The Church.

"Stand ye in the ways and see, and ask for th Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XIV., No. 41.]

TOLONTO, CANADA, MAY 8, 1851.

[WHOLE No., DCCII.

-	e.		1st Lesson	2nd Lesso
May	11,	3RD, SUN APT. EASTE t. { M. E.	Deut. 4,	Matt. 9. Rom. 10.
	7.7	M.	2Kings 6	Matt 10
V "	-0,	···· · · · · · · · · · · · · · · · · ·	8,	Ma't. 11. Rom. 12.
	15.	{ E, { M, { E, { E, { C, { E, { M, { E, { C, { E, { E, { E, { E, { E, { E	" 10 " 11,	Matt. 12. Rom. 13.
-	16	(E, {M, {E, (M, M)}	" 13, " 14,	Matt. 13. Rom. 14. Matt. 14.
11	17.	(E)	" 15,	Rom. 15. Matt. 15.
1 4	10	4TH SUN AFT EASTER. { M. E.	00 17.	Rom. 16.

	HURCH SERVICES IN THE CITY (F TOR	CONTO
SI. I.	CLERGY.	Matins.	Even song.
St. Paul's St. George's. Holy Trinityt	Rev. H.J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A., Assist. Rev. J. G.D. McKenzie, B.A., Incum Rev. R. Mitchele, M. A., Incumbent. Rev. Stephen Lett., LL.D., Incumb. Rev. H. Scadding, M.A., Incum.)	11 o'c. 11 " 11 " 11 "	3½ 0'c. 4 " 6½ " 7 "
congregation loly Trin.ty.	Rev. W. Steanett, M. A., Assist. } ning Service is for the combined conturch and the Church of the Holy of St. James's Church meet at the Control of St. James's Church meet at the Church mee	ngregat Prinity. Church	tions of the

his Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday to Communion is administered on the first Sunday at Court at St. James's and St. Paul's; third Sunday, at Court at St. James's and St. Sunday, at St. George's lat the last Church the Holy Communion is also administered in the last Church the Holy Communion is also administration of the Court of the C

UPPER CANADA COLLEGE. RESIDENT SCHOOL HOUSE.

The week ending Monday, May 2nd, 1851. RESIDENT SCHOOL HOUSE.

The Hon. J. H. CAMERON, Q.C., M.P.P. CENSOR:

CEN F. W. BARBON, M.A., Principal U.C.C.

CONTENTS OF THIS NUMBER. First Page. Inday after Easter. Appointments Appointments for tar in May 1851; Pro-

THIRD SUNDAY AFTER EASTER. MAY 11, 1851.

MORNING PRAYER.

PIRST PROPER LESSON,—(DEUTERONOMY IV.) le Collects for the Sundays after Easter, have ofold object. 1st, They direct us to dwell the rememberance of the privileges purchased by that great redemption which we have celebrated. 2dly., They set before us the on and the practical lessons, which we ought derive from the consideration of the distintom the consideration of the care, and mercy, of which we have been objects. For all Christian doctrines are the adations and motives of Christian practices. With these principles we shall find the Proper Lesons in Perfects agreement and harmony. Last Sunday we had the example of those, who, notanding the example of those, and over the service of the service o tended over them, and the declarations of the security of them, and the declarations of coo-God, and cons, who trusted in it, chose to disobey consideration of the Jewish lawgiver—the lessons he is a little of days and places of Confirmahear the exhortation of the Jewish lawgiver—the lessons he teaches his countrymen to derive from the word all the wonders and judgments, which they had he and heard the wonders and judgments, which they make the servant of the Most light God, tells the Jews the purpose for which God has shewed the servant of this truth," namely has shewed them "the light of his truth," namely the interest of the interest of the interest of the way of the intent that they may return into the way of rishteonaness." (See Collect.)

He begins (See Collect.)
at is, both, (verse 1) with a call to "Hearhen;" that is, both hear, and obey. He tells them (ver. 2) there must be no alteration, or diminution, from those things which God commanded them, through him. D: His doctrine is embodied in the petition of the Collect, to eschew (or avoid) all those things and follow all that are contrary to our profession, and follow all things the same. It is buch things as are agreeable to the same. It is but enough as are agreeable to the same. hot enough to profess themselves God's people they must act and rhink according to their proasion. He reminds them (ver. 3 and 4) of the tal consequences of an opposite conduct, as tensequences of an opposite conduction in the example, related in the Proper Lesfor Evening Prayer of last Sunday. These ortations he enforces, (ver. 5,15) by arguments an from the excellence of what they had been shown and the excellence of what they had been

motives, which the Christian may well apply to | which they might hereafter usefully refer, | his situation and circumstances. When he meditates upon the still learer light which God has showed us-when he looks upon the still clearer. revelation of God's vill and counsels-the pure and holy precepts of the Gospel-well may any Christian-but, especially, well may the Christian people of this long avoured country-ask, what nation before Christ, hot excepting even the Jews) "hath statutes and julgments so righteous, or hath seen and heard the hings, which we have seen and heard?" The rext subject on which Moses dwells, is the besetting sin of his people, their proneness to idolatry, (verse 15 and 40.) He threatens them, and their children, with terrible vengeance, if they shal be guilty of this apostacy, and intimates that such wickedness shall at once put them out of God's protection.

"In the sequel of this people's history," says Wogan, "we see, that both the degeneracy of their posterity, which is here foretold, and the punishment consequent thereupon, which is here threatened, did actually come to pass. This appears by the various revolutions which happened to them, in the time of their judges and kings; in the ten tribes being wholly given up, by the judgment of God, to idolatry: then carried away, mingled and lost among the heathens whose works and religion they had followed: afterwards, in the captivity of the two other tribes to Babylon; their destruction by the Romans, and strange dispersion over the world ever since. From the example of this people, and the fearful judgments which befel them, let us learn to dread the temptations of prosperity, and the danger of abusing the favours of God, especially the blessings of true religion. As heaven and earth, i. e. angels and men, saw them the happiest of all people, while they continued faithful to God; so, for their disobedience to his law, and contempt of his grace, they become a spectacle to men and a ree's: and are, at this day, sad and lasting monuments of the wrath of heaven, for their rejection of the Messiah, 'their King and their God.'

Such will be our case, also, if we avoid not the things contrary to our profession; we shall be pumished as the idolatrous Jews. The rest of the chapter relates to the appointment of cities of refuge, and other subjects of history, not immediately connected with our purpose.

ACKNOWLEDGMENTS.

W. Wilkinson, Esq., rem.; James Dubbins, adi., sub. and rem.; N. F. Quiney, Esq.; W. H. DeMonlin, Esq.; Henry Wilkinson. The papers were sent as ordered.

THE CHURCH.

TORONTO, THURSDAY, MAY 8, 1851.

MOTICE.

The LORD BISHOP OF TORONTO gives notice, that it is his intention, with the Divine permission, to hold Confirmations God, and consequently found in him, who would consider a proper From the constant and the declarations of the constant and the constant in the Niagara District, during the latter have been a protecter, an avenger. From the the months of June and July; and in heart the Manetooahning Mission,

tion will be published hereafter; and his Lordship requests that notice may be communicated to him, as early as possible, of such new Stations as may have been established or new Parishes organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the Service of the day, a list containing the names and ages of the several candidates for that holy rite.

Some years ago, the Bishop called the attention of his brethren the energy, to the set of what they had been attention of his brethren the energy, to the set of the set of the set of the confirmed, to the set of the confirmed, to the set of the se

and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

TORONTO, March 18, 1851.

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 aggordance with	the following list, May	1851 .
A THE RESIDENCE OF THE PARTY OF		
Wednesday 14,	Grimsby	11, А.М.
Thursday 15,	Jordan	10, A.M
" 15,	Port Dalhousie	З, Р.м.
Friday 16,	St. Catherines	11, а.м.
" 16,	Eight Mile Creek	3, р.м.
	Niagara	
" 17,	Queenston	' 3, Р.М.
Sunday 18,	Thorold	11, л.м.
	Port Robinson	
Monday 19.	Drummondville	10. A M
" 19	Chippawa	3, Р.М.
Tuesday 20	Fort Erie	11. а.м
Wednesday 21,	Bertie	11. а.м
21	Marshville	2. P.M
Thursday 22	Port Maitland	11. A.M
" 22,	Dunnville	3, р.м
Saturday 24	Cayuaga	3. P.M
Sunday 25.	York	11 . 10
25,	Caledonia	З. р.м.
Monday 26,	Jarvis	11. а.м.
Tuesday 27,	Walpole	11. A.M.
Should there be as	ny error or omission in	this list the
Bishop requests the	Clergyman interested t	o notify him
of the same in time		
with any new to provide the		

THE PROCEEDINGS OF LAST WEEK.

Last week will form a memorable era in the ecclesiastical annals of our Diocese.

In our last impression we gave a detailed account of the proceedings connected with the laying the Corner stone of a University, where the claims of revelation will be duly recognized-and in which it will be no misdemeanour to uplift the voice of praise and prayer to the Triune God.

Below will be found a report of the most important Visitation ever held in our Diocese. Many sincere friends of the Church were disposed to look with some little apprehension upon the novel experiment of inviting the Laity to take part in the discussion of matters connected with the temporalities of our communion. We need not say that these fears proved utterly groundless. The God of unity and peace so overruled the proceedings, that the most cordial unanimity prevailed from first to last-and the lively interest which was manifested for the struggles and prospects of the Canadian branch of Christ's visible fold, afforded the most cheering evidence that our Churchmen are actively alive to their operous duties and responsibilities.

The Lay Representatives appeared to the greatest advantage. We hesitate not to affirm that not even in the Mother Country, could a greater amount of intelligence and well regulated zeal, be found in a meeting of a corresponding nature. The majority of the speakers demonstrated not merely that they were dutiful sons of the Church, but that they were able to render a sound and substantial reason why they were so.

On the Charge delivered by His Lordship the Bishop of the Diocese, we have not space to dwell at present, but on a future occasion we shall advert to some of its more prominent features. We may only remark that it is a document replete with the deepest interest, and merits-as we are certain it will obtain-a careful perusal from all who seek for guidance and counsel in the present momentous position of the Church, both in Great Britain, and in this portion of her Colonial posses-

So far have we recorded that portion of the pro-

bodied in the proceedings of the Church Union, on Friday evening, which was a triumphant close to the events of the week. The same harmony of feeling, the same devotion to the Church, which characterised the early events, were here as strongly exhibited. Here that restraint which the house of prayer placed upon the feelings was removed, and our City Hall rang again and again, with heart-stirring cheers from the large assemblage which it contained, responsive to the principles and sentiments of the speakers. For many years Toronto has not witnessed such a meeting. Never was devotion to Religion, to the Church, or to British Connexion more strongly displayed; and many a hardy denizen of the forest has since declared to us, that such a sight gladdened their hearts,-that their fears for the interests of Religion were at an end, and they would be able when they returned to their homes, to tell their families, their friends and their neighbours, that all were united and all determined for the maintenance of Religion, and of British Connexion; and that wherever practicable to do so, Branches of the Church Union should be at once formed. To our ample report of the proceedings of that meeting, we also refer our readers. We give it fully, convinced of its importance, and we are happy to say that it will take a more permanent shape than that of a newspaper. It will as a separate pamphlet form Number 2. of the Publications of the Church Union, and will be ready for delivery early in the coming week. Other publications will rapidly follow. Activity such as this, cannot fail to be successful. A good beginning has been made, and steady exertion will crown the triumph of Religion over infidelity.

