

Cecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

TRINITY SUNDAY COLLECTIONS.

Table with 2 columns: Church Name, Amount. Includes St. Paul's Church, St. John's Church, etc.

Total amount of collections for Trinity Sunday, 1846.

Trinity Sunday, 1846. T. W. BIRCHALL, Treasurer.

THE INCORPORATED CHURCH SOCIETY.

FOURTH ANNUAL REPORT.

The Church Society of the Diocese of Toronto, in laying the Fourth Annual Report of its labours before the members of the Church, commence the grateful task by recording its humble thanks for the encouraging measure of success which it has pleased Almighty God to bless its exertions during the past year.

This Resolution was seconded in a neat address by G. P. HINDOET, Esq., of Toronto; who expressed himself happy to advocate a resolution which served to enroll the names of so many of Canada's most distinguished sons in a cause so sacred and important as this.

The successful working of the Church Society for four successive years, stands as a living witness, that a holier and more fruitful life is gradually spreading amongst us. It will be seen, that not only has a check been given to the natural tendency of the human mind to the vague system of universal religion, of which sincerity is the only test, but also, when we remember that the teaching of the Church of God is, by a Divine necessity, exclusive of all other religions, and infinitely enlightening itself, that, as there is but one way of redemption, so there is but "one body" of Christ, and one divinely appointed ark of salvation; and men are learning that the main opposition to the spread of the Christian religion arises from the want of unity in its professors.

The Resolution was seconded by the Rev. S. B. ARDAGH, Missionary at Barrie, Simcoe District; who commenced with some humorous introductory remarks which caused the meeting to be very well disposed to hear an address even at a time when the significant number "Seven" would indicate that "no speech" was to be expected.

He spoke of the forwardness of the people in his quarter to aid in the designs of this Society, and adduced, as the best evidence of their Christian liberality in its behalf, their contribution of one-half the stipend of the Travelling Missionary now indefatigably engaged in preaching the Gospel through the scattered settlements of the Simcoe District.

He must take occasion, as did some of his reverend brethren who preceded him, to express his strong sense of the injury which the Church sustained by the perverted principles of those who had recently left her communion for the corrupt faith of Rome. He considered that these had been thrust out from amongst us by the trident, as he might term it, of the Liturgy, Articles and Homilies of the Church; for instead of being guided by those sound and safe expositions of her principles, they had yielded to individual impulses, and severed such concordance to the judgment and interpretations of individuals like themselves.

He contended strongly against the injustice of confounding Puritanism with Evangelical principles and spoke in earnest condemnation of a writer who had laid all the evils and detriment sustained by the Church of England to the charge of those who advocated the doctrines which were usually styled "Evangelical." He concluded with the observation that representations had been made in various quarters to the effect that our Bishops—not excluding the venerated Bishop of this Diocese—were unjust and tyrannical; that charge, he affirmed, was well disproved to-day, when differences of opinion, temperately and charitably expressed, were allowed to be freely canvassed by our Right Reverend Father in the Chair; while he could for himself declare that never, during a term of 20 years in the ministry, had he experienced more kindness, courtesy, and affability than from the Lord Bishop of Toronto.

The eighth Resolution was moved with a brief and neat remark by the Rev. J. WILSON, Missionary of Grafton and Colborne, and seconded by Wm. GONNORHAM, Esq., and read as follows:—"That the thanks of this Meeting be presented to the Officers of the Society for their services during the past year."

The Bishop having left the Chair, the Rev. Dr. BEAVER was requested to take the same, and it was moved by the Rev. R. J. MACGREGOR, and seconded by LEWIS MOFFATT, Esq.,—"That the thanks of this Meeting be offered to the Right Reverend the Lord Bishop of Toronto, for his kindness in presiding on the present occasion."

His Lordship, in returning thanks, took occasion to express his high gratification at the numerous attendance of the Clergy and Laity on this occasion; at the excellence of the speeches which they had heard; and the kindly feeling, notwithstanding partial differences of opinion, by which the meeting was characterized. In regard to those who had, in the Mother Country, left the pure Church of England for the corrupt communion of Rome, it was undoubtedly a cause for deep regret that any should have been thus perverted; but we might assume it as a subject for congratulation that, with their warped and erroneous views, they had gone entirely from us. Very few of the Laity had followed their example; and now that they were removed from us, their influence was gone; the people they had forsaken were beyond the reach of their insidious artifices; they were objects of distrust and repugnance, and ceased to give ground for that apprehension and alarm which their presence amongst us might reasonably awaken.

