fered to the president of the brethren; and be, taking it, offers up praise and glory to the Father of all, in the name of the Son, and of the Holy Ghost. When he has finished the prayers and the thanksgiving, all the people present joyfully cry out, saying, AMEN.

Then we all rise in common, and after prayers, as we have already said; and the president,\* in like manner, offers prayers and thanksgiving as well as he is able, and the people joyfully cry out, saying, AMEN."

This is a faithful record of matter of fact; † and it is therefore a just account of the form of worship in the primitive Church. There is nothing in the Church of Scotland to prevent its adoption.

In conclusion, I submit this ancient Liturgy, with the utmost deference, to the ecclesiastical judicatories believe of our Church; and would not have presumed to present it, had it not the imprimatur of General Assemblies, at least as pure as any of the present century; prayer;" without whom the best of forms are as the "tinkling cymbal and the sounding brass."

abolition of patronage, on the strength of certain expressions in the first and second Books of Discipline, will immediately adopt Knox's Liturgy, as these two books cojoin its use. They present, at least, as much sanction and authority for this form of prayer as for pressions in the first and second Books of Discipline, books enjoin its use. They present, at least, as much the veto. See first Book of Discipline, chap. ii. § 2. chap. iv. § 14. chap. xi. § 3. This is an interesting fact, and I trust will have due weight.

Let a few faithful and leading ministers set a useful example, and our National Liturgy, 300 years old, may yet again be heard in our National Church.

\* Should Episcopal readers wonder why Justin says Presiwho would not understand ecclesiastical language. Tertullian, when addressing the governors of Proconsular Africa, did not use the word Bishop, as he did when writing to Christians, but some general appellation they would better understand. (Kaye's

Justin, p. 98.) P. E. C.

It is proper to appeal to the Fathers for facts in ecclesiastical history, though their opinions are to be taken, as Augustine said, (Epistle 83, to Jerome,) with all proper allowance. But Mr. Cumming might have gone higher. There is a passage in one of St. Paul's Epistles, which alludes (incidentally, indeed, but the testimony is all the better for that) to the responsive amen, and shows it was a custom, (1. Corinthians, xiv. 16.)— St. Paul contends for prayer in a known tongue; else, says he how can the unlearned give the usual amen? The text is not often noticed, but to me it settles the question conclusively .-

‡ In allusion to the controversy now going on in the Kirk of Scotland, whether the parishioners shall have a veto upon nominations, or presentations to livings, made by patrons, or the owners of the right of advowson. Fault is often found with the Church of England, because an establishment. The Kirk in Scotland is, to all intents and purposes, just as much an with Presbyterianism as Episcopacy; and it might be added, with Puritanism, which has been established, or a "standing order," in New-England, down to a late day. P.E.C.

## THE CHURCH.

TORONTO, SATURDAY, MAY 7, 1842.

We wrote last week amid so many interruptions, that we forgot to mention that at the termination of the Meeting of the Church Society held in the City Hall on the 28th April, Col. Duggan, seconded by the Hon. J. S. Macaulay, moved that the Lord Bishop do leave the chair, and the Hon. the Chief Justice take the same. This was accordingly done, and thanks were voted to the right reverend prelate for the dignified manner in which he had presided over the proceedings. Prayers were then read by his Lordship, and the assemblage dispersed.

We also omitted to include the name of the Rev. J Flanagan in the list of the Clergy present.

We now, to the exclusion of almost every thing else, proceed to furnish, as well as we can, a report of the

tures, the Book of Common Prayer, and such other books and cases of destitution, and to assist deserving young men in purhave also been powerfully recommended, -the building Churches -houses of enduring materials in every township, and devising and pursuing such measures as seem best adapted business it will more particularly be to put the machinery into parish will, in this manner, become a distinct Missionary Society, nd its Pastor and Church-wardens and more zealous members the natural agents of the General and District Association, and it will be their duty, and it is hoped a pleasing one, to induce every baptised member within their bounds to join the Society The parishes and congrega and become active in its service. tions, through their Ministers and one or two laymen from each. will unite in forming the District Association to act in connexion and in correspondence with the Society, so that it may embrace every member of the Church within the Province. daughter of the Church throughout the Diocese, and its members will henceforth feel, that they belong not merely to a remote, and perhaps insulated congregation, but to all the congregations in the Diocese, and not of this Diocese merely, but of all the Dioceses which compose the Church of England throughout the world: nor in this way only, are they united to the Church Catholic of our Fathers, but, in joining this Institution, they become associated with the two great Missionary Societies under whose banners our Clergy are now labouring, and supported and furnished for their work .- Societies which are truly denominated the handmaids of the Church of England, turb. to extend her blessings to every land. The second class of ate to the support of the Bishop and endowment of the Cathedral—the maintenance of a sufficient number of Archdeacons-providing adequate incomes for the Clergy now employed, or to be employed-building Churches and Parsonagehouses of durable materials in the different townships-and