The Rev. William Logan, requests all letters and papers for him, to be addressed in future to Manvers, instead of Cartwright.

The subscriber gratefully acknowledges the receipt of Twenty One Pounds, from the friends of the Church, in Toronto, towards the completion of St. Mary's Church, Newboro.

N. WATKINS, Travelling Missionary. Toronto, May 6, 1851.

TRIENNIAL VISITATION OF THE LORD BISHOP OF TORONTO.

On Thursday last the Lord Bishop of Toronto held his Triennial Visitation in the Church of the Holy Trinity. As might naturally be expected, the proceedings attracted unusual attention, connected as they were with the permission accorded to the Laity to take part in deliberating upon the temporal concerns of the Church.

Divine Service commenced at at eleven o'clock. Prayers were said by the Rev. Saltern Givins of Oakville, the Rev. E. Denroche, M. A. The Rev. W. M. Herchmer, M. A., of Kingston preached a most impressive and highly practical discourse, taking his text from Malachi, chapter ii. v. 7. As the Sermon is to be published by special request, we shall say nothing more at present than it was intirely appropriate to the solemn occasion. His Lordship, the Bishop officiated at the altar, assisted by the Ven. the Archdeacons of York and Kingston, the Rev. H. J. Grasett, and the Rev. Saltera Givins. All the Clergy present partook of the Holy Communion.

After a short recess the Clergy and Lay Delegates re-assembled in the Church, when the roll having been called by the Rev. H. J. Grasett, as Chaplain to the Diocesan, the following Clergymen answered to their names, and were accompanied by their respective Lay Delegates, who produced their requisite certificates :-

LIST OF MISSIONS OR PARISHES IN THE DIOCESE OF TORONTO, WITH THE NAMES OF THE CLERCY AND LAY REPRESENTATIVES, WHO ATTENDED THE VISITATION OF THE LORD BISHOP, 1ST AND 2ND MAY, 1851.

Mission or Parish.	Clergy.	Lay Representative.		
Toronto,		and the state of the		
	H J Grasett Edmund Baldwin.	Hon. J. Gordon.		
St. Paul's	J. G. D. McKenzie	Alex. Murray. W. V. Bacon.		
St. George's	S. Lett, LL.D	J. Bovell, M. D.		
Trinity	R. Mitchele	Wm. Gooderham.		
Holy Trinity. Assistant	H. Scadding W. Stennett	J. W. Brent. E. G. O'Brien.		
Ezobicoke	H. C. Cooper	W. J. Gamble, St. George, Etobicoke E. C. Scarlett, St.		
York Mills	A Sapsou	Philips, Weston. § Francis Neale. D. G. Hewett.		
Thornhill	D. E Blake	7 Dr. Paget.		
Lloydtown		Mr. Marsh. Arthur Armstrong.		

JAL		
Mission or Parish.	Clergy.	Lay Representatives
Toronto Township		I (Cant I D Harris
		J. Magrath. J. W. Gamble. F. M. Chafee. Wm. Birdsall. W. H. Patterson.
Chinguacousy	W. G. Tucker	F. M. Chafee.
Streetsville	R. J. Macgeorge	W. H. Patterson.
Brock	R. Garrett	William Garable
Markham	G. S. J. Hill	William Gamble.
Whithy	J. Pentland	(Wm. March, St.
Scarboro'	W. S. Darling	Paul's. [Church.
Pickering		J. Taber, Christ James Peters.
Barrie	T. W. Marsh S. B. Ardagh G. Nugent	S. M. Sanford.
Tecumseth West Gwillimbury	G. Nugent F. L. Osler A. Hill	Herbert Mortimer.
Orillia	George Bourn	J. Drinkwater.
Mono	John Fletcher	Sir A. N. McNab.
Hamilton	J. G. Geddes J. L. Alexander	Miles O'Rielly.
Ancaster	W. McMurray	J. Regan, Ancas-
Assistant	W. Belt.	A.T. Kerby, [ter Dundas.
Brantford	J. C. Usher	Henry Racey. John Kerby.
Grand River Miss.	Adam Elliott John Kennedy	G. Wm. Johnson.
Wellington Square	Thomas Greene	A. M. Chisholm.
Galt	M. Boomer	A. Shade.
Paris	C. Ruttan	R. C. Nicholson.
Oakville	S. Givins	James Beatty.
Georgetown	D. Fraser	William Pettit. W.Paxton, Norval J Cowen, Trafalg.
Nassagaweva	George Graham	Dr. Jones, Trafal.
Travelling Mis- sionary, Gore	R. N. Merritt	b shape a vacan
Guelph	A. Palmer	Wm. H. Parker.
Elora Owen Sound	J. W. Marsh	James Geddes.
Bentinck	A.H.R.Mulholland	to the terms of
Niagara	Thomas Creen	Col. Kingsmill.
Grimsby	William David	Andrew Pettit.
Assistant	A. F. Atkinson R. Shanklin	Wm. Nixon. George Rykert. H. Mittleberger,
Louth	A. Dixon	H. Mittleberger, Geo. P. Ball.
	sono se ed Mes	Dr. Macklem, Chippawa.
Chippawa	W. Leeming	Dr. Newburn, Stamford.
Assistant	C. L. Ingles	L. Brokenshaw,
Thorold	T. B. Fuller	W. L. Turvey.
Fort Erie	E. Grasett	The second secon
Port Maitland	A. Townley	Robert Spratt, Port Maitland.
	about at the	(J. Atkinson, Dunnville,
Grand River Travelling Mis-)	B. C. Hill	Alex. Scobie.
Travelling Mis- sionary, Nia- gara District	W. C. Clarke	regidly follow.
London	B. Cronyn	Thos. C. Dixon.
Po. Township St. Thomas	C. C. Brough	L. Lawrason. Freeman Talbot.
Adelaide	M. Burnham A. Mortimer	Ben. Willson. Wm. Bray.
Port Burwell	R. clood T. B. Read	W. J. Wallace.
Port Stanley	Hy. Holland G. C. Street	Samuel Price.
Goderich	E. L. Elwood	The Language of Consumer
Bayfield		
Bayfield	Arck. Lampman	
Amherstburgh	P Mask	{ Dr. Hawkins. Dr. Dewson.
Colchester	F. Mack	Dr. Dewson.
Walpole Island Mersea	R. C. Boyer.	
Chatham	F. W. Sandys	Duncau McGregor.
Plympton	J. G. R. Salter.	§ Dr. Covernton.
Simcoe	F. Evans	Edw. Gilman.
Trav.M. Talb. Dis.	J. Gunne. E. R. Stimson.	ÇE. Deedes.
Woodstock	W. Bettridge	Henry Finkle.
Burford	A. St. G. Caulfield.	T. Wallace.
Zorra	H. Revell F. D. Fauquier	C. Caistor.
Cohourg	A, N. Bethune	Hon.G.S. Boulton A. A. Burnham. Wm. Falkener.
Rice Lake	Alex. McNab	A. Haywood.
Grafton	John Wilson	R. M. Boucher.
Port Trent	W. Bleasdell	A. Haywood. J. D. Cameron. R. M. Boucher. Wm. Shea. J. F. Flindall.
Cartwright	E. C. Bower. W. Logan	R. McQuaid.
Port Hope	Jonathan Shortt.	Twall adv. star
Clarke and Dar-}	Sam. Armour. T. S. Kennedy	{G. Low, M. D.
Peterborough	R. J. C. Taylor	James Wallis. Daniel Griffith.
Emily	Robt. Harding	一切40月,1年3月,18日,19日
St. George's	G. O. K. Stuart	Wm. Goodeve.
Assistant Military Chapl'n	W. Herchmer	SNeil McLeod.
St. James's	R. V. Rogers	Capt. Stace, R.A.
St. Mark's	ff. Brent	the Vent the Arel
Penit'y Chapl'n	H. Mulkins E. Patterson P Shirley	O Salbard out
Bath	P Shirley W. H. Harper	H. N. Phillipps.
Napanee		Englishmen 3 A
Trav. M. Mid. Dis.	W. B. Lauder. John Flood T. W. Atlen.	John Sumner.
Adolphustown &c.		SE. Murney.
Mohawk	J. Grier	E. Murney. J. Breakenridge. J. W. Hill.
Picton	Thom s Bousfield.	Robert Michol,
Marysburgh Carrying place	J. R. Tooke J. MacIntyre.	Dr. Whitley.
Trav. M. P. E. Dis	R. G. Cox.	Skichard Shaw.
Carleton Place	M. Harris	George Cox,
Franktown Packenham	J. W. Padfield.	
Bytown	8. S. Strong	John Chitty.
Brockville	E. Denroche	George Crawford.
Lambs Pond		Ormond Jones.
Smith's Falls	W. H. Gunning, J. B. Worrell	A. Mathieson. W. B. Carroll.
Trav. M. John- ?	F. Tremayne.	W. B. Carroll.
Prescott Merrickvill	Robert Blakey	Justis S. Merwin.
	E. Morris	E. H. Whitmarsh.
Kempville Trav. M. John-	N. Watkins	Benjamin Tett,
Cornwall Osnabruck	H. Patton	Janes Edgac.
Williamsburgh	R. Rolph	Al. Ross.
County.	E. J. Boswell	James Skinner. R. D. Fraser. A. J. Dixeu.
West Hawkesbury	J. T. Lewis.	
VisitorsJames		yerhoffer.
, , , , , , , , , , , , , , , , , , ,	, D, D, H. B	residen.

At the close of the Lord Bishop's charge, the Lay Delegates from the several Churches and Missions in the Diocese presented their credentials, and the assembly proceeded to the election of Secretaries. The Rev. J. G. Geddes, B. A., Rector of Hamilton, was chosen Clerical Secretary, and Dr. Bovell of Toronto, Lay Secretary.

His Lordship after a few brief and appropriate observations, then submitted two questions to the consideration of the meeting.

1st .- Shall the Church of this Diocese of Toronto, take any steps to protect the property and endowments of the Church?

2nd-Shall the Church of this Diocese apply for permission from the Crown to hold Diocesan Synods or Convocations?

Both questions were answered unanimously in the affirmative, and a committee was appointed to prepare resolutions in accordance with the views that had been affirmed.

His Lordship then pronounced the Benediction, and the meeting adjourned until ten o'clock on Friday morning.

SECOND DAY-FRIDAY, MAY 2ND.

The Clergy and Lay Delegates re-assembled this morning at ten o'clock, and, after prayers, proceeded with the business which the Lord Bishop introduced yesterday.

The minutes of yesterday's business were read by the Rev. Mr. Geddes, Clerical Secretary.

