

determined at such time and place as he may deem fit, to consider of, and determine upon, all such matters and things as may concern the affairs of the said Church in Victoria; and the said Metropolitan shall be the president of every said Provincial Assembly, and shall always preside therein personally, or by such Bishop or Bishops of his province as he may appoint his commissary or commissaries under his hand and seal for that purpose; and the Metropolitan and the Bishops shall attend such Assembly, and the Bishops attending such Assembly shall have one vote as one house, and the Metropolitan and the Bishops shall vote as another house; and no resolution shall be valid which both houses shall at one and the same time, and in the same manner, and by the same vote, have assented to. And on every division of the house of clergy and lay members nothing shall be held to be carried by a majority of such house, but that to such a majority of both the clergy and lay voting by dioceses shall have assented; and the vote of the majority of the clergy present and representing each diocese being taken as the vote of the clergy of each diocese, and the vote of the majority of the laymen present, and representing the laity of each diocese, being taken as the vote of the laity of each diocese; and such Provincial Assembly may pass rules and regulations for the uniform conduct of and mode of proceeding in all diocesan Assemblies. And all rules and regulations so passed shall be valid, subject to such alteration, allowance, or modification as may have been provided with regard to the regulations of diocesan Assemblies.

XIX. Nothing herein contained shall affect the right to nominate or appoint any Metropolitan or Bishop of the said Province, or right of patronage (if any), now vested in Her Majesty, may be hereby expressly impaired, diminished, or affected.

XX. In the construction and interpretation of the provision of this Act, the word "Bishop" shall include the Metropolitan of the Province with reference to his metropolitan diocese.

XXI. And whereas for the due administration of the affairs of the Church, in accordance with the regulations, acts, and resolutions of any diocesan or Provincial Assembly, it is expedient that there should be a governing body, which shall be lawful for any diocesan or Provincial Assembly to appoint an Executive Council, so constituted and for such periods of time as such Assembly shall see fit; which Council shall administer such of the affairs of the diocese, as conformably with the regulations, acts, and resolutions of such Assembly, as shall be entrusted to its administration.

XXII. In the minutes of the Conference we note, with pleasure, a disposition to exclude all extraneous matter of discussion. A layman proposes an address of compliment to Mr. Latrobe, the late Lieutenant-Governor, and the same day, the Dean of Melbourne, a resolution that all British subjects are entitled to the unrestricted use of the Bible. Both are met by the previous question being moved and carried. Proposals for a Diocesan Educational Committee, and another "to compile a code of canons" were both negatived; but the Diocesan Board to be formed is instructed at once to obtain a distinct fund "for the support of infirm and superannuated clergymen, and for the widows and orphans of clergymen." At the request of the Bishop, a Council of Advice for him to consult, is formed of the Dean, and two clergy selected by the clergy of the Conference. Next a Diocesan Board, with the following rules:

"1. From and immediately after the appointment of a board as hereinbefore provided, the said two first-mentioned boards, and the Executive Committee of the Annual Stipend Fund, shall be dissolved, and the said rules and regulations be cancelled.

"2. A general board shall be established, having for its object the administration of the Annual Stipend Fund, the Church Endowment Fund, and all such other funds connected with the Church in this diocese, with the consent of such board, to be entrusted with the said funds.

"3. The name of such board shall be 'The Diocesan Board.'

"4. Such board shall consist of the Bishop, the Dean, six clergymen, to be elected by the clergy at a conference or assembly of the diocese, six laymen, to be elected by the lay representatives at such conference or assembly (such clerical and lay members respectively to hold office until the next succeeding conference or assembly of the diocese), and twelve others, of whom not less than eight shall be elected annually at a public meeting of the subscribers. But, until such first annual meeting, the board shall consist of the Bishop and the Dean, and six clergymen and six laymen, to be elected in conference as hereinbefore mentioned.

"5. A subscription of £50 in any former year, or of £1 in the then preceding year, or of any sum of money under the administration of the board, being a member of the United Church of England and Ireland, shall be entitled to vote at all elections, and be qualified to be elected.

"6. All lay members of the board shall be communicants.

"7. Any member of the board ceasing to reside in the colony of Victoria for a period of six months shall be deemed to have vacated his office.