these objects appears at first sight so far beyond our reach as to

produce despair of their accomplishment, and yet, on a more

Kings and States but of voluntary contributions, the donations exertions. He concluded with some observations on the spirit

of individuals,—and to individuals we must apply. Now were each member of the Church, who can do so without inconve-

nience, to spare one hundred acres towards the permanent support of our venerable Church in her efforts for the spiritual that all its members would consider that, amidst the diversity

that in refusing to promote the progress of the Gospel, he is sinning against his own soul? What rich man practically believes, that unless he sets apart a liberal portion for the service of Gold he had been sets apart as vice of God, he shall in no ways enter into the kingdom of heaven, or that a blessing will certainly follow his giving freely and largely to the poor? Every evasion of charitable deeds, however specious, may be traced to a spirit of unbelief; It was held in one of the largest public rooms in London, but I trust that you are guided by a far better spirit, and that which was filled to overflowing by persons of the most exalted and the superscription of Reformers, with whom few but I trust that you are guided by a far better spirit, and that living presbyters of the Scottish Church are worthy to be compared. May God give us "the spirit of the appeal now made to you for the extension of Christ's kingdom will not be made in vain. But it is time to proceed to the important business of the day, and the large and respectable assemblage which surrounds me greatly encourages me, for it seems to warrant the anticipation of the most happy results.— I am sure those who advocate the veto, tor the local upon the honourable gentleman who has been intrusted with the first Resolution.