His Lordship, who presided, called on Sir Allan MacNab to move the first resolution, which was as

1. "That the Bishop, Clergy and Laity of the Diocese of Toronto, in Conference assembled, by request of the Lord Bishop, at his Triennial Visitation, holden 1st and 2nd May, 1851, do solemnly protest against the aliena-tion to any secular purpose whatever, of the Lands, called Clergy Reserves, originally set apart by Act of 31 George III. Chapter 31, and finally sanctioned by 3 and 4 Victoria, Chapter 78, for the maintenance of religion and religious knowledge in the Province; as being opposed to the constitution of the Church of God in every age—at variance with the principles acted upon by all Christian nations—subversive of the recognized rights of British subjects—and in violation of the fidelity and integrity of Parliamentary enactments and the decisions

Sir ALLAN McNaB observed, that the subject which they were about to consider, was one that he had been discussing for almost the last quarter of a century he thought, indeed, ever since the question had been before the Provincial Parliament. He could have wished that the resolution had been placed in the hands of some gentleman who was not a member of the House, as it might be said that the discussion would properly come under his notice in his place in Parliament. He felt, however, that on an occasion of this kind no man belonging to the Church ought to be backward in rendering all the assistance in his power. His opinions on the matter before them were recorded in the journals of Parliament, and being well known throughout the length and breadth of the country, it was not necessary that he should now do more than express his cordial concurrence with the resolution which he had the honour to submit.

Rev. T. B. FULLER, Rural Dean, seconded the resolution, remarking that it was expressive of the great object which all present had in view, and therefore reobject which all present had in view, and therefore required no lengthened advocacy at his hands. He would, therefore, merely briefly notice the several points so prominently set forth in the resolution, and leave the meeting to carry it by acclamation. It stated that the alienation to any secular purpose of the lands called Clergy Reserves, would be in violation of the fidelity and integrity of Parliamentary enactments and the decision of the law. From his infancy he had always been led to feel that British plighted faith is like the honesty of British merchants—beyond suspicion. But honesty of British merchants—beyond suspicion. honesty of British merchants—beyond suspicion. But when we see what has been done with regard to the Church University—when we see that the Colonial Minister of England declares that he is willing to rob the Church of the Clergy Reserves to satisfy those whom the Queen's Representative in this colony has called our "unscrupulous opponents"—when we see these things he almost felt ashamed to be a British Ha felt that his trust in the little that his trust in the little that he is trust in the little that his trust in the little trust in the these things he almost left asnamed to be a British subject. He felt that his trust in the plighted faith of England is shaken, and that we ought to take the advice given by the Queen's Representative, and look only to ourselves for the protection of our rights. He was confirmed in this view of the case by what he heard last summer in the Imperial Parliament. He was present there one evening when the Australian Colonies Bill was discussed, and he heard this principle laid down—that in future, in all local matters, the rule of the British Government, must be to refer to the Colonial legislatures, then he (Mr. He had been taught to believe that when the great be fought on Canadian ground." Who was it that be held to any instrument, that instrument shall laid down this rule? Not a Whig statesman, but a gentleman who held the office of Colonial Secretary in the late Conservative ministry—the Hon. William Gladstone. He (Mr. Fuller) heard this with his own ears, and felt satisfied that whatever change of ministry may take place in England, we must look to our-selves for the protection of our rights. He felt that if this property be taken from us, we shall be deprived of our rights, as British subjects. As members of the National Church, we are entitled to the support and protection of the British Government. As these lands have been given to us instead of the tithes to which by law we were entitled, so if we are robbed of them we are robbed of our rights, ratified by two solemn acts of Parliament, the latter of which was the result of an agreement between the Archbishops and Bishops of the Church of England, acting in our behalf, and the Prime Minister, acting in behalf of the British We are told that these lands are to be taken nation. We are told that these lands are to be taken from us. If so, it will be contrary to the acts of every Christian nation. France when she publicly declared herself a godless nation, by placing the idol of Reason above the one true God, robbed the Church of her above the one true God, robbed the Church of her property. But when, glancing across the lines, we look at Republican America; do we find anything equal to the proposal that has been lately made by the Colonial Minister of England? No! When the Revolution had separated the late colonies of England from the British throne, the Church property was held secred; and it is so to the present day. If, there-

should have been, had we lived i the neighbouring Republic. One thing afforded hn encouragement: it was not the sight of his revered brethren on his right but the sight of his lay brethen on his left. The bone and sinew of the country wee there, and he had therefore no fears whatever but a will go well. Last evening, when at his lordship's ospitable board, he met a worthy member of a ne abouring parishmet a worthy member of a ne abouting parish—a gentleman who is the honoured so of an honoured father, who for years acted as lay eader in the parish of Grimsby, and established a chrch there. This good man, when asked how he was said "Mr. Fuller, I feel well to day." Why? "Beause the Church has now taken the best step that its ver took." This is why he (Mr. Fuller) felt we ned not fear. is why he (Mr. Fuller) felt we ned not fear. We have our brethren of the laity withus, and he trusted that, under God, all will go on prosperously and happily. flitherto we have been divided people; now we are united, and may bid al our enemies defi-

The resolution was adopted unaimously.

Col. KINGSMILL. Niagara, said, he resolution which he was about to propose had been entrusted to him at a very late hour last evening, anchis first impression was, simply to move it without my remarks. Fortunately, on glancing over it, he precived that it contained such truthful matter "that he who runs may

2. "That no class or conditior of persons in this province can be endangered in estate or conscience by the maintenance of this religious property to its original purpose."

He conceived that one and all areopen to the question "Why stand ye here all the day idle?" "We left undone those things we ough to have done." have been practising the virtues of peace, while the blast of war has been blowing around us What has been the consequence? Our outposts have be the wall of the citadel, which we are called upon to protect. The resolution speaks of danger "in estate or conscience, by the maintenance of this religious property to its original purpose. In his opinion, the small portion of the property that now remains to the Church, so far from endangering the Colony, is calcu-lated to advance the interests of all its people. Look at the state of the generality of the clergy in the pro-vince. Many of them have but £100 a year, while the city papers are now advertising a vacancy for a government clerk at a salary of £200 a year. Many are apt to forget the various expensive demands that press upon the clergy. In addition to the creature conforts which their toils imperatively demand, they have objects of observe a general and the have objects of charity to serve, and the daties of hospitality to perform. In addition to these things, they have a constant expenditure to meet, to enable them to maintain the enlightenment of their minds which their position renders necessary, and which is especially needful at a time when sophistry and false doctrine everywhere abound. If then, the clergy are to perform efficiently the sacred duties of their office, the laity are bound to use the most strennous exer-tions to enable them to live by them; for they have to rise early, and work late, to visit the sick, and literally to eat the bread of watchfulness. He maintained, therefore, that we shall be guilty of a violation of our duties to God and to our country if we do not maintain the rights of the Church.

A SHADE, E.q., Calt, expressed his sense of the honour conferred upon him by permitting him to second this resolution. In his address yesterday, his lordship pointed out the very small pittance that would be appropriated to each parish or congregation if a division of the Church property should take place.— It is so insignificant, that it seemed impossible for any person to suppose that any danger could arise to any denomination or sect from the authority or power which the clergy of this extensive province may derive from the possession of so small a pittance. Compared with the extent of the province, and the number of clergy that are necessary to the performance of clerical duties, the property held by the Church amounts to nothing. Look at the great number of townships in nothing. Look at the great number of townships in the province that are even now destitute of the services of the Church. Can any man or set of men say that the small amount that has been hitherto appropriated to enable the Church in some measure to grapple with the spiritual destitution of the province can endanger liberty of conscience, in any other class or denomina-Have the clergy manifested the slightest desire to obtain undue control? Have they ever in any way or shape, exercised any influence ic the province other than that exercised by all denominations?—
Nothing of this kind can be laid to their charge, for in his opinion they have uniformly been actuated by the most delicate considerations towards their dissenting brethren. The same forbearance had not been displayed towards them; and the attempt now being made to deprive them of the small property that has been granted to the Church, proves that the time has arrived when every Churchman must raise his voice against such an act of injustice. If you violate the act of Parliament with regard to the Clergy Reserves, seal is set to any instrument, that instrument shall be held sacred -- in whatever manner the seal may have been placed there. If in any instance the great seal is to be violated and set at nought, no value whatever could attach to any patent which he or any other man may hold under the Executive of this province.— Would such a patent be worth anything? Could it be maintained if a political party chose to say, "well do away with it?" What would then be the situation of the Canada Company? If the act appropriating the Clerry Reserves be repealed, how will that Company They received a very large grant of land for a very small amount, and they are making a very large profit out of it. But will any man say that their title is to be violated because the Company are deriving profit? And yet the title of the Company to these lands is not a whit better than the title of the Church to the Clergy Reserves. It behoves all then, who desire to maintain the rights of property, to rally around the Church in this crisis. Once allow the Church to be robbed, and all property will be endangered; maintain the rights of the Church, and you maintain the rights of every The time has now arrived when every m should assert his rights as a British subject—when he should appeal to her Majesty and her advisers, and say that no men could believe that Great Britain will property. But when, glaucing across the lines, we look at Republican America; do we find anything equal to the proposal that has been lately made by the Colonial Minister of England? No! When the Revolution had separated the late colonies of England from the British throne, the Church property was held sacred; and it is so to the present day. If, therefore, this question be carried against us, we must feel, one and all, that we have been worse treated than we

we cease to have any safe-guard, any anchor, to which we may cling as a guarantee for the safe enjoyment of our property."

FREEMAN TALBOTT, Esq., London, took higher ground than that which would defend this property, simply because it is small in amount. defended it because it is the undoubted right of the Church. That property, once large in amount, was granted to us by one of the most beloved sovereigns of England and has been ratificated. England, and has been ratified to us in the most solemn manner; and we must therefore assert our claim to it on the highest and holiest grounds. Is it to be admitted that had the church much more money, its members would assume a tyrannical position; and that have the only reason they do not do so is, that they have not the means at their command? He denied emphatically that their command? phatically that this spirit is entertained by either clergy or laity. At present, many laborious clergymen toll in the performance of their duties, while their families are deprived of the comforts of life. This should not be said of any man, for the labourer is worthy of his hire; least of all should be said of ministers of religion. A change is packed in the A change is needed in the administration of affairs in this country: and he contended that if we act with spirit, good faith, and determination, we can improve many things and at the act with the promany things, and at the same time maintain the pro-Agreed to unanimously.