This Resolution was seconded by the Rev. B. CROFTY, Rector of London; who took occasion to express his regret that encouragement should be needed to candidates for the sacred ministry. Though it was true that some few would always be found actuated by the most sincere desire of being useful in the Gospel vineyard, who required assistance during the prosecution of their studies, yet it was not unreasonable to look for a large supply of candidates for the ministry from a class of persons who were well able to endure the expense of their theological education. It should, therefore, be a subject of earnest prayer, that the hearts of parents of every class might be moved to excite and encourage in their children the desire of consecrating themselves to the work of their Divine Master.

He alluded, with much feeling, to the perversion of so many in England to the Romish Creed, at a time when the insidious advances of Popery called for more than ordinary watchfulness and fidelity; and contrasted with these lamentable aberrations the universal steadfastness of the Clergy in Ireland. The latter had better experience of the revolting character of the tenets they abjured; while to the former the system into which they were unhappily allured was made to wear a less repulsive disguise. A more diligent study of the Word of God, and a more faithful adherence to the letter of its teaching, would enable them to tear away this mask; for, like Athanasius against the heretics, they might, with the Bible in their hand, contend with assurance of victory against every strong delusion, and every form of error.

The fourth Resolution was moved by J. H. HAGARTY, Esq., and read as follows:—"That the thanks of the Society be tendered to His Excellency Earl Cathcart, Governor General, for having consented to become a Patron of this Society."

Mr. Hagarty, from having only at the present moment received the Resolution, excused himself from offering any remarks. He had but just escaped from Court, and though unable to address himself to the Chair in support of the Resolution entrusted to him, he could not deprive himself of the pleasure of being present, if it were but for a moment, at the Meeting of a Society in whose welfare he had ever felt so warm an interest.

The Resolution was seconded by the Rev. Dr. BEAVER, Professor of Divinity in the University of King's College; who expressed his gratification that individuals high in station and occupying a prominent position in public affairs, were so often found willing to take part in religious Associations like the present. This was the more satisfactory, as there appeared a growing disposition on the part of public men, in their collective capacity,—as portions of the government of the country,—to refuse their aid and encouragement in support of religion. It is, therefore, a subject of congratulation that the duty which the conscience of the State does not urge them to fulfil, the conscience of individuals holding distinguished positions in the State, should move them to discharge.

He regretted the paucity of candidates for the Ministry in the Colonies; but where we are as yet, in a great degree, without the settled features of an Establishment, and where the remuneration to ministers of the Church, after a long and expensive preparation, does not exceed the wages of a respectable mechanic or labourer, it is not altogether to be wondered at that this difficulty should prevail. Parents, nevertheless, should look beyond the mere temporal reward attendant upon this dedication of their sons to the highest of Christian duties; and in contemplation even of a little comparative privation, they should remember that such of their children as were devoted to the ministerial profession were placed in a position where the temptations were fewer to swerve from the narrow path of holy duty, and where the aggregate of happiness,—that best happiness resulting from a conscience at peace,—was the largest. He was himself designed for the ministry from a very early age, and he never regretted that he had been thus consecrated, as he were, by his parents to this sacred office; it would, indeed, be a satisfaction and joy to him, if his own sons should be found to adopt the same profession; and he hoped that many parents, looking beyond all temporal motives and prospects, would feel it to be a duty, amongst their other offerings to the Lord, not to neglect the consecration of one at least of their sons to that office in which they could most largely and effectually advance the glory of God.

He could not conclude without adverting to the absence of all provision in this Diocese for the support of the Episcopate, and to the duty incumbent upon this Society to assist in such measures as would supply that great and serious want. Remonstrances to the Government should not be spared; but, at the same time, the individual efforts of Churches should be directed to that object without delay. A beginning should at once be made, and a plan matured by which the Episcopal should be separated from parochial functions, and the means be thus allowed, in a Diocese of such vast extent as this, of annexing Archidiaconal to Episcopal Visitations, and thus ensuring a closer and more frequent supervision of the machinery of the Church.

The fifth Resolution was moved by A. T. KERRY, Esq., of West Flamboro:—"That the thanks of the Society be tendered to the Clergy of the Diocese, for having so zealously responded to the call which was made by the Society under Article XIX of the Constitution on behalf of the Widows and Orphans' Fund, the Missionary Fund and the Bishop's Students' Fund."

This was seconded by Mr. Alderman DIXON, of Toronto, in a very effective speech. He complimented the Right Reverend Chairman upon a body of Clergy in this Diocese of which, for the zeal and ability with which their various important duties were discharged, his lordship might well be proud. The occasions to which this Resolution referred, testified, in a high degree, their earnestness and diligence in what concerned the diffusion of the Gospel through the Church.