THE HON. MR. CHIEF JUSTICE ROBINSON remarked, that of which even England, pre-eminent as she is in every thing to the Empire. In commencing a work, which, in its progress, must unavoidably demand the diligent services of many individuals, and considerable pecuniary sacrifices, we must naturally ask ourselves whether there is a necessity for a great movement of this description,—and he thought there could be little hesitation upon that point, if we considered the means taken to advance other objects of a public and general nature, but of infinitely less importance to mankind; he referred to the formation of societies for promoting improvements in agriculture, encouraging native industry, for advancing the arts and sciences and the general interests of commerce, and even the peculiar interests of particular professions and trades. It is chiefly through the agency of such societies that charity dispenses its relief, and, among ourselves as well as in other countries, we see men uniting in such associations for the sake of good fellowmen uniting in such associations for the sake of good fellow-ship alone. The advantages of uniting in a society, when there tain the Protestant Reformed Religion, as by law established, is some great and general object to be promoted, are obvious.—
It creates a stronger interest in favour of the design, and it opens to individuals the means of contributing to its advancedominions of Great Britain, by conquest or by discovery, in a contribution of the school and in each of these no expense has ment in various ways, according to their circumstances,—some by their money; others by their diligent services as members, or in some subordinate office of the Institution; others by their persuasion, or by the moral influence of their character, when combined with a zealous and avowed interest in favour of the Society. And one great end that must be gained by such an Institution as we are now founding is, that it will have the effect of enabling all the sincere friends of the Church of England to promote her welfare, by exertions which can be widely different. No pastors were provided to instruct their directed, under judicious and faithful management, to secure a inhabitants in those holy duties, without a knowledge of which, definite end. There will in fact be a grand reservoir created, obedience to the Civil Law was next to hopeless. No Bishops, refinite end. There will in fact be a grand reservoir created, no which the numerous, or rather the almost innumerable, Governors of the Church,—were appointed to maintain order rills of individual bounty may be conducted. It is moreover evident that, for purposes of this nature, a Society is necessary for sustaining a continued effort. A momentary end may be attained by individual exertion, or by the act of a multitude, though unorganized; but it is not so when support is to be given to any public object for a length of time and upon an given to any public object for a length of time lime and equate scale. If, then, by the formation of a Diocesan Society, the support and increase of the Church of England can be best provided for, it must be considered by us, as the Members of that Church, whether there is not therefore an imperative of the considered by the considere tive obligation upon us to unite for that purpose. It is true we might feel ourselves relieved from the obligation if we could see that the Government of the country had made, or would certainly make, a provision adequate to the object; but it is clear we are not warranted by facts in refraining from exertion upon that ground. So far from it, the direct agency of the Government, in which term he included the Legislature, had resulted in an immense reduction of what had once been supposed to form the resources of the Church of England. At an early day, the British Parliment had declared their intention of endowing her Clergy with lands, and it is but just to suppose that the design was to lay the foundation of a provision which should bear some proportion to the object,—to give to the Church, in other words, an adequate though of course a moderate support. It was by no means his (the Chief Justice's) intention, in referring to what had followed the passing of the British Statute, to apply the language of censure; but as a bare fact, it must be stated that the discussions and discensions which we can now only regret it. But if the obligation to provide tracts as are calculated to promote a better acquaintance with the distinctive principles of the Church,—and the support of ment and Legislature, or if they have been prevented, by any ment and Legislature, or if they have been prevented, by any Sunday and Parochial Schools,—moreover, should its funds admit, to succour the Widows and Orphans of Clergymen in members of the Church, from the obligation to do what may be in our power for supplying the want? Nothing surely can suing their Studies for the Ministry. Other important objects justify us in omitting it, unless we can convince ourselves that the religious instruction of the people is a matter of so little moment that it may be left to chance; but surely there was no one there who did not believe it to be the most important, and for annexing to each a competent endowment, and thus placing the maintenance of the Church and her Ministers upon a perthe maintenance of the Church and net annual maneut and satisfactory footing, and extending her usefulness individual, and as regards the general happiness and we have maneut and satisfactory footing, and extending her usefulness individual, and as regards the general happiness and we have been increasing her resources. From this brief view it would society. After some remarks enforcing on various grounds the individual, and as regards the general happiness and welfare of by increasing her resources. From this brief view it would appear, that the objects of the proposed Society may be divided into two classes. The first relates to the immediate extension of the Church and the spiritual instruction of our people, and to the period chosen for founding this Society, it might be said seems to come more directly under the management of the that much valuable time had been already lost, and perhaps this Clergy and Church-wardens in their respective parishes, whose business it will more particularly be to put the machinery into living operation in their several congregations. The parochial congregation is the basis of the whole, and the gatherings from and Prayer Book, and religious tracts, and for supporting Missions among the Indians and in new settlements. At any rate, each individual member will compose the funds out of which the Institution is to accomplish its benevolent designs. Every there was any ground for regretting past delay, there was, on the other hand, good reason for looking upon this period as only lately that the Clergy Reserve question has been settled, might not have been able to prove so clearly to others, as we now can, the absolute necessity of the exertion which we propose to make. The utter inadequacy of the public provision to afford the necessary support to the Church is now beyond a ent of the whole is to be confided to a Central | doubt, - and the necessity for its friends to exert themselves is sed Society will draw within its bosom every grown-up son and part of Canada has formed a separate Diocese, and had the advantage of the superintendance of a Bishop acting within such a sphere of duty as could make the superintendance effectual and convenient. The recent Act for managing the tem poralities of the Church is another great facility in aid of such xertions as we can make; and we have now such a number of Clergymen dispersed, though very thinly, over the country, as may make it possible to create an interest and a sympathy of feeling which may pervade the whole extent of the dio is, besides, a time of peace and tranquillity, as respects religious concerns, which our proceedings can have no tendency to dis-turb. Besides, there is every reason to hope, that the restoraobjects looks to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by a Lay Committee provided to the permanent foundation of the Church throughout the whole Diocese, and will be permanent foundation of the Church throughout the whole Diocese, and will be permanent for the permanent foundation of the Church throughout the whole Diocese, and will be permanent for the permane effectually promoted by a Lay Committee, provided that no steps are taken without the sanction of the Bishop. These objects there is little doubt, contribute largely in aid of our efforts, and share gladly in the benefits that will flow from them. This is, moreover, an age when both in Europe and in America an increasing interest is felt in such objects as we are now anxious to promote; and the circumstances of this country are still such that endowments in land, which will in time be of great value, procuring sufficient endowments in land. The magnitude of | can at present be procured with comparatively small means.