Hon. G. S. BOULTON, M.P.P., of Cobourg. said the third resolution had been placed in his hands, and though a more able mover might have been found, none could have been chosen more desirous than him self to support the church to which he has the honour to belong. Remarks in the honour to belong. to belong. Remembering that the reserves were given to the church by one of the most virtuous sovereigns that ever sat on the there. that ever sat on the throne of England, and that the illustrious statesman by whom the constitution of this country was prepared, incorporated in it a provision securing that property to the Church to the end of time, it was to him a matter of astonishment that in so short a period the wishes of the sovereign and the proshort a period the wishes of the sovereign and the provisions of the constitution had been repeatedly and pales of the constitution and been repeatedly and pales of the constitution had been repeatedly and pales of the constitution and been repeatedly and pales of the constitution and the constitution are constitution. pably disregarded. That the whole of the reserves belonged to the Church of England he had never doubted. Of large reserves doubted. Of late years, the term "protestant clergy has been supposed to comprehend others beside the clergy of the Church of England; but the latter only like had were so described in the time of George III. He had been a number of years in the legislature of this country, and on every occasion when this subject had been that "the march of intellect" requires the alienation of the reserves; but he believed that every attempt to of the reserves; but he believed that every attempt to the country of the reserves; but he believed that every attempt be rob the Church of the little she now holds will be signally unsuccessful. The people of England cannot be so blind to all that is good and virtuous, as to think of repealing the act of parliament under which it remnant of the reserves is secured to the church the cannot be possible that the House of Commons or as thouse of Lords, or our gracious Queen, will ever as sent to so iniquitous a measure. The Americans are entitled to vast credit for having scrupulously respected the property which previous to the revolution was gettered. entitled to vast credit for having scrupulously respective the property which previous to the revolution was set apart for the purposes of the church; and it will indeed be disgraceful if less honest principles prevail here. Some years back, he was called "a church and here. Some years back, he was called "a church and king man." He h ped he should go to his grave with out being anything else, being quite sure that he could die happily if he had no more serious crime to repent of. He had always maintained that church and state of. He had always maintained that church and state attributed ought to go together; and had invariably attributed the unparalleled success and greatness of the mother country to the fact that she has done more to advance the interests of christianity that the country to the fact that she has done more to advance to the interests of christianity that the country to t the interests of christianity than all other nations. conclusion the hon. gentleman moved the following

3. "That the maintenance of this property for its original purpose is necessary; because it has been found from experience that Religion cannot be generally upon fused, or permanently supported in any country upon the purely Voluntary Principle; its maintenance upon this system is proved to be inadequate, even in Towns and Villages of considerable size, while it is discovered to be wholly impracticable. to be wholly impracticable in rural districts, a jarger proportion of the inhabitants of which are comparatively poor."

Rev. M. Harris, Perth, seconded it, and said his own experience furnished confirmation of some of the remarks of preceding speakers. The rectory of perthodical patent, but in aid of the endowment; 200 acres of that patent, but in aid of the endowment; 200 acres of that land were taken away without scruple, and without consulting him upon the subject. He applied to the existing Government for an equivalent for this property, Rev. M. HARRIS, Perth, seconded it, and said existing Government for an equivalent for this property, but had failed to obtain it. The settlement of the question of the Reserves in 1841, had been acquiesced in by the Church—although united to the control of the the Church—although unjust to the Church—under belief that it was final; and it is therefore the plain of all friends of the Church of all friends of the Church to rally to her aid in defence of the small portion of property that has been allotted to her. With regard to the voluntary principle, allotted to in the resolution, he would remark that the history of the voluntary beautiful to in the resolution, he would remark that the history of the voluntary beautiful to in the voluntary beautiful religious bodies in every country tends plainly to she how inadequate that principle is how inadequate that principle is to the proper many ance of religion. In large towns, eloquent and post men may receive an ample support, but the Gospe the Lord Jesus standeth not in the wisdom or eloque of men. His ambassadors are not always endowed wo finen. peculiar abilities that attract the world, and are herefore, uniformly likely attract the world, and the not, therefore, uniformly likely to win the support congregations under their charge. The truths Gospel are at variance with the ways and the jud of the world, and so long as this is the case, it be supposed that they would pay very liberally to declaration of those principles which condemn is so ous practices. With respect to remote settlement evil is more pressing and apparent. With a sea population of the settlement with a sea population of the settlement with a sea population. population, for the most part struggling with a difficulties of life, religion is generally a secondary sideration; its due and proper maintenance is new provided for until men are brought to know and proper maintenance. value—to appreciate its importance—and, consequently to place it above all earthly the

to place it above all earthly things. The Rev. Mr. Denroche suggested, that the word upperly," as applied to the voluntary principle, the liable to mis-construction, should be struck out is a voluntary principle that belongs to the Gospel, the a voluntary principle that belongs to the rold. a voluntary principle that belongs to the world.

voluntary principle of the Gospel of Christ were followed out, he had no hesitation in saying that would be no lack of ambassadors to preach that Gospel, would be no lack of ambassadors to preach that grapel in that principle were fully carried out, we should have an abundance of means a great working that we get an abundance of means—even supposing that we robbed of our Reserves—to carry the Gospel into every quarter of the country. We are not now in the situation of the first christians, who were chiefly from the poor of the earth, and who had all the world before them to convert. We have wealth amongst ourselves, and members of the church would only devote to God what they expend in their own justs—(he used that word between the church would only devote to God when they expend in their own justs—(he used that word between the church would only devote to god what they expend in their own justs—(he used that word between the church would only devote to god what they expend in their own justs—(he used that word between the church would only devote to god what they expend in their own justs—(he used that word between the church would only devote to god what word between the church would only devote to god what word between the church would be the church would be

t is used in the Word of God), it mey belongs to God what belongs to Him, the voluntary principle would then be sufficient for the waits of the Church.— Every tenth penny that we make belongs to God, not to ourselves, and we should apply it in His service, not to serve. to serve our own selfish purposes. He did not mean that the clergyman over every congregation should receive the ceive the tenth portion of what we make, but that that portion, if set apart, would furnish abundant means to carry out the carry out the objects of the Church Society.

WM. GAMBLE, Esq., was not prepared to declare that the Reserves should be retained for the Church, because it has been found from experience that religion cannot be generally diffused solely on the voluntary principle." It appeared to him that such a reason is at voluntary with the early history of the Gospel, when there were no state endowments.

Rev. E. DENROCHE said, there cannot be the slightest doubt that the early Christians had far more zeal than is found amongst Christians in the present day. must however, recollect, that even in those days, the inhabitants of villages and rural districts had not the word of life preached to them. Why was it that lager and the designate a resident ager, and the word was used to designate a resident in a village, where the Gospel of Christ was not preached

8. PRICE, Esq., Port Stanley, could see no objection the word "purely," which, as here used, meant ex-clusively on the voluntary principle. In that sense, the resolution was correct. In early days, the volun-tary principle. lary principle was correct. In early days, the volun-any principle was supported in a miraculous way; and reference to the Apostolic age, as justifying the antary principle, is uncalled for and inconclusive.

The Load Bishop expressed his concurrence in a sentiments. No country or township can be and, where Christianity is brought to each cottage individual by the context principle. and individual by the voluntary principle.

Rev. A. Townley supported the opinion that the apport of the Church in Apostolic ages was, in a con-siderable degree, effected by miraculous agencies. In ward with regard to the divine right to tithes, he was constrained to accompany that such a plan is genewas constrained to remember that such a plan is gene-tally regar led as impracticable. Facts in the neigh-bouring State. uring State are all against the voluntary principle Shortly after the revolution, a tax for the maintenance of religion was imposed on the New England States, are tax payer having a right to say to what denomination his portion should be given. In the progress mainisters immediately became smaller. Taking all is not one minister of any kind to every 2000 people, but the state of the tax was abandoned, and the supply of denominations in the United States into account, there have no minister of any kind to every 2000 people, but the tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have no minister of any kind to every 2000 people, but the tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned after the tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there have tax was abandoned and the supply of denominations in the United States into account, there was a supply of the tax was abandoned and the supply of denominations in the United States into account, there was a supply of the tax was a supply of t ortly after the revolution, a tax for the maintenance The Clergymen of the Church form one to every 2000 people. The Clergymen of the Church form one to every a the United States are well supported. This is corincorrect when applied to rural districts.

T. C. Dixon F. London, supported Mr. Price's

T. C. Dixon, Esq. London, supported Mr. Price's speken in feminded the reverend gentlemen who had spoken in favour of the voluntary principle, that even the Christian (Char the voluntary principle). the Christian Church. That the voluntary principle clear to his mind, from the divine records and from all of sair. In the world have become history. In the moddle ages, what would have become of religion but for the in lependent position in which the Clergy had been placed? Our own country and insufficiency of voluntaryism. Look across the lines and the lines of voluntaryism. the United States furnished conclusive evidence of the insufficiency of voluntaryism. Look across the lines and you do not see pure and undefiled religion flourishmany of them at utter variance with the vital truths of his duties, a minister of the gospel ought to be placed and this was apparent from the manner in which missionaries, connected with the Church, are treated in many ininnaries, coanected with the Church, are treated in stances the Clergymen receive small stipends, perhaps from the Society for the Propagation of the Gaspel in prejan Propagations being left to give so eign Parts, the congregations being left to give so ch. In nine cases out of ten, of this nature, the constegations never give what they promise, or what is ren, is given under most humiliating circumstances; ands of his parishioners. For his part, he desired to this country placed in comfortable and comparatively independent circumstances.

The Room Parishioners of the stablished Church independent circumstances.

The RIGHT REV. CHAIRMAN said, he felt very proud these and hoped that they will soon pervade the whole boly.

There will then be very little discussion about the voluntary principle.

The resolution was then put, and adopted unanimously.

J. H. Hagarty, Esquire, moved the fourth resolution

4. Thus, it is a support of religion

4. "That in countries where the support of religion does not maintain its proper influence, but is uniformly rain amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and amongst the meant mass of the people to degenerate and the degenerate and the degenerate and the degenerate and the degen found am mast the great mass of the people to degene-increase crime; that religious division and animosity valence, and infidelity itse f spreads to an unwonted

We do not wish (said the learned gentleman) to decry voluntaryism, for in this country Christianity is more any actual aid voluntary efforts of Christians, than to be actual aid voluntary efforts of Christians, than to be actual aid voluntary efforts. But God forany actual aid received from the State. But God for which he believed to be the essential foundation of its usefulness. Value to be the essential foundation of its incliness. usefulness. Voluntary contributions are both graceful the piger trusted that it will always be an object of the Clergy that will induce the over the hearts of their flocks. that will induence over the hearts of their name that will induce them to make exertions to extend their pastor's pastor's usefulness by increasing their very narrow means. At the second a missionary—a Sentleman who has received the ordinary education of gentlem un into the wilds of the country, with ractions to depend altogether on the charity of his ck, would be cruelty and wickedness. We want no only from our own Church against the voluntary testim ny from our own Church against the voluntary principle. He would quote the testimony of one from in he differed, but who was gifted with an intellect ar beyond that of most men;—he alluded to Dr. Phat great the head and front of Presbyterianism. Phat great man, while leading the section which followed him at the period of the great disunion, in 1842, with an arm the period of the great disunion, in 1842,

all mawkish terms—all the common talk about liberal asm and conservatism. He called himself an old-fashioned tory of the old-fashioned school—one who hoped that the first toast at all festive meetings should be, "Our Church and Queen." Some of his "liberal" friends occasionally proposed to exhibit him as a curiosity, but he believed that if people would but speak out, it would be found that there are many more tories out, it would be found that there are many more tories of the old school than people are disposed to suppose. As an Irishman, he trusted that his fellow-countrymen will rally to the support of the United Church of England and Ireland, and to the maintenance of its ancient He was not a believer in progressive or deve l ping Christianity, which came perfect, pure, and holy from the bands of its master. The wisdom of 1800 years has done nothing to add to it. Nowithstanding all opposition by kings and queens and states, it had continued to grow; but neither now nor at any former time did "purely" voluntary principles suffice to carry it into all parts of a country. The Samaritans of the early days were ignorant of the influence of the Holy Spirit and he feared that the same may be said now of some in our own back districts. It must be recollected that although the members of the Church in Canada number 200,000, a vast number are so scattered over the country that they have almost ceased to feel the influences of the Church. It is her duty to look after these scattered members in the Huron and on the Ottawa, with as much care as after more favoured congregations. It would be mockery to tell these men -We will send you a missionary if you will pay him;" and to propose to send missionaries to such localities, on such terms, is enough to prevent young men of ability from joining her ministry, unless they be sustained by the highest of all strength-strength from