He was unwilling to think that the Clergy of one portion of the United Kingdom deserved more credit for zeal and fidelity than another; and if we had to lament the successful encroachments of Popery in late years, we were not to shut our eyes to the sin and danger of Dissent. He joined in the grief that was felt, and to-day expressed, at the perversion of certain of the Clergy in the Mother Country to the Romish faith; but he could not but remind the present meeting of pervasions in other quarters, against which they were equally bound to guard. The names of a few individuals were sedulously blazoned abroad who had been corrupted to Popery; but too little was said, or perhaps thought of the number of renegade Churchmen who would hither and thither be found amongst the worshippers in Dissenting conventicles and chapels. He would not undertake to decide which was the greater and more lamentable evil of the two; but if we valued our allegiance to the principles of the Church, we must hold it to be sinful to violate it in the direction either of Geneva or of Rome.

The sixth Resolution was moved by the Rev. J. G. GEDDES, Rector of Hamilton:—"That the following Members of the Society be Vice Presidents for the ensuing year:—"The Honourable the Chief Justice, R. B. Sullivan, the Vice Chancellor, L. P. Sherwood, Mr. Justice Macaulay, Mr. Justice Jones, Mr. Justice Hagerman, P. B. de Blaquiere, Robert Baldwin, Wm. H. Drake, John Macaulay, James Gordon, Col. Wells, Capt. Boswell, Z. Burnham, Thomas A. Stewart, Wm. Dickson, Jas. Kerby, Wm. Allan, Geo. Crookshank, R. C. Wilkins, P. Vaughan, John S. Macaulay, Henry Sherwood, Sir A. N. Macdonald, the Rev. John McCaul, LL.D., Rev. Jas. Beaver, D.D., Henry John Boulton, Esq., John B. Askin, Esq., T. Mercer Jones, Esq., G. W. Wood, Esq., Fred. Widdar, Esq., Mr. Sheriff Jarvis, Mr. Sheriff Kuttan, the Chairman of the District Associations."

the comment of the practice of the Church. But, as Burnett justly remarks, (Article XXII), "All that was said upon the sufficiency of the Scriptures comes in also here; for if the Scriptures ought to be our rule in anything, it must be chiefly in those matters which relate to the pardon of sin, to the quiet of our conscience, and to a future state." Therefore, with respect to the forgiveness of sins, we must deny the position that the Word of God needs any supplement, or is in any degree deficient. Neither is there any ambiguity about our Saviour's words, "Suffer the little children to come unto me," requiring the explanation of the Church's practice. The Church gives her explanation, without the least intimation that the words were spoken with reference to infant baptism; the passage is read in the baptismal service because it shows "how he exhorted all men to follow their innocency," and "how, by his outward gesture and deed, he desired his good will towards them." The Church points to this as an apposite illustration of what she designed to convey in this rite: Christ received the children, embraced them in his arms, laid his hand upon them, and blessed them. "Do not ye therefore," says the Church, "but earnestly believe that he will likewise favourably receive this present infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life." By this example she persuades us "that the Church interested the words as a command to bring infants to him in baptism, she would have made it general and extensive, by saying, 'he commanded children to be brought unto him.' It is worth remarking that the words in the Bible and in the Prayer-Book are not 'suffer little children to come unto me,' but, 'suffer the little children.' The Greek spirit implies the same. (Mark x, 13, 14). Και προσποιον αυτα παιδια, without the article and Απερα τα παιδια, suffer the little children.

THE CHURCH.

COBOURG, FRIDAY, JUNE 12, 1846.

CONTENTS OF THE OUTSIDE.

Table with 2 columns: Page, Content. Includes First Page, Second Page, etc.

APPOINTMENTS FOR CONFIRMATION IN THE NIAGARA DISTRICT, IN JUNE, 1846.

The Bishop of Toronto begs to inform his brethren, the Clergy of the District of Niagara, that he intends, D. V., to confirm at their several Missions and Stations, in accordance with the following list:—

Table with 3 columns: Day, Location, Time. Includes Saturday, Nanticoke, 11 A.M., Sunday, Walpole, 11 A.M., etc.

THE LORD BISHOP OF TORONTO'S VISIT TO THE WESTERN DISTRICT OF ONTARIO, IN JUNE, 1846.

next General Ordination in the Cathedral Church, at Toronto, on Sunday, the twenty-eighth of June.—Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate, without delay, their intention to offer themselves, and to be present for Examination at the residence of the Examining Chaplain, the Rev. H. J. Grasett, M.A., in that city, on the Wednesday previous to the day of Ordination, at 9 o'clock A.M. Candidates for Orders are required to be furnished with the usual Testimonials, and the St. Quis attested in the ordinary manner.