THE HON. MR. JUSTICE HAGERMAN, in moving the second esolution, spoke thus:—My Lord Bishop,—During my last trusted with the solemn duties of the Ministry, cannot be too visit to England, I attended a meeting convened for the purpose of raising funds, by voluntary subscription, for the maintenance of Bishops of the Established Church in the British Colonies. rank and eminent character in the Empire, and was presided over by that "good man" the present Archbishop of Canterbury, supported by the Archbishop of York, the Primate of Ireland, many of the Bishops of the United Kingdom, by the Judges, and a large concourse of the nobility and distinguished states-men and public men of the day. As I surveyed the imposing assemblage, I could not help feeling that it was an exhibition great and good, might justly be proud. It was not a meeting designed to promote personal or political aggrandizement—not to enlarge the sources of public or private wealth—much less for the gratification of luxary or ease—but purely for the purpose of advancing the religion of the Saviour in every dependency of the British Empire. In no other country in the world had such an effort been made for such a purpose, for centuries,—if ever,—and in no other country than England would it probably be attempted at this day: the results, as I have been lately informed, have been the contribution of a sum approaching 100,000*l*, sterling,—more than 6,000*l*, having been collected, on one Sunday, at the several Churches in the Diocese of London. But while these gratifying feelings were uppermost in my mind, I could not prevent this question preting itself, viz.: How did it happen that such a meeting for I could not fail to know such a purpose should be necessary? that a long line of the Sovereigns of the British Empire, had solemnly undertaken to administer the Civil Law according to within the Empire and the dependencies thereunto belonging. dominions of Great Britain, by conquest or by discovery, in every portion of the globe; and in each of these no expense has spared to erect fortifications and maintain soldiers for their security and protection, against internal revolt or foreign invasion. Governors, to represent Royalty, were provided; and Judges were appointed and paid to administer and carry into full effect the Civil Law; but with respect to the concurrent and more solemn duty of maintaining the Protestant Reformed Religion in these new dependencies, the case was and discipline, to administer rites, and perform duties that they only can fulfil. The necessity for all this was overlooked or neglected. In later years some small amends have been made for these great omissions of duty, but how utterly inadequate the meeting to which I have referred, as well as that we are now attending, gives the most emphatic answer. The consequences of this fatal neglect have been but too plainly proved; and the earthly penalty has been paid-that penalty an Empire, rich and flourishing, for ever lost to the British Crown. I do not doubt that feelings, such as these I have expressed, occupied the thoughts of many persons present at the meeting in London; but they no doubt felt, as we feel now, that Governments may neglect their duties, but Christians must not,dare not,-reglect their's. Among the first and highest of those daties, is to provide spiritual instruction for those who are destitute of the knowledge of the Word of Life,—and the effort that is tais day making for that most holy object, within this portion of Canada, may justly be rejoiced in by its inhabitants, as a most auspicious and happy beginning. No one of the possessions of the change and society of the description we circumstanced for establishing a Society of the description we have in view, as the portion of Canada in which we live, and the comfort experienced, by a religiously disposed man, from the use of the rills produced by its overflowing. But, of late years, our Clergy have increased, and many have, in consequence, re-united themselves to their National Church,—these, with the great increase of our population from the United Kingdom, have long constituted the members of the Church of England, the most numerous denomination of Christians in the Province,—a fact, that if openly stated a few years since, would have been met with a shout of indignant and insulting denial in many quarters. But, in addition to this, immigration from the British Isles to Upper Canada, may be expected to continue for many years, and to a great extent. Nothing, I am sure, can rejoice those persons more than to find, on their arrival, that provision is made, or being made, for their conveof their native land. I can well believe, that among the pangs experienced by a man of well-regulated mind, on leaving the experienced by a man of well-regulated mind, on learning to experienced mind, on graves that surround its containing the mortal remains of his among themselves, undertake the charge of assisting some young ancestors and friends. Unlike the Puritans and those sects who settled the old colonies, and who may be said to have fled from England because of the existence of an Established Church peculiarly proper and favourable for commencing a work from there, nothing can more rejoice the British immigrant of the which we may confidently anticipate the happiest effects. It is present day, than to find that, in his new abode, he is not to be and until it was settled, we did not know our exact position and, which he has from his childhood been taught to consider as the most perfect. The time also for establishing this Society is particularly auspicious. A calm has followed the settlement of the Clergy Reserve question, and the most extraordinary and singularly unprovoked assaults that were made upon our Church, appear to have been subdued, if not wholly silenced. too plain to admit of question. It is only lately also that this That, in the disposal of that question, we must ever feel that great wrong was done us, will not be denied; -but with the embers of the Church of England, to fear God and honour and implicit obedience to the the King, and to pay ready Statutes and Laws of the Realm, are principles sacred and binding, and therefore, on their part, no attempt will be thought of to resist or to frustrate the settlement that has been m Nor can we be insensible to one great blessing, at least, which an over-ruling Providence has already permitted to flow from it, viz.: No longer openly reviled or envied, we are permitted to sit down to our mess of herbs in peace, which is better than I shall now offer a few feasting on a stalled ox with strife. observations on the Resolution which has been intrusted to me, igh the clear and excellent speech of my learned friend, the Chief Justice, has left me comparatively little to say on the objects of the Society, or its vast importance to this Diocese. The Resolution is, moreover, so comprehensive and explicit, that it carries its own recommendation and explanation with it.