Rev. B. CRONYN, of London, seconded the resolu-He believed that in the early days of the Church, the voluntary principle was found sufficient, because none were added to the Church but faithful members of Christ. There was no worldly inducement to cause men to become preachers of Christianity. They were Christians in deed as well as in name, and the volun-tary principle was then found sufficient, not only to maintain those ministering to them, but to send the Gospel into other parts. As soon as, from one cause or another, individuals were added to the Church who were not influenced by true Christian principle, the voluntary principle was found insufficient to perform the work of propagating religion throughout the world. We must, therefore, take things as we find them. In the present times, and in the present state of the Church and our congregations, the purely voluntary principle is found insufficient for the maintenance and propagation of religion. Every one acquainted with propagation of religion. Every one acquainted with the newer settlements of this province, must at once acknowledge that what is called the voluntary system is utterly impracticable and inadequate. It is our duty to assist them by every means in our power, and to bring every influence to bear, in order that the fund, concerning which, this meeting is held, may be retained for the poorer parts of the country, and for those who are scattered throughout more distant settlements, in order that they may have the ministrations of religion until they are able themselves to support them Under these circumstances, and constituted as the Church now is, we must deplore having anything at all to do with what is called the purely voluntary system. He believed that it is a degrading system, when brought to bear on merely nominal Christians: with such people, he feared, it is found a degrading influence. Clergymen are, by it, brought under influences, to which they ought not to be subjected, and exposed to annoyances from which they ought to be exempt. He thought that the system which had been adopted of giving pound for every pound contributed, is a degrading and demoralizing system -one that will work as a canker in the Church if it be not changed.

E. G. O'BRIEN, Esq., cordially agreed with the re-solution, and thanked the right rev. chairman for having convened the meeting, which was calculated to lead Churchmen to a knowledge of their rights and duties, and to produce a degree of unity in action throughout the province which could not but bring about beneficial results. It appeared to him that a purely voluntary system cannot be maintained, with God's blessing, in system cannot be maintained, with God's blessing, in any country, because religion must be made more or less of a government matter, in order that a christian character may be imparted to the nation. The Clergy Reserves may be regarded as a nation's offering to Christianity. These Reserves are held in trust by the Church, and it is the duty of every churchman to maintain the right of the church to that property.

Resolution agreed to unanimously.

G. CRAWFORD, Esq., moved the fifth resolution :-

5. That this meeting regards the maintenance of the Clergy Reserves to religious uses, according to the intentions of a pious Sovereign, expressed in various Acts of Parliament of the United Kingdom, to be one of the best boons and blessings which can be secured to this Colony, as tending to insure, with the Divine favour, the Propagation of true Religion within its bounds to the end of time."

He remarked that he has been connected with public works in the province many years, and had employed large hodies of men. In every instance, he found that a Roman Catholic priest was sent to the works to take care of the workmen belonging to that faith, while Protestant labourers were left destitute of regular spiritual

E. Deedes. Esq., seconded the resolution, with a conviction that the threatened injustice will never be sanctioned by the people and legislature of England.

— Keefer, Esq., remarked on the necessity of vigorous action on the part of the Church, to resist the rapid and insidious advances of Romanism. He regarded the papal aggression as existing in Canada, as of a more formidable kind than that which has taken place. a more formidable kind than that which has taken place in England; and supported this view by referring to the legislation in Canada during the last ten years—that is, since the union of the provinces. The tendency of legislation during that period has been to Romanise the whole of Canada. He had prepared an abstract of the bills passed for the exclusive advantage of the Roman Catholic Church, and the following are the results: man Catholic Grateri, and the following are the results: in 1841, two bills were passed for the especial advantage of that Church; in 1842, one; in 1843, two; in 1845, six; in 1846, three; in 1849, twelve; in 1850, two. One of these acts, after incorporating the Roman Catholic Bishops of Toronto and Kingston, and making them a corporation capable of holding real property to an unlimited extent anywhere within the Province, prowith an expecial view to doing away with all controut the State, Protested against the voluntary principle, from all parties to form what he called the Sustentation and of which every minister receives a stipend.

God in the Word of God), if they would give irrespective of his flock. He [Mr. Hagarty] despised | shall be registered within 12 months from the date at which they are executed. All this legislation has taken place, without the country having the slightest information with regard to the concessions thus made to the Roman Catholics. There are now four nunneries in Upper Canada, viz., here are now roat nameres in upper Canada, viz., here, at Kingston, at Bytown, and at Cornwall: at the time of the union, the only one was at Kingston. He had been informed that the Jesuits have stations throughout the entire—even the remotest—parts of the British possessions in North America, and believed that a great scheme is at work to Romanise all those possessions west of the Ottawa river. His own oponion is, that the evil is inherent of the provinces. The protestant religion can never be considered sale until that union be repealed; for until then, the Roman Catholic element must preponderate in the legislature. Let any conservative imagine the most desirable state of things for his party; while the union lasts, Roman Catholic influence must still

SIR A. McNAB said, when a question affecting the Roman Catholic Church is brought up in the Legislature, Roman Catholic members are invariably, to a man, at their posts; while members of the Church of England display no such vigilance and unanimity. His belief is, that the Roman Catholic members in the House of Assembly will be the most likely men to as-sist the Church of England in her struggle to sustain

Resolution adopted unanimously.

E. MURNEY, Esq., Belleville, in moving the sixth resolution, said he anticipated that a prodigious effect will follow from this meeting. Hitherto, there has been a readiness to believe that the Clergy are disposed to assert their views authoritatively, and without reference to the views of the Laity, but this feeling must have the light removed by these proceedings, and a spirit be wholly removed by these proceedings, and a spirit of confidence and satisfaction will take its place to an extent which will be beneficial alike to the Church and the country. Church union is alone wanting to make Church influence felt throughout the Province; for the Church has the wealth, intelligence, and talent of the Province on her side. The resolution intrusted to him was as follows:—

6. "That a petition, embodying the views now ex-pressed as the solemn opinion of the Clergy and Laity pressed as the solemn opinion of the Clergy and Laity of the Diocese of Toronto in conference assembled, be presented to the Provincial Parliament during the approaching Session, and be also transmitted to the Queen and other branches of the Imperial Legislature;—and that the Venerable the Archdeacon of Kingston, the Venerable the Archdeacon of York, the Rev. B. Cronyn, the Rev. A. Palmer, the Rev. M. Harris, the Rev. H. Patton, Edmund Deedes, Esq., George Rykert, Esq., J. H. Hagarty, Esq., the Hon. G. S. Boulton, George Crawford, Esq., and J. A. Henderson, Esq., be a committee to draft the same, subject to the approval of the Lord Bishop of Toronto.

REV. H. PATTON seconded the motion. In times past, he said, Churchmen have acted individually, and with small effect; now they are about to bring their concentrated forces to bear, and "a long pull, a strong pull, and a pull altogether," will enable them to achieve their object. It should be remembered that in the struggle now commencing, Churchmen have not moved first; although robbed of a large portion of their patrimony by the settlement of 1840, they have allowed the matter to rest, under a belief that it was finally settled. We have been cruelly disappointed; the question is to be again agitated, but it has been forced on us, and we must do our duty. In this emergency, he felt that the Representative of Hr Majesty in this Colony, has kindly come to the relief of the Church, for he has kindly come to the relief of the Church, for he has taught us not to depend so much as we have done on friends at home, but upon our own strength and energy. This opinion will not be without its effect. So far as the present incumbents are concerned, their rights will at any rate be respected, but they and all Churchmen should remember that it is not merely our rights that are involved, but the rights of our children our children's children; and this consideration should lead us all to resolve not to sacrifice these rights to mere expediency. It is humiliating that we whose boast has always been that we are British subjects, are referred to a republican Government as an illustration of public faith with regard to Church property. Trinity Church, New York, has retained her property—given by royal benevolence—amidst all the convulsions through which the United States have passed. mont, lands belonging to the Society for the Propaga-tion of the Gospel in Foreign Parts were confiscated but 30 years afterwards, the Society brought an action against the State of Vermont, and recovered those lands. There is a principle in the General Constitution of the United States, that all endowments shall be respected; and did we at this moment belong to the Uni-ted States, these Clergy Reserves could not be touched. The Supreme Court of Judicature in the United States reverses any act tending to alienate property of this kind from the purposes for which it was originally designed. He trusted that we shall continue to live and die under the British flag, but at the same time he hoped that British authorities will adhere to a compact sacred-ly entered into. Let us as Churchmen rally round the standard of the Church, irrespective of political princi-ples, or party or local prejudices. The battle must be fought at the polls. It will be our duty, whether Conservatives or Reformers, to remember that we are Churchmen, and as such are bound to vote only for men who are pledged to support the interests of the

Agreed to unanimously.

REV. A. PALMER, Guelph, said the effect of this meeting will not terminate when the meeting rises, but will be felt throughout the country in an important and a beneficial manner. This is, perhaps, the most in-fluential meeting that ever assembled in the City of Toronto, and he was sure that the protest now solemnly made against the iniquitous act which is proposed will be carried to the Throne. The allegiance of members of the Church of England is not conditional. loyalty is still the same, "whether we win or lose the game." It is true, that the Church of England in this Diocese has hitherto been treated with the grossest injustice, yet we never can be anything but loyal. He now came to another subject of immense importance— one which he approached with the greatest distrust of his own ability to discuss satisfactorily. The Le Bishop's Pastoral letter—issued some weeks since was read with mingled feelings; feelings of gratitude to his Lordship—feelings of hope that the step suggested by his Lordship would be attended with beneficial results - mingled, however, with fears and misgivings, lest by any accident the unanimity of this meeting should be disturbed, and its moral influence lost. must be clear to every individual that the moral effect of this meeting depends on the absolute unanimity of those present. So far, this unity of feeling and action has been displayed in a most gratifying manner, and he

hoped that a similar feeling would be displayed was regard to the resolution which he had now to propose.

7. "That this meeting is of opinion, that for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal affairs, it is expedient and desirable to apply to poral anairs, it is expecient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the laity as well as of the clergy of the Church, so as best to meet the re-quirements of the Church, in this Diocese; and tha the committee aforesaid do draft a Memorial to the Queen, founded upon the observations upon this subject, expressed in the Episcopal charge of the Lord Bishop, delivered yesterday."