"8. Persons shall be elected to fill vacancies caused by death, resignation, or absence, in the same manner as the person whose death, resignation, or absence has caused such vacancy, may have been originally elected; but, until such election, the Bishop shall have power to appoint of interim.

"9. Five members of the board, of whom not less than two shall be laymen, shall form a quorum.

"10. The board shall have power to appoint one or more committees to act under it, and to act shall be done by any such committee, unless there be present five members of the board, or two shall be laymen, as required for a quorum of the board itself.

"11. The board shall have power to appoint and pay its own officers.

"12. The board shall have power to make all regulations for the management of the funds entrusted to it, subject to any instructions and directions not repugnant to the present constitution of the board, which may be received from any future Conference or Assembly of the Church in this diocese.

"13. Any future Conference or Assembly of the Church in this diocese may, with the consent of the board, alter the present constitution of the board, and limit or increase its powers, provided that nothing be done repugnant to the spirit of these resolutions.

"14. A meeting of the subscribers to any of the objects entrusted to the board shall be called, on some day to be fixed by the Bishop in the month of January in each year, at which meeting the election of the twelve members of the board shall take place.

"The board shall lay before such meeting a statement, showing—

(a) The amount of lands, monies, and securities appropriated to its objects, and the changes and other dealings with them (if any) which may have taken place since the previous meeting; also the grants (if any) which may have been made to the board for the endowment of particular churches.

(b) The amount received on account of the Annual Stipend Fund, the source from which they are derived, the mode taken to raise contributions, the application of the fund, and the balance (if any) in the treasurer's hands.

(c) The monies (if any) that may have been received for other purposes and the objects

for which they have been severally contributed, and a general statement of several funds, and the mode of their application, relating exclusively to the administration of the Endowment Fund, shall be considered standing rules.

(d) The board shall receive contributions in money and lands, invest such monies upon real property and securities in the colony, and vary and charge such investments as the board may think fit, and, when deemed expedient, exchange them, and invest the proceeds in the purchase of other lands or real securities.

(e) All annual profits shall be accumulated on like investments and securities, until such profits shall amount to £2,000 per annum, or until twenty years from the first accumulation shall have elapsed.

(f) During the remainder of those twenty years, a portion of such profits, and after their expiration the whole shall be appropriated to the maintenance of a school, whether in actual employment or superannuated or discharged.

(g) The board shall have power to appoint three trustees in whom the property in the fund shall be vested, in whose names all accounts shall be taken, and to whom all lands shall be conveyed; and from time to time to appoint new trustees.

(h) The board shall have power to accept from persons willing to endow particular churches any provisions for such endowments, to be applied to the specific purposes specified in the will of the donor.

(i) The board shall be empowered to grant pensions to superannuated and disabled clergymen.

XXIII. The churchwardens, trustees, or other persons appointed by the board, shall be requested and empowered to make this collection in their respective parishes or districts, in such manner and by such means as they may approve.

XXIV. The board shall receive donations and annual subscriptions in aid of the fund.

XXV. The board shall be empowered to make such arrangements as may be deemed expedient for the maintenance of the clergy of the diocese in such manner, and according to such scale, as the board may determine.

XXVI. The board shall be empowered to grant pensions to superannuated and disabled clergymen.

XXVII. The churchwardens, trustees, or other persons appointed by the board, shall be requested and empowered to make this collection in their respective parishes or districts, in such manner and by such means as they may approve.

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Next, that the people who are chiefly engaged in this most holy work are of the Anglo-Saxon race, our own and our mother country. And further, that, as we believe, the great object of our mission is to bring to the world, to the remotest parts of the globe, the influence of our holy religion, that they might observe his statutes and keep his laws, then that the nations and people whom he uses and honors as instruments for this purpose are likely to be preserved in the fullest enjoyment of prosperity and peace.

And lastly, that the immortal souls, entrusted by the contract of Holland and Switzerland, affords a distressing and humiliating exhibition of the so-called Protestantism of the continent.

MARYLAND.—The growth of the Episcopal Church in Baltimore during the last fourteen years has been quite large, the strength of the denomination having been doubled. There are now 17 churches. Five of those of the first class, with sittings on an average for over 1,000, four have sittings for an average of 700 to 1,000, while the rest will accommodate from 100 to 400. The entire amount of sittings is reckoned at about 11,000, or one seat to every 20 of the whole city population.