It first proposes that one of the objects of the Society shall be the dissemination of the Holy Scriptures, the Book of Comme Prayer, and such other books and publications as may promote naintance with Evangelical truth, and with the Doctrines an acquaintance with Evangeliand. Deeply important as it and Order of the Church of England. Deeply important as it is, that in every clime and country the Holy Scriptures should is, that in every clime and country that rains should be taken be circulated, it is most important that pains should be taken With regard to the prospects of success, the Chief Justice observed, that we could best judge of the future by considering to circulate them here, especially among those who are living remote from places of Divine Worship,—that, with the assisnear and searching inspection, they will be found not difficult the past, and he entered into a short statement of the origin o tance of the Book of Common Prayer, and the other publications of ultimate attainment if our hearts are in the right place, and the venerable Society for Propagating the Gospel in Foreign eferred to in this Resolutions, they may acquire some knowour faith such as becomes the disciples of Christ. From the Parts, which was chartered in the beginning of the last century. ledge-and that the best and holiest-of the religion of their Redeemer. The second proposition is the Propagation of the Gospel among the Indians and destitute settlers, by means of travelling and resident Ministers. I believe we may say that, history of endowments we learn, that they were not the gift of and of the astonishing and inestimable results of its benevolen

this District, and in some others of the Province, the

Churchmen in Canada have not been heretofore altogether

of the country. Were each communicant to devote only a few acres of his superfluous land to spiritual purposes, the independence of the Church would be secured. And I trust, many proofs will be given towards such noble objects. Indeed, if we really believe in the doctrines and duties of our holy religion, it is impossible for us to withhold our support, or refuse to do our tumost to secure the advantages of the ministrations of Christianity to our friends and neighbours, to our own and their posterity. If, therefore, there be any backwardness, it arises from the want of fairly, not that the scriptural principle, that every man should give according to his ability is doubted, but it is application is evaded. Fairth, to be useful, must be applied, it must prove its sincerity in charitable actions; but ourselfishness stands in the way,—we are afraid of being deceived, we carefully guarded against. In connection with this point, however, I cannot but remember the glorious and auspicious proceedings of Saturday last, -a day which witnessed the laying f the Corner-stone of that great Institution, which you, my Lord, have more than any man cause to rejoice in,-King's College. From it, we may confidently hope, will spring many a Clergyman qualified to adorn, by learning and piety, the Ministry of our Church, and exalt it as the promoter of the Kingdom of Christ. The promotion of institutions, so useful as Parochial and Sunday Schools, requires no recommendation, -while the more general duties of providing for the temporal support of the Church and its Ministers, including all matters relating to the improvement of the present resources and reserves of the Church, can never be so efficiently conducted as by a Society formed on the principles and with the objects of the present. There are one or two observations, with respect to this last point, that I, however, cannot now refrain from expressing, viz.: that the utmost endeavours should be made to procure such an amendment in the recent British Clergy Reserve Act, as to admit of the lands being sold, and appropriated as endowments, as may be thought most beneficial by the Church to which they now indisputably belong. It has been most justly observed by my learned friend, the Chief Jastice, that to follow out the plan for the disposal of them prescribed by the Act, will inevitably have the effect of rendering them of little more than one tenth the value they would be, if disposed of as occasion required, or reserved for endowments. I cannot believe that any difficulty will be imposed, most certainly none ought to be interposed in any quarter,to our being permitted to make the best and most advantageous use of the pittance which is at last admitted is our own. my mind, nothing can be of greater importance than there should be, at least, one well-endowed Church in every Township (more are at this moment wanted in many Townships), with a parsonage and glebe, and a resident Minister. The establishment of these,—if a wise policy had been pursued, would have preceded the opening for settlement of every new Township, and the omission should now be supplied as soon a possible; but it cannot be so readily done as it could be, if a change, such as I have mentioned, were effected in the law. To establish a resident Minister of the Church, in every Townip, is not only to place within the reach of every one of its nhabitants the opportunity of attending Divine Service, and laving their children baptized, and their marriages religiously performed, but you also place among them a safe councillor and riend,—one who will engage himself in the settlement of their sputes and difficulties, and advance their social comfort and

appiness. Of the ultimate success of this Society, in every espect, I do not permit myself to entertain a doubt. It must succeed, for its object is blessed-it is to promote peace on earth, and good will among men.