The Annual Meeting of the Incorporated Church Society of the Diocese was held in the City Hall, at Toronto, on Wednesday, the 3d of June, instant. The Meeting was preceded by Evening Prayer in the Cathedral, at 1 o'clock P.M., when the Prayers were read by the Rev. F. Evans, Rector of Simcoe, and the Lessons by the Rev. T. S. Kennedy, Rector of Clarke and Darlington. Upon the conclusion of Evening Prayer, after a short intermission, the Bishop and Clergy present, being thirty-nine in number, proceeded, in their robes, to the City Hall; where the chair was taken by the Lord Bishop, the President of the Society, and the usual prayers, appointed to be used antecedent to its meetings, were read.

His Lordship then briefly stated, as was customary, the object of the Meeting, and took occasion to congratulate the Clergy and Laity present upon the success of the Society, and the general regret at the inadequate number of clergymen in the Province, and the impossibility of procuring them in any proportion to the wide-spread and increasing demand for their ministrations. The vacancies which, in the course of Providence, were occurring, appeared to exhaust all our available supply, and rendered it impossible to comply with the anxious solicitations in various parts for the services of Travelling Missionaries. There was a department of the Society's objects, connected with this want, to which its attention was being anxiously turned; and a Collection had recently been made, under the authority of the Bishop, to augment the fund so munificently supplied by the Society for the Propagation of the Gospel in Foreign Parts, for the encouragement of Candidates for the Ministry.

His Lordship alluded to the duty and the benefit of combined and general exertion in furtherance of this good cause; and instanced, as the effect of this united co-operation, the transmission to him lately, by a clergyman in England, of the sum of £35 Sterling, being the contributions of his parishioners,—much of them in small sums of two pence and even a penny,—towards alleviating the spiritual destitution of their brethren who had emigrated to this Province.

His Lordship also alluded to the exertions of the Society in endeavouring to effect the allotment to its trust and management of the share of the Clergy Reserves assigned to the Church of England; as also to procure the settlement of some plan of Education on a religious basis, which would allow the children of Churchmen to be instructed in correspondence with the principles of their faith. Without referring to the very equivocal propriety of any direct tax for education, it became a serious hardship and a just ground for complaint and remonstrance, if people were to be taxed for maintaining a system of education at variance with their religious and conscientious persuasions.

His Lordship did not enter into any detailed statement of the efforts and success of the Society since the last annual Meeting, gratifying and encouraging as he was enabled to affirm this to be; because this would be anticipating the object of the Report which was now about to be laid before them. He would therefore conclude with calling upon the Secretary to read it.

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which they were mutually interested. What concerned the Clergy, in all things pertaining to the welfare of the Church, was equally dear to the Laity; and it was gratifying to observe how, by the well-vised constitution of this Society, they were made to feel themselves part and parcel of the same body and to direct their energies in unison to one great attainment.

He spoke of the benefits of the Society to the District with which he was connected, where it was in a flourishing and healthy condition; and urged the importance of vigorously pressing its claims, as a means of rousing Churchmen to a sense of their privileges and corresponding responsibilities. The association of leading men in various parts of the country with the several Clergy, as officers of the Society, was a part of its practical working from which gratifying fruits were already visible; for, as had been already remarked, it was a means of spreading our wants before the public eye, and it was only necessary that these should be accurately known to provoke the effort to supply them.

This Resolution was seconded in a neat address by G. P. HINDOET, Esq., of Toronto; who expressed himself happy to advocate a resolution which served to enroll the names of so many of Canada's most distinguished sons in a cause so sacred and important as this. It was a sign that the pre-eminence of value of Christian instruction and religious ministrations was felt; and it was at the same time a security in which we could confide, that the work thus participated in by the highest and best in the land would, with the Divine blessing prosper. He hoped that past success would stimulate us all to renewed exertions; and that every son of the Church would feel it to be his pride and duty to do honour to his holy and spiritual Mother.

The seventh Resolution was moved by the Rev. JOHN DEACON, Rector of Adolphustown, as follows:—"That Wm. Prindfoot, Esq., and Lewis Moffatt, Esq., be Auditors; that T. W. Birchall, Esq., be Treasurer; that the Rev. W. H. Ripley, be Secretary; and Thos. Champlin, Esq., Assistant Secretary, for the ensuing year."