KENTUCKY.—The correspondence of the Banner informs us that on New Year's Eve the Bishop of the diocese visited Christ Church, Louisville, and confirmed eighteen persons. Two of these were recent converts, and an excellent lecturer in the course to young men. The congregation was the largest I have ever seen in Louisville.

CHURCH IN TEXAS.—We learn from the Banner that the Rev. S. W. Dunn, Missionary in Texas, is adjointing aid to complete a church edifice, not only erected, in Lockport. The personal sacrifices which Mr. Dunn has made in behalf of the Church entitle him to the sympathy and aid of Churchmen. The Bishop, in giving an account of his visit to Mr. Dunn's missionary stations, shows that no small degree of success has attended the Missionary's efforts to extend the Church in places where her services had been before little known.

QUAKERS.—It is said that the Quakers in our country are rapidly going through the process of absorption by other denominations.—*Calendar.*

PUBLISHERS' NOTICE.
Subscribers who have not yet paid their subscription to the current volume of "The Church" are respectfully reminded that more than the first six months have expired, and that, in accordance with the published TERMS, the price would now be 15s. We intend the 15th March, however, 12s. 6d. will be received on payment.

NEW ADVERTISEMENTS.
New Books.—H. Rowsell, Trinity College—Annual Examination.

LETTERS RECEIVED TO MARCH 25.
Mrs. S. G. Newmarket, rem. to July 31, 1855; Rev. J. L. Nottingham, rem. F. W. S. Gurle, rem. Rev. G. J. B. S. Moore, rem. H. T. H. Munsey Town, rem. for J. W.; Mrs. R. P. Pennington, rem.

TO CORRESPONDENTS.
We have received a letter signed T. S. K. on the subject of the Protestant Orphans' Home, which completely refutes the calumnies contained in last Friday's Globe. We regret that want of space prevents our inserting it this week.

The Church.
TORONTO, THURSDAY, MARCH 5, 1855.

NOTICE.
The Bishop of Toronto begs to inform his brethren the Clergy of the Home and Simcoe Dioceses that he intends to confirm at several Missions and Stations during the month of May next.

For the Church.
ON THE UNPOPULARITY OF RELIGIOUS TRUTH.

WESLEYANISM (Continued).
We purpose, in accordance with the intimation contained in our last article, to advert briefly to some of those causes which tended to neutralize the salutary influence of that reformatory movement in the church originated by the two Wesleys and their associates;—causes which gradually soothed the opposition by which it was at first assailed and eventually secured for it that popular applause which is almost universally a symptom of an erroneous or defective faith.

The first of those causes unquestionably was the formation of an organized society bound together by ties other than the unity of the church, subject to new rules of discipline, and distinguishing itself by the name of an individual presbyter.

Although this society continued for a time to maintain unity with the church in sacraments, yet it had almost from the first, the proper features of a sect and early manifested its subjection to that unvarying law which impels all such bodies, to eventual separation. The influence of this cause in neutralizing the reformation began by the Wesleys is exceedingly plain. The better and more thoughtful among the clergy who felt how much room there was for improvement in the spiritual condition of the nation, were withheld from countenancing the movement by its evident tendency to run into schism and divide itself into a multitude of sects, an anticipation which has already been fulfilled to a very melancholy extent. The more worldly-minded and vicious both among the clergy and laity found in the same fact an excuse, which they gladly availed themselves, to shut their ears to the earnest counsels of those who would have awakened them to a conviction of their spiritual danger,—and thus a feeling of antagonism,—apart from mere individual sentiment,—sprang up between the society of Mr. Wesley—as such,—and the church in her collective character. The addition to the numbers of Mr. Wesley's followers came to be regarded not as the increase of true religion and piety in the church, but as the extension of a sect, altogether adverse to her spirit, her teachings and her laws. He who became a Wesleyan was regarded by churchmen as a traitor to the church; he who refused to do so was regarded by Wesleyans as a foe to the interests of the true religion. Thus, in consequence of the untimely step which has been referred to, the reformation which was begun by these earnest-minded clergymen of the church was to a great extent checked and neutralized,—its influence for good was rendered indirect,—and the chief result has been the formation of a number of differing sects, which, though containing many excellent individuals, are nevertheless—as sects

—rapidly pursuing that downward path of deterioration, which is the doom of all schismatic bodies. Another cause which, while helping to neutralize the influence of the movement of the Wesleys helped also to soothe the opposition of the multitude and eventually to make it popular among the mass, was the strong temptation it held out to gratify,—under the garb of religious earnestness,—the self-indulgence of our nature, which would lead us to free ourselves from the restraint of lawful authority, and to submit to that only which originates with ourselves and has the sanction of our own approval.