The reasons which render it expedient to adopt this resolution are stated in the resolution itself: the Church in this diocese is placed in an anomalous position. I has increased to a very great extent, in the number eits clergy and laity, who are without any code of gevernment—any ecclesiastical organization other than than the ordinary organization of an Episcopal Churck No system is established for the administration of dis cipline. He was sure that the clergy would at one feel that discipline is of immense moment to the wel fare of the Church. A clergyman in a particula parish feels great difficulty in the enforcement of discipline, with reference, for instance, to the administration of the holy communion to notorious ill livers, the interment of those who have died in open sin, and similar difficult constitute. similar difficult questions. If some rule—some canon—were adopted on these subjects, and were assented to by the laity, and concurred in by the whole Church there would be no difficulty in enforcing discipline one uniform mode of action would prevail throughout the diocese, and the reproach would be taken away. that the Church does not exercise the discipline it ought to exercise in reference to its members. Again: although the clergy are a body of men of whom his Lordship need not be ashamed, still they are human men. requiring some rule or code of laws; so that in cases of ecclesiastical offences, there may be some mode of administering justice in the premises. It is not thought that enactment is needed to secure justice at the hands of his Lordship; but even to his Lordship a code of laws would give satisfaction. In his charge yesterday, his Lordship alluded to the impending division of the diocese, and to the propriety of promoting to the Episcopal see persons now exercising pastoral superintendence. Such individuals have lived in terms of cordial, unrestricted intimacy with their brother clergy; and if such an event as that took place, it would be of the utmost importance that the individual so promoted should have a code of laws for his guidance, and that those among whom he had hitherto lived should be quite certain the state. quite certain that he was administering the government of his diocese not according to his own will, but according to a code of constitutional law. These are points that render it extremely desirable that a Synod or Convocation should be established in this diocese. Synod, being established in this diocese. Such a Synod, being established for the more advantageous management of the temporal affairs of the Church should be composed of the clergy and laity by representation,—details being left, however, until the principle be agreed upon. When we speak of the more advantageous management of the temporal affairs of the Church, it implies that the temporal affairs of the Church have not hitherto, here managed each of the Church have not hitherto been managed so advantage ously as they might have been. He would state some particulars. For instance: if the little remnant that has been left to the Church has been charged by the Government of the day with an undue proportion of the expenses of the Crown Land Department—that is bad management. If surveyors, who have been sent out to value this little property. been sent out to value this little property, have been paid double wages for putting half their value on the lots—that is bad management. If our clergy, who have been paid the miserable pittance, have had their salaries subjected to a discount, while they were paid in bad debentures—that is bad management, He might go through many points of this kind, but these instances suffice to show that hitherto the management of the temporal affairs of the Church, has not been of the best kind. With the aid of a body of Laymen, over whom any Bishop might be proud to pre-side—with the business habits of those gentlemen—the property of the Church will not be suffered to be squandered, but will be preserved intact for all the purposes for which it was designed. It is necessary that a license should be issued by her Majesty legalizing the establishment of a Synod, and hence the need of the memorial referred to in the resolution.

T. C. Dixon, Esq., in seconding the motion, dis-claimed any desire on the part of the laity to interfere in the slightest degree with the rights and privileges of the Clergy. The course proposed would certainly lead to a great improvement in the management of the temporal affairs of the Church.

Rev. W. BETTRIDGE, Woodstock, believed that if a Diocesan Synod be obtained, the Church of England may bid defiance to all her enemies in this Colony.— The present position of the Church, and the loss of that portion of the Reserves of which she has been deprived, may be attributed to the absence of synodical action. He thought, however, that any reference to the Queen is unnecessary with regard to the formation of the proposed body.

and d clarations of the laymen present at this meeting, were quite sufficient to dispel any fears that might have been felt with regard to the introduction of the laity in the management of the affairs of the Church. He trusted that this meeting will be the beginning of a series of happy Synodical assemblages, to discuss and regulate the affairs of the Church.

The RIGHT REV. Chairman said he had consulted the highest authorities in ecclesiastical law in England, who had informed him that in seeking to synodical action, the Queen should be memorialized through the Archbishop of Canterbury.

After some further discussion, the resolution was adopted unanimously.

Rev. E J. Boswell, Williamsburgh, called attention to the infidel character of the present system of public schools, and the deplorable results which the system is producing in the character of the pupils and then moved the following:—

8. "That this meeting desire to express its sense the paramount duty of connecting religion with secula ducation; and in order to carry out this obligation they deem it to be necessary to petition the Colonic Legislature to permit the establishment of separat Church Schools, and that the assessments ordinari! paid by Churchmen for the support of Con mon School be applied to the maintenance of such as are in con nexion with the Church, where such appropriation is practicable and desired, and that the Committee aforesaid be empowered to draft the same."

L. LAWRASON, Esq., London, seconded the resolu-tion, which was supported by the Rev. S. B. Ardagh, of Barrie, and the Rev. S. Armour, of Cavan, and agreed to unanimously.

Sir A. McNaB moved the cordial thanks of the meeting to the Lord Bishop for the extraordinary de gree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese, and for the dignified, impartial, and courteous manner in which his lordship presided over the

This was carried by acclamation, and was responded

His Lordship who said he could not find words to express his sense or the honour done to him, or to praise sufficiently the harmony which had distinguished the meeting. Such a respectable and united assembly gave great promise of the progress of the church hereafter, and he looked forward to the time when she will flourish, and when this diocese will be considered the great vineyard of the Church in British North America. He felt far stronger now than he ever did before. He was however so completely unable to express what he felt on this occasion, that he could only return them his most grateful thanks for all that had been done during their proceedings. What they had done will have a great and an immediate effect on public opinion through out the province, and will produce most beneficial results to ourselves and to our posterity.

The benediction was then pronounced, and the meet-His LORDSHIP who said he could not find words to

The benediction was then pronounced, and the meeting separated at about half-past four o'clock.

THE CHURCH UNION.

As previously announced, this meeting took place at the City Hall, on Friday evening; and long before the chair was taken, it was evident, that the committee, in yielding up the St. Lawrence Hall for the festivities of the St. Patrick's Society, which took place the same night, had miscalculated the feeling of the people, and the probable attendance. At seven o'clock, the hour named for taking the chair, the spacious hall and gallery were well filled. Owing to the proceedings of the Church Conference not having closed until a late hour in the afternoon, the chair was not taken until a quarter to eight o'clock. At this time both hall and gallery, and every passage giving the slightest chance of hearing, were densely crowded, and numbers were obliged to go away without obtaining admission. It is now past all doubt, so intense was the anxiety to take part in the proceedings, that, had not the St. Patrick's Ball taken place on the same night, the St. Lawrence Hall would have been incapable of holding the numbers who sought to attend. There were a large number of ladies in the Hall.

It would be impossible to give the names of all the influential gentlemen who were present. Not a populous township in the Province, we believe, but could state there was some one or more there to represent it. Even our Red Christian brethren owned their attachment to the Church, by sending from their number to represent them at the important proceedings of the week. Of the leading Churchmen of Toronto, the difficulty would be to say who was not present. The gentry and the merchant—the agriculturist and the artizan—were there intermingled, for the common defence of

their venerable Church.

Upon and immediately around the platform, we observed the Ven. the Archdeacon of Kingston; the Ven. the Archdeacon of York; the Hon. Geo. Boulton, M.P.P.; John Arnold, Esq., Chairman of the Church Union; Col. Kingsmill, High Sheriff of Niagara; Hon. William Cayley, M. P. P.; Rev. A Palmer, Galt; Rev. T. S. Kennedy, Darlington; Hon. Col. Allan; Hon. James Gordon; John Beverly Robinson, jun., Esq.; J. H. Hagarty, Esq., Q. C.; Absalom Shade, Esq., Galt; Colonel O'Brien; T. C. Dixon, Esq., London; Rev. D. E. Blake, Rural Dean; Prof. Hodder; Professor Melville; Rev. Robert Harding; Freeman Talbot, Esq., London; F. Widder, Esq.; Alderman R. Dempsey; T. W. Birchall, Esq.; Rev. Dr. Beaven, Dean of the Faculy of Arts, Toronto University; Henry Lefroy, Esq.; Rev. W. Bettridge, Woodstock; Lewis Moffatt, Esq.; J. T. Arnold, Esq.; Lucius O'Brien, Esq., M. D.; Rev. H. Plees; Alexander Burnside, Esq.; Rev. C. C. Brough; Rev. R. J. MacGeorge; J. W. Brent, Esq.; Professor Hallowell; S. Price, Esq., Port Stanley; Dalton McCarthy, Esq., Barrie; Dr. Dewson, Amherstburgh; Rev. G. Nugent; Buchan, Drummondville; Rev. E. L. Elwood, Goderich , Rev. J. T. Lewis, West Hawkesbury ; E. H. Rutherford, Esq.; James Browne, Esq., &c.

The Chairman of the Union, John Arnold, Esq., on taking the chair, said that, as was usual, they would commence their proceedings with prayer; and he called on the Venerable G. O. Stuart to read the same, which, having been done, the Secretary, E. Taylor Dartnell, Esq., read the Report, as follows:

REPORT of the Committee of the Church Union of the Diocese of Toronto.

So short a time has elapsed since this Union has came into operation, that it can hardly be expected that there is much to report upon to the Society. To the extent to which it goes, however, that Report will be of a most cheering and satisfactory nature.

Two months have not yet elapsed since the publica-tion, in this Colony, of a despatch from his Excellency the Governor General to Lord Grey, dated 19th July, 1850, conveying an Address from one branch of the Legislature of this Province to Her Majesty, based on a resolution of that branch, carried only by a majority of two, praying that Her Majesty would be pleased to recommend to Parliament a measure for the repeal of the Imperial Act 3 & 4 Vic. c. 78, and for enabling the Canadian Parliament Canadian Parliament to dispose of the Clergy Reserves

religious bodies or denominations of Christians, to the rengious bodies or denominations of Christians, to the parties now receiving them during their natural lives or incumbencies," and declaring "that no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the Clergy Reserves as should prevent further legislation with reference to the disposal of them." reference to the disposal of them."

The publication of this despatch was accompanied The publication of this despatch was accompanied by that of one from Lord Grey in reply, dated 27th January, 1851, stating that the Address thus referred to had been laid before Her Majesty who, he stated, was pleased to receive it very graciously, and that it appeared to Her Majesty's servants, on mature deliberation, that the desire or present by the Assambly in appeared to Her Majesty's servants, on mature deliberation, that the desire expressed by the Assembly in that address ought to be acceded to, and they would accordingly be prepared to recommend to Parliament that an Act should be passed giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing regard to the Clergy Reserves, provided that existing interests are respected." In other words, that the temporalities of the various religious bodies derived from those Reserves might be forthwith torn from religious purposes, and appropriated to those of secular

education or utility.

education or utility.

When the first feeling of surprise and indignation at this threatened attempt to impede the spread of religion in this Province had subsided, a private meeting of some members of the laity and Clergy took place in this city, on the 17th of March last, to confer as to the steps to be taken in consequence thereof. Those gentlemen were of opinion that British Canadians of every religious parsuasion deriving aid from those Reserves. religious persuasion deriving aid from those Reserves under the settlement of 1840, were too sincerely at-tached to the maintenance of religion and the diffusion of Christian Knowledge, ever to think of quietly submitting to the establishment of a principle which tended to the suppression of all religion and the encouragement of infidelity in this colony. Under this belief they resolved that an opportunity should be given to the laity of the United Church of England and Ireland to declare their adhesion alike to their faith and to the principle of the settlement of 1840, however unjust it may have been deemed by them. They resolved on the immediate action of this Union, which at once took place. As members of it, they published an Address. of Christian Knowledge, ever to think of quietly subthe immediate action of this Union, which at once took place. As members of it, they published an Address, in which they represented to the laity the injustice of the attack thus made upon the temporalities of religion; and acquiescing, as they did, in the opinion of His Excellency the Governor-General, that it would be a contract of the second of the contract of the second of His. Excellency the Governor-General, that it would be "an evil of no small magnitude on their part to rest content" as heretofore "with endeavours to influence opinion in England," they pressed upon them to adopt the remedial suggestion of His Excellency, and henceforth "resort to measures which may strengthen their position in the Colony" also.