THE REV. R. D. CARTWRIGHT.—I rise, my Lord, with sincere satisfaction to second the Resolution, the adoption of which has been so ably moved by my learned friend Mr. Hajects, but they are objects to which the wants of this Diocese peratively call our attention. It is not my purpose to detain the Meeting with any lengthy observations; those which I shall offer will be few and confined to one or two only of the topics which the Resolution embraces. I rejoice to see that the first object which the contemplated society proposes is the lissemination of the Holy Scriptures. I rejoice that the first pledge which this Meeting is about to give, is a pledge to put the Word of God into the hands of the scattered members of our Church. I recognize in this determination a consistent regard to the principles of the Church as declared in her formu-laries. It is the first of her controversial Articles, that "Holy "Scripture containeth all things necessary to salvation: so that "whatsoever is not read therein nor may be proved thereby, is "not to be required of any man that it should be believed as an the salvation of the last thought required an angelessary to "Article of the Faith, or be thought requisite or necessary to "salvation." Let the Church go forth mindful of that declaration, and by the blessing of God she will triumph: to use an illustration suggested by the portion of Scripture just read, let her cast the salt of divine truth into the fountain, and the clergy—it purposes to send to the Indian and the far distant settler travelling Missionaries, who shall instruct them in the knowledge of the truth as it is in Christ Jesus. And have not these Missionaries a right to claim at our hands at least this much, a provision and decent support for themselves and their families? I am sure no one will deny the justice of the claim. Again,-this Resolution contemplates some relief for aged and The very inadequate stipends of our Clergy generally render it impossible for them in almost every instance to save any thing for their families, and the greatest prudence is necesary even to keep them out of debt. The next object contemplated by the Resolution is the furnishing the means of pur- to give its assistance to students in straitened circum uing their studies to candidates for the Ministry. This is of manifest importance; and an idea has this moment occurred to me with reference to this point which may be of service in effecting the object in view. The idea is this: that a large tion, but whose scanty means precluded him from duly qualifying himself for the ministry; in this way several deserving in-dividuals might be enabled to enter the Church, who otherwise must forego the hope of ever doing so. On the other objects deprived of the consolations of religion, imparted in that form | to which this resolution directs our attention I shall not enlarge. It would seem as if the present were the time for us to take them in hand. We ought to learn a lesson from the pre of that Church have not been extended in any degree commen-surate with the increase of population, and the praiseworthy efforts which have been made for the last few years, and are now making, to remedy the evil, fall infinitely short of what is I observe in some statistical report that a calculation has been made by which it is shewn, that at this very moment in England there are 6,000,000 whom the Church is unable to reach, on account of her establishment having not kept pace with the growth of population, and the same paper remarks that to provide religious instruction for this number, or in other words to place the Church of England in the same comparative position with respect to population which she occupied in the days of Elizabeth, would require nearly £40,000,000 Sterling: and to prevent her from again falling behind in the same way, and to prevent her now expend annually £1,000,000 Sterling it would be necessary to expend annually £1,000,000 Sterling in addition. With such an example before us, it is our duty if possible to prevent a similar occurrence in this Diocese. are bound to look to the future, and therefore donations in land for endowments in separate Townships will be especially valuable, and I trust may now be obtained without great difficulty. But the difficulty of obtaining such endowments will increase the longer the attempt be delayed. We ought not to leave the burthen to those who succeed us. We ought ourselves to bear it. Let us do so: let not our exertions, let not some sacrific at least on our part be wanting; and then, having done what we ought to do, we may in faith and hope look for the blessing

THE REV. A. F. ATKINSON. - When I had the honour of being appointed the mover of this (third) Resolution, I most fervently ished that, for the sake of the cause which we are assembled to promote, it had been confided to abler hands; and even now from an unaffected sense of my feeble advocacy, I would gladly shrink from the responsibility which rests upon me. But, my Lord, I also feel that this is no time to play the coward—that to-day the Church "expects every man to do his duty"—and that although labouring under the embarrassment which my first active partici-pation in a meeting of this kind must naturally occasion, yet I nation in a meeting of this kind must naturally occasion, yet I ome resolved to throw myself upon the kind indulgence of this neeting, and as a brother among brothers, or as a child before the ather he respects and loves, to stammer out the hopest feelings soon accumulated, and thus, freed from all external embarrassment and anxiety, her whole energies would be directed to her high and holy functions, and thus insure the lasting happiness of views which would certainly be taken of the several details, in the several detai