Previously to the founding of Mr. Wesley's societies there were whole districts of the kingdom where to have denied the authority of the parish priest, and to have refused to hold communion with him would have amounted to a complete excommunication; but when "the people called Methodists" began to arrange themselves into organized communities, and to arrogate to themselves the right of administering the sacraments, his case became widely different.

It is no longer supposed themselves under the necessity of doing that which is ever galling to the uneducated heart,—the necessity of rendering obedience to those who had been placed in authority over them. A rival claim to their spiritual allegiance had arisen almost from among themselves, and thus were they placed in the position—most flattering to man's self-love,—of judging as to the correctness of opposing systems and of giving their patronizing support to that which was stamped with the imprimatur of their generally most incompetent approval.

Hence, it has come to pass that when a parishioner is irritated by the faithfulness of his clergyman, no less than when offended by his neglect, or scandalized by his evil life, he at once repudiates his authority, and is received with open arms, flattered, and rendered of importance in a religious community whose spiritual privileges he (from want of knowledge) supposes to be equal in authority and superior in sanctity to those of the Church Catholic, which owing to passion, prejudice or want of information, he is betrayed into the sin of leaving. A system therefore, which by helping to free man from obedience to lawful authority and to exalt the most incompetent into the position of judges of religious controversy, gratified some of the strongest inclinations of unsanctified humanity, could not long be unpopular. It was unquestionably by the influence of this circumstance in no small degree, that the violence with which the masses assailed Wesleyanism in its early and purer days, was gradually mitigated, and that by degrees it attained that popularity which it has since possessed.

There are other two causes which, while tending to neutralize the reformatory movement of Mr. Wesley, were at the same time extremely powerful in securing for it that popular applause which ought to be to all who are the objects of it, a ground of fear and self-suspicion.

These causes arise—one, from (what may be called) the ecclesiastical,—the other from the religious system of Wesleyanism.

The mode of organization adopted by "the people called Methodists" permits persons to teach in their congregations, and to pray publicly, who have never undergone that ceremony which (from want of proper investigation of the subject) they suppose to be ordination.

This of course necessarily gives prominence and importance to a vast number of individuals who under the ecclesiastical system of the Church would be unknown. A man (or indeed a woman) either, however small may be the amount of his religious knowledge or principle, who happens to possess the "gift" of a fluent tongue, becomes noted throughout his neighborhood for his wonderful ability in telling his experience or in "making a prayer," and along with fame comes a considerable measure of influence and respect. The same man under the Church system would remain in the undistinguished mass of private christians. There is of course no comparison in the mind of such an individual as to the comparative merits of two systems,—one of which exalts him into importance, the other of which would abase him to a common level of obscurity. To shrink from fame and influence—to be willing to be abased and humble and unknown is too high an attainment in the divine life for it or anything that tends therefore of Wesleyan organization while doing much to neutralize its real influence for good, has rendered it highly popular among a large and influential class.

The remaining cause adverted to is the fact that the movement of Mr. Wesley in its religious aspect has resulted in a system which—as popularly received—must be acknowledged to be a religion rather of feeling than of practice.

No one at all acquainted with the writings, or the life of Mr. Wesley, can doubt the earnestness with which he followed after holiness in his own case, or the zeal and energy with which he enforced it upon others; neither may we question the purity of heart and life and the undoubted excellence of multitudes of the individuals who have embraced the system which he originated.

performance of which most men naturally shrink. Excitement of a very earthly kind, indeed, often serves to produce that religious feeling which is a luxury that men love. It is a true faith only that can lead to that unwavering obedience, which is a trait that—left to ourselves—we hate.

A system therefore which tended to magnify the importance of religious feeling, which among the uneducated is by no means difficult to excite,—which led it to believe that the vividness of their spiritual state, and which depreciated all quiet unpretending obedience as mere heartless formality; a system thus understood could hardly fail to attain that popularity which, as a matter of fact, Wesleyanism has long enjoyed among a very large class in the community.