The sentiments of the laity were not miscalculated. They have been appealed to, and that appeal has been responded to in a manner which has proved the deep.

responded to in a manner which has proved the deep attachment which they feel to their religion and their determination to defend, to the utmost of their power, every attempt to divert from sacred to secular

power, every attempt to divert from sacred to secular purposes, the small share that now remains to them of the beneficent offerings of a departed Monarch, to the glory of his Maker, and the eternal happiness of the people now inhabiting the Canadas.

This Association has within that brief time attained a prominent position; and by an arrangement with another body, as advantageous as economic, the Committee have been enabled to open an office in the most eligible situation in this city, where the business of the Union will henceforth be carried on.

Your Committee can not conclude this their first.

Your Committee can not conclude this their first Report without recording the gratifying fact that they are not the only Christian body which has come forare not the only Christian body which has come forward to preserve the temporalities of religion as intended to be secured by the Act of 1840. The Presbyterians of the Church of Scotland are also in the field, and there are some indications that many of the Methodist as well as the Roman Catholic body are also in the resinguishing that settlement in assume the contraction. disposed to maintain that settlement, inasmuch as they disposed to maintain that settlement, mashinen as they admit through their press that it is necessary for the social welfare of this Province, that "religion should be maintained therein as the surest preventive of crime, be maintained therein as the surest preventive of crime, the never-failing offspring of ignorance and irreligion," whilst the organs of the Government already express their fears that the measures which have been resorted

to by this Union are likely to defeat the threatened

aggression upon religion.

We have, therefore, every reason to persevere in the course of action upon which we have entered; and we feel convinced that it is only by presenting a fearless, a determined, and a compact front to our presents.—by steady perseverance, in our present opponents, -by steady perseverance, in our present policy, and, if necessary, even by aggression upon policy, and, it necessary, even by aggression upon those who have so wantonly attempted to restrain the those who have so wantomy attempted to restrain the rapid diffusion of our religion, and the increasing efficiency of our clergy, that we can ever expect "to strengthen our position in the colony," frustrate the aim of those who would make democracy supreme in the Legislature, and crush their present attempt to revive religious animosities. In short, it is thus alone we can hope to maintain that British connexion which it is the ultimate aim of our opponents to sever; in it is the ultimate arm of our opponents to sever; in defence of which so many have hesitated not to hazard life itself; and to which, by birth, by parentage, by feelings, and by faith, we are so firmly and unalterably attached.

But three short weeks have elapsed since that appeal has been made, and the responses which arrive from every part of the Province are declaratory of adhesion to the principles and objects of the Church Union. Your Committee, therefore, have every reason to hope that are many weeks elapse Branches, of this Union. that ere many weeks elapse Branches of this Union will be in operation in every township in this Province; that the Church will resolve henceforth to assume its proper position in the colony, and its members exercise that influence in all social and political measures affecting the interests of religion and the welfare of the Province, to which, from property, education, and numbers, they are alike entitled; and that they will not permit their rights nor privileges to be hence forth "bartered or given away," in compliance with the demands of "unscrupulous opponents.

JOHN ARNOLD, Chairman. E. TAYLOR DARTNELL, Secretary. Moved by the Hon. W. Allan, seconded by the Hon.

Gordon, and Resolved,—I. That the Report now read be adopted. Mr. E. TAYLOR DARTNELL said it devolved on him as the Secretary of the Church Union to propose the next resolution, and he regretted it was not it more

the Church in Canada are assailed by the united strength of Popery. Voluntaryism, and Infidelity. It had been his belief that in Canada ample provision existed for the necessities of Religion, and it was with surprise on the necessities of Religion, and it was with surprise on coming here within the past year, that, he found not only was that College which a few years before was looked to as its cradle, stripped of every religious attribute but a principle shortly before embodied in a resolution of the Legislature, which if carried out, must tend to the suppression of all religion whatever. Now the resolution which he held in his hand declares, "that it is the duty of every christian state to encourage the maintenance of religion and the diffusion of Christhe maintenance of religion and the diffusion of Chris tian Knowledge, as thereby the social happiness of the people and the general prosperity of the country, can alone be permanently secured." Here we were not without what was deemed an ample provision for such a purpose, but for a long time the government totally neglected to provide spiritual teachers. Even so late as the year 1819 there were but ten Clergymen in this province, and these so scattered that with all their zeal and anxiety for religion, it was impossible that they could discharge the duty to the extent required, and the growth of dissent and irreligion was the conand the growth of dissent and irreligion was the con-sequence. Whilst this was the state of things there was no complaint whatever about the Clergy Reserves, but as the spiritual wants of the people were better supplied and the exertions of the Clergy were felt, the hostility of the enemies of the church became apparent and increased. The exclusive right of the Church to the Clergy Reserves was denied, and at length in 1840 what was called a final settlement of the question took place, by which seven-twel the of those Reserve were taken from us for the alleged purpose of pro-viding for the religious necessities of all other religious denominations of Christians within this province, thus giving all an interest the rein, and removing any for-ther grounds of complaint of an exclusive preference to the church. That settlement it is the interest of all to maintain, and the interest of all to unite with the church in defending. An attempt is now threatened to take these funds from the various religious bodies who have derived support therefrom, and they justify the attempt by the declared intention to apply them to purposes of secular education. May we not ask what are the invariable results of secular education, which it is thus proposed to substitute for religious instruction. In France it has long prevailed, and the results have been that infidelity is paramount there. Austria, Germany, and Prussia, were long pointed out as an evidence of its success; yet within the last three years the delusion is ended. In all these countries, religion has been trampled under foot, and revolutions taken place, which have hurled monarchs from their thrones, and shaken society to its foundation. In Spain and maintain, and the interest of all to unite with the church place, which have hurled monarchs from their thrones, and shaken society to its foundation. In Spain and Italy the most debasing ignorance and superstition holds the place of religion. From foreign countries, let us look to home. If we turn to Ireland: six hundred years ago, England found Ireland the retreat of that primitive faith which we now seek to defend. At the point of the sword, England planted Popery in the soil, and Popery has there proved her scouge. (Hear, hear, and Popery has there proved her scouge. (Hear, hear, and Popery has there proved her scouge.) primitive laid which we now seek to delend. At the point of the sword, England planted Popery in the soil, and Popery has there proved her scourge. (Hear, hear.) Such were the effects of caltivating religious error. Let us now inquire what are the effects of religious neglect. Let us see whether in Great Britain during the last hundred years we may not find something parallel to our own case. In the manufacturing districts of England, there has been as sudden a growth of population as here. Desert wastes have suddenly become the seats of manufacturing industry and enterprise, but the abodes of a dense and ignorant population. The extent to which this took place is striking. The population of Great Britain, which, at the middle of the last century, amounted to 8,001,380, had, at its close, reached 10,942,646, and in 1841 just 18,844,434; this increase was very unequally diffused. In the agricultural districts, it varied from 25 to 30 per cent.; in the manufacturing, from 70 to 200 per cent. Thus ten chief agricultural counties showed an increase from agricultural districts, it varied from 25 to 30 per cent.; in the manufacturing, from 70 to 200 per cent. Thus ten chief agricultural counties showed an increase from 1,280,000 to 1,961,000; whilst in the six leading manufacturing counties of Lancashire, Staffordshire, West Riding of Yorkshire, Ayr, and Lanark, the increase was from about two and a half millions in 1801 to five and a half millions in 1841. In the manufacturing towns, the contrast was still greater: Manchester, Liverpool, Leeds, Birmingham, and the Metropolis, whose united population in 1801 was 1,239,183, had increased to 3,065,794, in 1841. Unfortunately this vast increase of population went far beyond the relivast increase of population went far beyond the reli-gious provision of the localities; the number of the lergy throughout England at the present day be little more than it was half a century ago for less than half the present population (hear, hear). To remedy this evil, nothing was done by the State, and poverty and crime were the results. The Dissenting bodies, it and crime were the results. The Dissenting bodies, it is true, with the best intentions, laboured to supply the deficiency, but they only proved their utter inability to grapple with the evil. Popery also was not idle; and the manufacturing districts of England have long been the strongholds of Popery and Dissent. The State at length began to move; but, instead of applying as the remedy religious education, secular instruction. backed by the voluntary principle, was substituted, and has been in active operation for the last twenty-five has been in active operation for the last twenty-five years. The result has been that pauperism and crime years. The result has been that pauperism and crime have increased in a most startling ratio. This we may gather from the official returns of crime, by which it appears the number of persons committed for trial in Eugland and Wales was, in 1813 7,164; in 1836, 20,984; in 1842, 31,909—(hear, hear.) In Scotland in 1813, but 89. In 1836, 2,922; in 1842, 4,189. These returns of crime disclose the turther fact, that although formerly ignorance was deemed inseparable from crime, now education was far more its characteralthough formerly ignorance was deemed inseparable from crime, now education was far more its characteristic. Thus, of the 31,909 committed for trial in England in 1842, only 10,128 were illiterate, and of 4,189 committed for trial in Scotland, only 835 were illiterate—(hear, hear.) This was the state in the manufacturing districts, but in the agricultural where the increase of the population had not gone much beyond ing districts, but in the agricultural was increase of the population had not gone much the case was very diff the spiritual provision, the case was very different—(hear, hear.) In the agricultural Counties already referred to, the increase of the population was one-eleventh, yet the increase of crime was but one-twelfth. In fact nearly half the crime of England, or 14,513 persons were committed for trial from the six manufacturing Counties named—(hear, hear.) But crime was not the only fruit of secular education and religious neglect. Infidelity, immorality, pauperism religious neglect. Infidelity, immorality, pauperism and taxation, followed in their train. Thus the poor rates of England which in 1803 were little over three millions, were in 1841 nearly seven millions. Another milions, were in 1841 nearly seven millions. Another fru't of secular education, was the growth of the felon and infidel literature of the day. It had been lately well ascertained that a single bookseller in Manchester, had a weekly sale for 63,000 copies of penny publications, of which only 4000 were good, the rest being of an evil, immoral, and many of an avowedly infidel nature—(hear, hear)—and for such well-intions, this