He spoke of the spirit of liberality and self-denial which the formation and discussion of the claims of this Society had awakened; and instanced an individual in his neighbourhood who made over a share which he owned in the Diocesan Press to the purposes of the Society, besides a generous contribution in money from each member of his family. He cited the case of another individual in humble circumstances who contributed for the benefit of the Church Society, 100 acres of land; and on being reminded that this was a donation larger than could be expected from him, he replied by expressing his gratitude that he was enabled to bestow it, and that God had put it into his heart to apply it to so holy an object.

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The Bishop having left the Chair, the Rev. Dr. BEAVER was requested to take the same, and it was moved by the Rev. R. J. MACGREGOR, and seconded by LEWIS MOFFATT, Esq.,—"That the thanks of this Meeting be offered to the Right Reverend the Lord Bishop of Toronto, for his kindness in presiding on the present occasion."

His Lordship, in returning thanks, took occasion to express his high gratification at the numerous attendance of the Clergy and Laity on this occasion; at the excellence of the speeches which they had heard; and the kindly feeling, notwithstanding partial differences of opinion, by which the meeting was characterized. In regard to those who had, in the Mother Country, left the pure Church of England for the corrupt communion of Rome, it was undoubtedly a cause for deep regret that any should have been thus perverted; but we might assume it as a subject for congratulation that, with their warped and erroneous views, they had gone entirely from us. Very few of the Laity had followed their example; and now that they were removed from us, their influence was gone; the people they had forsaken were beyond the reach of their insidious artifices; they were objects of distrust and repugnance, and ceased to give ground for that apprehension and alarm which their presence amongst us might reasonably awaken.

Cecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

TRINITY SUNDAY COLLECTIONS.

Table with 2 columns: Church Name, Amount. Includes St. Paul's Church, St. John's Church, etc.

Total amount of collections for Trinity Sunday, 1846.

Trinity Sunday, 1846. T. W. BIRCHALL, Treasurer.

THE INCORPORATED CHURCH SOCIETY.

FOURTH ANNUAL REPORT.

The Church Society of the Diocese of Toronto, in laying the Fourth Annual Report of its labours before the members of the Church, commence the grateful task by recording its humble thanks for the encouraging measure of success which it has pleased Almighty God to bless its exertions during the past year.

This Resolution was seconded in a neat address by G. P. HINDOET, Esq., of Toronto; who expressed himself happy to advocate a resolution which served to enroll the names of so many of Canada's most distinguished sons in a cause so sacred and important as this.

The successful working of the Church Society for four successive years, stands as a living witness, that a holier and more fruitful life is gradually spreading amongst us. It will be seen, that not only has a check been given to the natural tendency of the human mind to the vague system of universal religion, of which sincerity is the only test, but also, when we remember that the teaching of the Church of God is, by a Divine necessity, exclusive of all other religions, and infinitely enlightening itself, that, as there is but one way of redemption, so there is but "one body" of Christ, and one divinely appointed ark of salvation; and men are learning that the main opposition to the spread of the Christian religion arises from the want of unity in its professors.

The Resolution was seconded by the Rev. S. B. ARDAGH, Missionary at Barrie, Simcoe District; who commenced with some humorous introductory remarks which caused the meeting to be very well disposed to hear an address even at a time when the significant number "Seven" would indicate that "no speech" was to be expected.

He spoke of the forwardness of the people in his quarter to aid in the designs of this Society, and adduced, as the best evidence of their Christian liberality in its behalf, their contribution of one-half the stipend of the Travelling Missionary now indefatigably engaged in preaching the Gospel through the scattered settlements of the Simcoe District.

He must take occasion, as did some of his reverend brethren who preceded him, to express his strong sense of the injury which the Church sustained by the perverted principles of those who had recently left her communion for the corrupt faith of Rome. He considered that these had been thrust out from amongst us by the trident, as he might term it, of the Liturgy, Articles and Homilies of the Church; for instead of being guided by those sound and safe expositions of her principles, they had yielded to individual impulses, and severed such concordance to the judgment and interpretations of individuals like themselves.

He contended strongly against the injustice of confounding Puritanism with Evangelical principles and spoke in earnest condemnation of a writer who had laid all the evils and detriment sustained by the Church of England to the charge of those who advocated the doctrines which were usually styled "Evangelical." He concluded with the observation that representations had been made in various quarters to the effect that our Bishops—not excluding the venerated Bishop of this Diocese—were unjust and tyrannical; that charge, he affirmed, was well disproved to-day, when differences of opinion, temperately and charitably expressed, were allowed to be freely canvassed by our Right Reverend Father in the Chair; while he could for himself declare that never, during a term of 20 years in the ministry, had he experienced more kindness, courtesy, and affability than from the Lord Bishop of Toronto.