The causes thus enumerated appear sufficient to account for the fact that the earnest-hearted movement towards reformation originated at Oxford by Mr. Wesley and his associates ended in the formation of a variety of sects, instead of the thorough arousing of the Church and nation to the arousing of spiritual life. The influence of his efforts on this behalf were indeed vast and rendered indirect by the unhappy step of organizing a distinct society, which same step has produced those further neutralizing causes which have been adverted to. We must, however, confess with deep humiliation that whatever may have been the irregularities and errors of judgment into which Mr. Wesley was by his zeal betrayed, the guilt and sin of the separation which has taken place between his followers and the Church does not rest undividedly upon himself.

The movement of Mr. Wesley having been thus neutralized and rendered indirect in its influence upon the Church, some further efforts were required to awaken her from the lethargy into which she had been thrown by the reactionary influence of Puritan stimulants and the deadening power of King William's political annulments.

Through the mercy of that long suffering Lord who is her Head, she was not cut off, nor her candlestick finally removed; and in the bosom of her other university He prepared the instruments of His holy will, whose efforts as the reformers of their day we propose in our next article to consider.

W. S. D.

FUNERAL OF THE LATE MRS. LETT.
In another column will be found the obituary, which it is our painful duty to publish, of HARRIETTE, the wife of the Rev. Dr. Lett, incumbent of St. George's Church in this city.

The funeral took place on Tuesday last. His Lordship the Bishop of Toronto was present, together with the clergy of the city, and several of those in the immediate neighborhood, who attended in full numbers. A considerable number of the leading parishioners and other friends assembled at the house; but the procession did not reach its full size until after it had left the church, when its great length showed how general are the grief and sympathy excited by the afflicting event. At 4 p. m. the procession moved from the house to St. George's Church, which had been put in mourning, and was filled with persons, on whose dejected countenances sorrow was very visibly depicted. All seemed grave and sad; many were in tears. We noticed particularly several of the poor, to whom the deceased was a kind and diligent attendant and friend, weeping bitterly. An affecting feature of the occasion was the presence of the little children now in the Orphan's Home,—an institution to the establishment and management of which Mrs. Lett's best energies were devoted. The introductory sentences in the burial service were sung as an anthem by the choir, with much feeling and solemn effect. The psalms and the lesson were read by the Rev. T. S. Kennedy.

After leaving the church we observed that the shutters were put up before many of the shops on Queen street. In addition to the numerous carriages, there was a large number of parishioners and others on foot, and these walked the whole way from the church to St. James's Cemetery, where all that was mortal of the lamented dead was committed to "the house appointed for all living." The service at the grave was said by the Rev. H. J. Grasett, B.D. Rector of St. James's Church, and thus terminated the obsequies of one whose loss, universally regretted, is specially felt by the parish, and most severely felt (alas!) by the stricken husband and the eight young children whom she has left behind her. The loss sustained by the bereaved family is indeed a heavy one; yet, in addition to the supreme consolations of the Gospel, it cannot but be a rich satisfaction and solace to them that, on the part of sympathizing parishioners, kindness has done all towards healing the wound that kindness could do. Every anxiety that could be taken of the mourner's mind was assumed; every office of love calculated to refresh the mourner's spirit was performed by affectionate parishioners, animated by a genuine temper of Christian emulation in ministering to their pastor under so heavy a cross.

RELIGIOUS CONTROVERSY.

So much that is pious and beautiful and true has been written on the subject of Charity, which we are taught to believe is the very bond of Peace and of all virtues, that it would be both superfluous and foreign to our purpose to add a word in illustration of its varied excellencies; we would briefly apply its principles to one subject of common occurrence, in which less of Christian love and forbearance is manifested than in perhaps any other exercise which engages the mind of man—we mean the matter of religious controversy.

The first question to be determined is simply this: What is the proposed end of all religious discussion, and what the motive which prompts us to it? The assigned reason is, by "proving what is acceptable to the Lord," to convince men whom we deem to be in error of the unsoundness of their belief and facility of their hopes and confidence towards God, with a view to extend the bounds of our Redeemer's kingdom and contribute to its honor and glory. Assuming, then, this ground, whether of the two modes of argument, we ask, is the

more likely to answer the object in view—the earnestness and dignity which bespeak the consciousness of truth and of a good cause, which needs nothing but for quotation and the plain, quiet comments of an intelligent and sober mind? or the ridicule, abuse, and exasperating language which usurp the place of honest, reasonable proof and calm comment, especially when we take into account the doctrine which is generally combined with these respective modes of conducting a controversy with Rome? Surely an impartial mind can for a moment doubt to which the preference is due.