cup of the water and of the wine mixed with it, is ofthey have unfurled the banner of the Cross, and planted it on the battlements of the Church; they have widely scattered the seed of Divine truth, and now if we look over those vast and mighty fields in which they have so long toiled and laboured, may not say of many of them that "they are white already to harvest." But my Lord, I also recognise in this Resolution an important principle,—I mean that of the unity of the Church. On this point we have been accustomed greatly to err; we have been accustomed to regard ourselves merely as in an isolated position, and as having little or no connexion with any other portion of the great Church family, just as if the waters of ocean had the power of dissolving our spiritual union with the Parent Church; and under the influence of this erroneous idea we have been in the habit of narrowing our exertions within too limited a sphere. But as the British Empire is one, though having component parts in every quarter of the globe, so the Church is one throughout the world. And I am led to regard the object of our meeting to-day as an indication of the speedy fulfilment of that beautiful portion of our Lord's most touching prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world knowledgement of the apostolic maxim that "there should be no schism in the body," which is his spouse the Church; and that as there is "One Lord, one faith, one baptism," so there is one Church which is "built upon the foundation of the Apostles "and Prophets, Jesus Christ himself being the head corner "stone,"—a Church which is designed to embrace within its expanded arms members from "every nation, and kindred, and "people, and tongue." And as the unity and influence of the British Empire is strengthened by the subjects of it extending the knowledge of its civilization, Arts, and Sciences through every part; so the members of the Church maintain her unity and influence by exhibiting the excellence of her institutions wherever they go. And I trust it may be said of every member of the United Church of England and Ireland, as of every devoted subject of the realm, that whatever ocean he may traverse, or in whatever climes his lot may be cast, this shall be his motto, in its best and noblest sense: "Cœlum non animum mutant, qui trans mare currunt."

THE REV. DR. McCAUL,—proposed the fifth Resolution, in nearly these words,—The speakers who have already addressed your Lordship, have so fully expatiated on the most important opics, to which it was desirable that the attention of this Meeting should be directed, that but little remains, which requires a comment to explain, or an appeal to commend it to the judg-ment and feelings of this intelligent and highly respectable audience. The vast benefits, which must accrue from the for-mation of the Society, have been lucidly stated, and powerfully tailed and forcibly advocated,—a happy, a richly deserved, offering of respect and gratitude has been presented to those Venerable Societies, to which we are so deeply indebted, and just and well-merited tribute has been paid to our enlightened Governor, -ever ready to give the aid of his talents and influence, as well to the promotion of religion and learning as to the levelopment and augmentation of the resources of the country. On these topics, perfected and polished as they have been by those who have preceded me, it would be alike idle and presumptuous for me to touch, for I fear lest, perchance, handling them again might but dim their brightness or tarnish their lustre. I cannot, however, deny myself, my Lord, the gratification of congratulating your Lordship, the Church, and the Province, on the prospect which is opened to the view, as the eye of sanguine hope contemplates, through the vista of future ages, the happy and holy results of this day's meeting. I can not repress the utterance of humble and hearty thanksgiving to Him from whom every good and perfect gift comes-I cannot withhold the warm expression of my cordial joy—that a Church Society has been formed, which embraces almost every object, to which Christian benevolence would desire to direct its efforts. Are there those amongst us, who feel for the destitufold of Christ, and a stranger to the comforts and consolations of the Gospel, than as an alien from civilisation, and a houseless. rover of the wild wood and desolate prairie? The Society takes him under its fostering care-extends to him its aid-and offers that which can alone reclaim and make him permanently happy—the knowledge of salvation through Christ, and the soften ing and cheering influences of our holy religion. Are there thoses who sympathise with their countrymen in their privations, whose remote and sequestered residence debars them from the enjoyment British Statute, to apply the language of censure; but as a bare fact, it must be stated that the discussions and dissensions which had taken place in respect to the public endowment, had resulted in the passing of an Act which had given to the Church of England less than half of the lands which, by many at least, had been understood to be reserved for her, and,—what was even more fatal to her welfare,—the Statute segment to contents. The sature segment to contents a discussion and dissensions which families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this families that adhered to their allegiance and came to this streams that flow from it will be pure. The Prayer Book will of them be understood, and it can be fully understood only by a mind culightened by the Scriptures. The services of our mind culightened by the other country, were (I think it may be asserted) mostly of that persons, who in the new orderstood, and it can be fully understood, and it can be fully understood only by a mind culightened by the streams that flow from it will be pure. The Prayer Book will be understood, and it can be fully understood only by a mind culightened by the streams that flow from it will be pure. The Prayer Book will be pure. The Prayer Book will be pure to the public endowment, had been understood to THE LORD BISHOP OF TORONTO.—My Brethren,—We have assembled for the purpose of establishing a Society, to be denominated "The Church Society of the Diocese of Toronto," The objects of which will be,—the Propagation of the Gospel among the Indians and destitute Settlers, by means of traveling and resident Missionaries,—the circulation of the Society. Is it our anxious wish that our little children should come unto Christ, and the readen of the Society's exertions. Do often misunderstood and misrepresented. Let the Prayer so often misunderstood and misrepresented. Let the Prayer seed of Scholars and the stablishment. It is not indisposed to, if not attached, to the Establishment. It is not indisposed to, if not attached, to the earn of the Society's exertions. Do often misunderstood and misrepresented. Let the Prayer seed of Scholars and the stablishment. It is not indisposed to, if not attached, to the earn of the Society's exertions. Do often misunderstood and misrepresented. Let the Prayer seed to the seed to see God's Holy Word disactonscillent the beds at the plate such a course of protecting the find the such a course of the Society's exertions. Do often misunderstood and misrepresented. Let the Prayer seed to the such a course of the Society's exertions. The such and destruction, and of which I wish to be understood as expressing no disapprobation. The religion of these sects flows from the same great source with our own, and if these poor people could not reach the great foundain itself, I would not debar them from treach the great foundain itself, I would not debar them from the first that our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our first our little children should come unto Christ, and that the prosperity of this young and flourishing country should be laid our flourishing count youthful and promising Province may be so scripturally trained in these her early years, as to attain, under the blessing o a healthy, vigorous, and happy maturity? When we contribu to the funds of this Society, we contribute to the erection of School Houses, and the organization of Schools, where principles may be taught and imbibed, the diffusion of which throughout our population will not merely make them indiviinfirm Clergymen, and provision for their widows and orphans.

