

(Continued from last page.)

It could safely call on any body of Churchmen to assist in carrying out the objects which the Church Society had in view, and he would therefore move the resolution.

Miles O'Reilly, Esq., seconded the resolution. He said that it would not be necessary for him to say anything after the eloquent speech which he had just heard, but he would say a word, it would be to impress on the minds of Churchmen more deeply the first and third objects mentioned in the Charter of the Society.

He said that he could not help expressing the deep gratification he felt towards his lordship the Bishop of Toronto, as well as to the Clergy, for the kind reception that he had given him.

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which this meeting believes will, if carried out, greatly conduce to the welfare of the Church; and that it awaits with much interest the further action which may be taken in the same.

The mover related some very good anecdotes, which went to the effect that when the Diocese would be divided, there would still be sufficient for his Lordship to do in the remaining portion.

The Rev. T. J. M. Blackman, B.A., moved the 6th resolution, seconded by Rev. T. Greene, A.B.

Resolved, That the thanks of the meeting are justly due and are hereby cordially tendered to the Committee and Officers of this Society for their exertions during the past year, and that they be requested to continue their services for the year ensuing.

The Rev. A. Palmer, seconded by the Rev. F. Evans, then moved that his lordship the Bishop of Toronto do leave the chair, and that the Bishop of Michigan do take the same, when the thanks of the meeting were given to his Lordship, to which he replied as follows.

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God for the success which this Report makes known to us. It is, Sir, I think, a feeling which can never be too strongly impressed upon our minds, and which is the cause in which we are engaged, or however good the instrumentality employed to further that cause, it depends altogether on the feelings of God whether or not we shall succeed, but when we have been engaged in a line of duty, and have course of prosperity, that the blessing of God is with us, this should not be a cause of thankfulness, but should be a motive to increased exertions in the work which we have in hand.

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Moved by the Rev. Mr. Crony— The Church for a long time in this country was in a state of stagnation, and its liberty of action was impeded by not having any ecclesiastical courts. The Synod did not, however, enact any canons or regulations, not from doubting its power to do so, but from a difference of opinion existing between the two great parties in England, and until that difference was arranged, considered it more prudent to suspend any action of the two classes of clergy in this country, one is perfectly independent of the Bishop, while the other is equally under his control.

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upon poor pussy, when she discovered the occasion of the cat's unusual behaviour. The door had been left open and a strange cat had just crept into the room intent to make the little bird prey, had not the friendly puss so seasonably rescued her. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive without doing it the slightest injury.

It was the nature of this friendly puss to destroy every bird within her reach, but in respect to the canary, she had learnt self-control. And cannot a child overcome his natural tendency to selfishness, anger or any other fault? It can be done, little friends. Will you try? The Saviour is ready to help you to do this. It will make you lovely in the sight of all, and will be pleasing to Him who loved you and gave himself for you.—Child's Paper.

From our English Files. PELVIC ORATORY by the MORMON ITALIAN Church. A priest at the high altar, with his back to the people, is saying, or rather whispering, mass in tones perfectly inaudible. From a side chapel filled with ecclesiastics, instead of the sweet and plaintive strains we hope for, there issues a discordant gabble too hideous for description. We had thought that any Primitive Methodist choir in Yorkshire would be ashamed of the ordinary singing in Italian churches, an opinion afterwards most abundantly confirmed. A few worshippers are on their knees near the altar, but a vast crowd is congregated around the pulpit, in the vast and distant nave. They pay no attention to the service, but are evidently waiting for the preacher. A velvet carpet is now spread in the centre of the cathedral, and a cushion placed upon it. While we are conjecturing the purpose of this preparation, a carriage drives up to the transept door, from which a cardinal alights. Attended by a procession of priests, he advances to this cushion, on which he kneels for a few seconds towards the altar, and is then conducted to his seat opposite the pulpit.

Now the preacher, a celebrated orator from Rimini, ascends the rostrum, bows to his eminence, and without books or notes begins his sermon. He keeps the people earnestly, and without hesitation, as if he felt he had some important message to deliver. His sonorous voice echoes through the immense cathedral. Now with deliberate emphasis he rolls forth syllable by syllable, and now the sentences rush from his lips like a torrent, and he never forgets how it is possible to articulate so fast. He becomes increasingly animated; his eyes sparkle; he walks backwards and forwards in the spacious pulpit with vehement gesticulation; sometimes he clasps his hands, then folds them on his breast, then spreads them out over the people; he bows himself down on a seat behind him, still continuing his harangue, and leans, as if exhausted, over the pulpit-side; soon he rekindles, and, as if unconsciously, rises from his seat, and is again borne along in his harangue by a very tempest of emotions. With all his impetuosity he is never vulgar nor indecent, and though to us it might appear extravagant, to the Italian audience it seemed quite natural.

Let us here pause and enquire whether this style of preaching is too energetic; that which generally prevails with us is too tame. Have many Churches where the thousand personality of the trading and working classes, could be induced to stand for more than an hour, on a week day morning, to listen to a sermon? Why should preaching be often the dulllest of all dull things? Why should the most important, solemn and sublime, be so frequently treated in a style so uninteresting to be tolerated on the platform, at the bar, or in the senate? If only worldly interests are at stake, man speak as if they were in earnest, shall tameness be regarded as essential to propriety when the sublime realities of eternity are before us? Whatever the faults of Romanism, let such preaching prevail as we heard in the Duomo of Florence, in the old Church of Valence, as in the Madeleine at Paris, and multitudes will be attracted, for whom tedious ceremonies have lost their charm.—The End of the Forum and the Temple, by Norman Hall.

Sir John Franklin—The Gazette announces that if intelligence be not received before the 31st of March next of the officers and crews of the Erebus and Terror being alive, they will be considered to have died in Her Majesty's service. The Herald is angry with this decision, reminding us that the result of Sir C. Beecler's expedition cannot possibly be known before the autumn; and not without provocation remarks: "Really one would imagine that the whole and sole object of the present Admiralty's pretentious search for Franklin was to promote Capt. Ingfield; for it will be remembered that the devoted McClure, who actually made the passage, and spent many winters in the ice, was only lodged in junior to Capt. Ingfield, who has never yet served a winter in the Arctic regions; and the bearer of Capt. McClure's despatches, too, the first man, and that an Englishman, who has actually gone out by the way of Behring's Straits, and has come back by the Bering's Straits—is still Lieutenant Crosswell."

We are also reminded that "It was not contemplated by Sir John Franklin himself that his return to these shores would be expected before the year 1852. Those of his messmates (Greenwich dinner) who were present at his farewell banquet in 1845, and who were present at the Admiral Keppel, will bear me witness on this point, and so will the landlord, in whose hearing Sir John Franklin declared that 'he must not be looked for in England for seven years.' To Sir John Ross he also stated, that 'he did not intend to seek winter quarters, but to push on and throw his vessel and attempt the passage overland.' To Capt. Kellett, now engaged in the quest, he exclaimed, 'This time five years, Kellett, I suppose you will be looking for me in Behring's Straits,' implying that he did not expect to return to England before 1852. So he did not imagine that even the most sanguine of his friends would look for him to reach the western coast of America before 1850."

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