These remarks are suggested by the recent angry correspondence which has taken place between the Rev. Mr. Bruce and the *Globe*, the details of which are familiar to the majority of our readers. Controversies carried on in the latter spirit, so far from being calculated to do any definite good, are, on the contrary, such as must inevitably convert the earnest-minded into bigots, or argue the sceptical out of religion altogether, and thus bring doubt and discredit on the purest motives. We are not about to analyze the various dogmas of Rome which the Rev. Mr. Bruce advanced in his late lectures; suffice it to say, they have been refuted again and again from the Reformation downwards. The public platform is not the medium through which Romanists can ever hope to make converts to their cause; the secret confession and splendid pomp of religious ceremonies which respectively bend to the priestly influence the minds and dazzle the eyes of the understanding of men whose consciences are not in their own safe keeping, must still be had recourse to by those zealots who would beat up recruits for the banner of Pío Nono.

Why, then, by unseemly and unmeaning personal recrimination, which does not deserve the name of argument, put the cross to open shame, and read aloud the body of Christ?

We have great pleasure in directing the attention of our readers to the following account of the meeting of the Huntingford Parochial Association of the Brook District Branch of the Church Society, held on Friday, the 23rd of February, when great interest in the proceedings, and a lively sense of the necessity of increased exertions for the support of their Church, was manifested by all present. The following resolutions were carried unanimously:—

1. Moved by Hamilton Farmer, Esq., seconded by Mr. Thwaite, and resolved—
That the Church being now, as a consequence of the secularization of the clergy reserves, rendered wholly dependant upon the voluntary principle for the extension of her ministrations in this diocese, it becomes the indispensable duty of every member of the communion to contribute according to his ability to the funds of the Diocesan Church Society, and thus assist in carrying on a work which, under the Divine blessing, is well calculated to extend the Redeemer's kingdom.

2. Moved by Mr. Donaldson, seconded by Mr. Bruce, and resolved—
That the whole amount of the annual subscriptions and donations to the Church Society collected in this mission be henceforth remitted to the parent society without any deduction whatsoever.

These resolutions, which show, on the part of those who adopted them *unanimously*, so perfect an appreciation of the present crisis of the Church, will, we trust and believe, not be without beneficial effect upon other members of our communion. It is only by cordial co-operation, combined with a lively sense of the present requirements of our Church, that the sphere of usefulness of the Society can possibly hope to be enlarged. Surely, then, all those who value the privileges they enjoy as members of the true Church of Christ, will not fail to take part by the excellent example recorded above, but "go and do likewise."

Since writing the above we have received the report of the Society's proceedings at Woodstock (inserted in the usual column), which is of a like gratifying complexion. These two meetings have taken the initiative in exhibiting an improved tone of feeling among Churchmen, which cannot fail of being followed by the happiest results.

In publishing the answer of the Rev. Henry Roe to the address of the congregation of Trinity and Christ Churches in our issue of Feb. 22, the following omission (which we now supply in brackets) accidentally occurred. The paragraph should read as follows:—
"I certainly have, however, tried faithfully and fully, as far as circumstances permitted, to carry out the system of our Holy Church, to teach you to cling to her, not from feeling, but from principle, with understanding, as well as with affection, and to show you how all her appointments tend to edification, and to bring those who faithfully use them to Christ."

Reviews, Books and Publications.
The *Edinburgh Review* for January 1855; a republication of the *London Edition*. *burgh, North British, and Westminster Quarterly Reviews.* Contents: Parliamentary Opposition.—Cardinal Merczofanti.—Charles V.—Modern French Literature.—Sage of Rhodes in 1480.—Private Bill Legislation.—Mount Athos and its Monasteries.—Marsden's History of the Puritans.—The War in the Crimea. On sale by H. Rowsell.