This object needs only to be mentioned to receive your cordial establish the whole constitution of the society of which they are members. Do we wish to sustain genius under the pressul of poverty, and to encourage piety and talent, whilst struggling to reach that position, in which they might be most useful for the extension of the kingdom of Christ? The Society proposes during their preparation for the ministry. Are we impress with the importance of making a competent and permanent provision for the Pastors of the Church? Are we sensible the just claims, which the faithful labourer, exhausted and spent by the fatigues of the day, may urge for some quiet and repose in the evening of life? Are we solicitous, that when it shall please the Almighty to call them to himself, the arm of help should be extended,—the voice of comfort addressed,—to their bereaved survivors? Would we visit the father than the state of the shall be shall be supplied to the state of the state o therless and the widow in their affliction? This-this noble work,—this genuine fruit of Christian love and duty, is recognised by the Society, as one of its principal objects. Lord, my interest in this most engaging subject has earried me beyond the bounds which I had prescribed for myself, when I rose to address you, -and I am apprehensive that even now I have exceeded those limits of time, which are dictated and en-forced by the consideration that there are so many yet to address your Lordship, and the Meeting. I shall therefore con-fine myself, in the few observations which I feel myself at liberty to make, exclusively to the resolution in my hands. "that the Lord Bishop of the Diocese shall be President of "the Society, whose sanction shall be necessary for the com pletion of all important acts of the Society, and especially "the revocation or alteration of any of the standing rules and for making any addition to them." No one who has devoted any attention to the action of large bodies or masses, can double that the first and most essential requisite for their succes operation is unity. Now this can be obtained and secured only by placing the whole under the control of one head, to be rerded as the final authority, and to whom, in cases of emergency, the last appeal is to be made. The object of this reso ution is to supply to the Society this indispensable element of its constitution, by appointing as its President, the venerated Prelate, our Chairman. Need I ask, who could be more appropriately who were wisely solved for this responsible office. priately—who more wisely—selected for this responsible office than the individual to whom the Society owes its existence This is not the fitting time for eulogy to pour forth the praise of man—it beseems not the sacred office, which I bear, nor the holy work in which we are at present engaged, to indulge in panegyric, however deserved,—it is not whilst occupied with the solemn consideration of the duty which we owe to the mighty, that mortal hand should twine or mortal brow shou wear, the garland of encomium: otherwise the eminent services which our untiring Diocesan has rendered to the cause of religion and learning throughout the Province, would furnish an acceptable and copious theme. But there is a further reason for sience on this subject. The resolution is not limited in its application tion to the present occupant of the see, but its framers have wisely extended their view to the remotest prospects of the Society, re garding it as destined to exert a pure and mighty influence future generations. Their object was not merely to found &

sity of adoption by the princip of our Ecclesi hoste doceri,— Church of Re orders, and th rigidly enforce superstitious broken,—but remained, by powered, she Nor, let me injurious to the Church) that imprudent de jection of the ounded-th saved our ve which lies be influence, wh and steadfast out, never s venerationmitive usag require any of evidenci by a wise I not fail to our local 1 attention o variety of c Society, to perhaps sta past I augu on our ban Here the secure safe tion and bestudded to assimila erect anot lands whe glows with tofore wild

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