for toleration whilst plotting against the light. This was an extraordinary insatiation for which we were all responsible. Are we to allow our people to remain in ignorance or to raise a bulwark of the people around our altars by insisting on the principle of Scriptural education? It was the duty of this generation to give evidence that they sufficiently valued its blessings by extending them to others. Why not secure Scriptural education for the children of this Church—what was to hinder it? Our debt was nearly paid, and we wanted nothing but the will to have the power to do so. He hoped we should soon have our own school-house; the plan for it was now under consi-