We have received the first number of the *Upper Canada Law Journal*. As the title implies, it is a monthly periodical wholly devoted to legal matter in every form and variety, which will doubtless (the plan of the journal having been approved by a committee of judges) command an extensive support from the members of the legal profession. It is well got up, and of a size to bind well. The name of James Patton, Esq., the principal editor, barrister, of Barrie, will be, we think, sufficient guarantee for its general excellence. Price, \$4 per annum in advance, and extra \$5.

forwarding to the several municipal councils of the Upper Province a series of questions, to be answered as completely as may be consistent with perspicuity, the solution of which will afford the most complete "Guide to Canada" which we think has yet been laid before the British public; several thousand of these, together with other statistics, accompanied with a map of the country, of a more general nature, he intends distributing gratis on his arrival. We deem the idea a happy one, and that also the diffusion throughout Great Britain of facts interesting to all classes, cannot fail to be attended with great benefit in a variety of ways to our adopted country.

DIocese of Toronto.
THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE GENERAL PROPOSED FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP IN JANUARY, 1855.

Previously announced £120 18 11
Christ Church, Binbrooke, per Rev. J. Alexander 0 14 9
Christ Church, Port Hope, per Rev. J. S. John, St. John's South Cayuga, St. Paul's, Dunnville, 1 9 7
per Rev. A. Towley 3 10 2
Brockville, per Rev. T. J. Lewis 16 0 0
Merrickville, per Rev. E. Morris 1 8 4
Orillia Church, per Rev. E. Morris 15 0 0
St. George's, Melton, 0 11 8
per Rev. T. B. Read 1 6 3

86 collections, amounting to £142 18 6

MISSIONS FUND.
Merrickville, per Rev. E. Morris £1 6 2
WIDOWS AND ORPHANS' FUND.
Merrickville, per Rev. E. Morris £1 4 6

STUDENTS' FUND.
Merrickville, per Rev. E. Morris £1 1 9

PAROCHIAL BRANCHES.
Merrickville, per Rev. E. Morris 29 4 8
Warwick, per Rev. J. Smyth 0 15 9

ANNUAL POSITIONS AND SUBSCRIPTIONS.
A. Gaviller, Esq. £5 0 0
Rev. J. Smyth 1 5 0

T. S. KENNEDY,
Secretary.

Correspondence.
To the Editor of the Church.
Merrickville, Feb. 26th 1855.

DEAR SIR.—May I ask you the kindness to let the following find a corner in your next issue. The Minister, Churchwardens, and congregation of Trinity Church, Merrickville, acknowledge most thankfully the receipt of another parcel sent to their Church from Mrs. S. Jones, Rockford, Brockville. This exemplary daughter of the Church, in addition to her former gift of a marble font mounted on walnut pedestal, has this year furnished the Communion Table with a vast set of elegant files, the composition of which she has herself planned and executed. On looking over the only printed catalogue of other churches also have shared in this pious lady's liberality, and they will doubtless echo our prayer, that she may be "remembered for good, for the good deeds she has done for the house of her God and for the offices thereof."—*Con.*

Colonial.
HOUSE OF ASSEMBLY.
Quebec, Feb. 27.

The division on the motion for going into committee on the Prohibitory Liquor Law Bill was as follows,—Yeas 51, Nays 18.

On the 26th petitions were presented against the return of S. Bellingham, for Argenteuil, by Mr. Masson; against the return of S. Jones, on behalf of the Montreal Merchants and Traders; as also several petitions against the proposed Lower Canada Municipal Law.

At 4 o'clock the House waited on the Governor-General at the Government House, presented his Excellency an address, tendering the congratulations of this House to his Excellency on his appointment as her Majesty's representative in this Province, and to renew the assurances of our attachment to her Majesty's person and Government, to which his Excellency was pleased to reply.

Mr. Speaker and Gentlemen of the Legislative Assembly.—I thank you very sincerely for the address of congratulation which you have just presented to me, and I receive with much pleasure the renewed assurance of your attachment to her Majesty's person and government.

On motion of the Hon. Mr. Tolson, an address was ordered for copy of the report of A. C. Buchanan, Esq., on the subject of Immigration; also, for despatches or other correspondence between her Majesty's Imperial Government and the Government of this Province, on the subject of withdrawing the troops from Canada, and also, a copy of the report of the Commissioners on the subject of the Militia and the defence of the Province.

Sir A. Macaulay said all such despatches had been already laid before the House, and laid the report