from the Clergy Reserves, now sought to be torn from her. (hear hear) Part I. her, (hear, hear.) But let us come nearer home. Let us turn to Canada and enquire what have been the effects of spiritual destitution here. Until 1819 as already stated, there were but ten Clergymen. Poperly and voluntaryism were left to themselves in this Province, while in the Lower Province, religion even corrupt has proved better than its absence here. Within vince, while in the Lower Province, religion even corupt has proved better than its absence here. Within the last few days a return has been published, from which it appeared that since the year 1840, the number of prisoners confined in the Penitentiary at Kingston, from the Lower Province, was 283, and from the Upper Province with nearly the same population, 84; and if we apportion their cost to numbers, it would appear that crime has cost the Lower Province £23,145, the Upper Province £73,112. That in fact, as much hearly was given to the maintenance of the criminal without one word of complaint, as is sought to be wrested from religion for purposes of secular education. wrested from religion for purposes of secular education the fruitful parent of crime. (Hear, hear.) Is it to be wondered then that there are in this Province 60.000 persons not belonging to persons not belonging to any denomination of Christians Will all the second control of t would ask what should be the remedy? Had Poper, improved the condition of Ireland? Had it improved the manufacturing districts of England? Had voluntary and another than a second to the manufacturing districts of England? taryism and secular education combined done so the condition of the condit weighed in the balance and found wanting, would rob us of the temporalities of religion, to repeat the experiment of secular education here. (Hear, hear) the experiment of secular education here. (Hear, hear) England has latterly made religion a secondary matter—and as ever has been the case, national sin brings its national chastisement. Within the last few years we have seen her merchant princes humbled to the dust-distress universal;—plague, pestlenges and famile, have nave seen her merchant princes humbled to the distribution of the distribution of the land; and these quickly followed by another infliction—the late Papal aggression. (Loud cheers.) But how different was her condition when religion was her care. (Hear, hear.) Our maiden Queen Elizabeth, stood forth as the champion of religion, and her reign was long and recorrecus. gion, and her reign was long and prosperous. Her successor James, was staunch to our religious principles, and was a religious king. While he lived his policy caused England to be still more respected—but when in an evil hour, his son and successor, Charles, influenced by evil council, swerved from those principles—(cries of No, no,)—and lent his aid to Popery misfortune marked his reign, and he paid the penalty not only with the loss of his throne, but that of even his its only with the loss of his throne, but that of even his itself upon the scaffold. [A voice]—Charles was a martyr to religion—(hisses and cheers.) Cromwell then resumed the sway in England, but traitor and usured as he was—(cries of health). tyl to religion—(hisses and cheers.) Cromwell resumed the sway in England, but traitor and usurper as he was—(cries of he was a regicide)—Yes, no doubt he was a regicide, and hypocrite also, but still in all his State policy, he maintained the Prostestant principles of the British Constitution (cheers). By them he raised England from her prostrate state, and became the champion of Protestantism throughout Europe II, successor Charles II., was the pensioner of Louis III, successor Charles II., was the pensioner of Louis III, principles in his government, and died a Roman Catholic. James II., ascended the throne, and Popery was proclaimed the religion of England. The reigns of both these monarchs were disastrous,—but that of the latter, terminated in the glorious revolution of 1688, in which true religion triumphed, and placed once more a monarch attached to truly Protestant principles upon the throne. (Loud cheers.) To their adhesion to those principles, the House of Brunswick owe the Throne of England. During their successive reigns those principles have been maintained, and under them the nation has proposed heavend measure. reigns those principles have been maintained, and under them the nation has prospered beyond measure, was acting on these principles that are good King them the nation has prospered beyond measure, was acting on these principles that our good from the company of the remain of which it is now sought to deprive us—(hear, hear—"That's the point.") The close of his reign was peculiarly characterised by religion. In the commencement of the present century, many of our rejudious societies had birth—religion was cared for him, and though the whole of Europe assailed England on every side, yet she repelled them all, and became the arbiter of nations (cheers). She was great and prosperous whilst religion was her primary care, but it was far otherwise since religion was supplanted by secular education. Why should we adopt the latter in its stead? Secular education is no novelty it is as old as the human race. The word of God gave life and old as the human race. The word of God gave life and immortality to man; but from the moment that satan poured his secular teaching into the ear of Eve, sin and sorrow and death and many into the ear of Eve, sin elemnate the same been poured his secular teaching into the ear of Eve, sin and sorrow and death, and punishment hereafter, have been the lot of the human race (hear, hear). He would not deny that there might be some advantages attendant on secular instruction. It was the moonlight of the mind (hear, hear). You, Sir, no doubt have often stood by the shore of yonder noble Lake, in the tranquil darkness of night, in vain endeavouring to penetrate the surrounding gloom; and as the faint streak of light from the rising moon first tinged the watery horizon,—as the pale orb of night has risen above it, and gradually revealed surrounding objects; and as she rose in dually revealed surrounding objects; and as she risen above. —as the pale orb of night has risen above it, and under in dually revealed surrounding objects; and as she rose in the heavens, you perhaps have hailed her midnight splendour,—but yet at the same time have felt her chilling influence, and recollected that by her light the swamps send forth their pestilential vapours—the beasts of the forest roam in search of prey—the robber lurks about the tranquil home—the assassin lies in wait for his unsuspecting victim! But, Sir, how different the glorious orb of day, which, as it rises above the horizon, chases away the obscurity and uncertaints the horizon, chases away the obscurity and uncertainty of night. Before its first rooms of night. Before its first ray, the pestilential vapours are dispelled—the beasts return to their lairs he robber and the assassin to their lurking place every genial warmth vivifies, ripens, and matures thing, spreading love. thing, spreading joy, and comfort, and happiness around. Such are the effects of religious when contrasted with secular educations. trasted with secular education; and who can the fore doubt to which the preference should be given! his own part, to the latest moment of his existence he would maintain the latest moment of his existence. would maintain, in the words of the resolution-"That it is the duty of every Christian State, to

encourage the maintenance of Religion and the diffusion of Christian knowledge; as thereby alone can it expect the blessing of Almighty God, or be instrumental in promoting the social happiness of the people, and the general prosperity of the country."

Rev. A. Palwar of God, and the recognition of the people of the people

REV. A. PALMER, of Guelph, in seconding the resolution, said, in common with many of the country. Clergy, and many of those who have attended the visitation of the Lord Bishop of the diocese as Lay delegates, he knew little, until now, of the Church Union. But he hoped that the proceedings of that meeting would afford to them a lesson which would lead them to make vigorous and determined afforts to maintain next resolution, and he regretted it was not in more competent hands. Many years had elapsed since last Temporalities of the Irish Church were assailed by the marshalled hosts of Rome, now the Temporalities of the Tempo

and was not only the head of the Jewish Charles, and that in that tapacity He was pleased to provide for the national stablishment of religion; and a little further we find it prophesied that "Kings shall be its narsing farthers and Ongone it and on the stablishment of religion." This is a passage Queens its nursing mothers." This is a passage the confessed himself at a loss to understand in dance with dissenting and radical notions. (Hisses ha few spectators in the gallery, which were in-nelly drowned in applause.) Were he a dissenter, only way in which he should be able to interpret ge would be this: Kings shall be the nursing ers of the church by leaving it to perish from desti-on, and Queens shall be its nursing mothers by sholding the food that is to keep it in existence.

And when we go a little farther down his charge—our blessed Lord was a member of the worship, and availed himself of it in Judea. If He did to, who will have the hardibood, the blasphemy, to is observed by the venerated Bishop of the diocese who will have the hardihood, the blasphemy, to that a national establishment of religion is a sinful for this, it seemed to him that the argument derived heason itself is perfectly conclusive. It is admit-as a religious principle, that a child should be obeto its parents; when that child grows up, and be hes himself the head of a family, he is to train up children in the nurture and admonition of the Lord; member of a congregation, he is to do all that in lies to advance the interests of religion, and particularly of the of the ministrations of the Church with which he naceted. Let him have the misfortune to become er, and, presto! he is a heathen. (Applause.) He was nothing more of religion, in his public capacity, if he were a Mahommedan or a Parsee. Let him er so religious a man in his private capacity, only im have the misfortune to go into the House of tably of this Province, and forthwith he is bound bandon his religion for the sake of political expensy. (Applause.) Were they prepared to countain this miserable system? ("No.") He rejoiced bave this miserable system? ("No.") and the report of the prepared to the prepare the meeting. It augured well for the Charles He trusted that the spirit there manifested will of this land, and itself to every corner of this land, and Church of England will come forth in all ency and might, and tell the people that alit has been sleeping, it is not yet dead. ence to the national establishment of religion duty of the state to provide for the support of dvantages which would be felt if they had to enforce ecessity of maintaining it by direct contributions individuals, under legal sanction. That is not the tion here. Stion here, for a good and pious king made provision, of treasures constitutionally vested in him, for the of treasures constitutionally vested in him, for the port of religion, without putting any man to any st wholsoever. It is for the defence of the little and the Church that is left to the Church, that is Church Union has been formed. (Applause.)—It is property be taken away, then of course we is intention to the voluntary system. Now, it was not stem as an adjunct in the cause of the promotion of aken is in the only asserted its insufficiency, when system and to say one word against the volume of structure as an adjunct in the cause of the promotion of taken by an adjunct in the cause of the promotion of taken by itself. It is plain that religion is most wanted In such there is most ignorance, immortality and crime. Port religion? Mone what disposition will there be to suppose were in a spiritual wants in regard to the ministrations of religion is exactly in an inverse ratio to the more ungodly, men are, the less desire will they hand, there may be a very great desire for the ministrations of religion where there is no ability to maintain it. I was his duty recently to travel through a considerable tion is discountry, newly settled, and where immigration is discountry, newly settled, and where immigrating is discountry, newly settled, and where immigrating the settled in the country of the cause of the ministration is discountry, newly settled, and where immigration is discountry, newly settled, and where immigrations of the country of the cause of the ministration is discountry, newly settled, and where immigrations of the cause of the ministration is discountry, newly settled, and where immigrations of the cause of the ministration is discountry, newly settled, and where immigrations is discountry as a set of the ministration in the cause of the promotion of the promoti is did y recently to travel through a considerable of of this country, newly settled, and where immigratis directing its course to an extraordinary extent. In the country five or ten miles he was able to collect a congression, and to endeavour to take steps towards leading be ple to expect a supply at some future time, for its spiritual wants. There was a most anxious desire language. est these people for the ministrations of the Church Sland, but they had just settled, and were barely obtain the necessaries of life. Are we to leave poor people to perish for lack of knowledgeout the bread of life that cometh down from latter than the bread of life that cometh down from latter than the bread of life that cometh down from latter than the bread of life that cometh down from latter than the latter That is a very favourable place in which to try ncy of the voluntary system, because several ats have been preserved to the Church of that that were conferred on it previous to the revolu-all that have never been wrested from the Church the changes that have occurred. A little wrote a letter of inquiry in reference to the of Trinity Church, New York; and he have the endowment, which was the gift of now brings about £70,000 per annum; but be property being held on unexpired leases, at present actual value is estimated at three the Church in New York, he would readily give all Canada. He referred to the Journal of a Convention of and read in Episcopal Church in Upper the Protestant Episcopal Church of the United States, and in a passages. passages to show that in Western New York, no the voluntary system is found insufficient to spirith. the spiritual Spiritual necessities of many parishes. Condith this the state of good old England, with God grant we in this Province may ever have of the United States in 1849 was nearly 18,000,-16,000,000, The population of England in the same year was 5000,000. The number of ministers to nearly 10.000, no on the voluntary about 16.000, to the 16,000,000 of England there were the 16.000,000 of England there were country to the 16.000,000 of England there were 16,000 ministers. The Comptroller of Trinity h, New York, an American Clergyman, has exthe opinion that a Church requires endowments render its Clergymen independent of the necessity of iving for account (Applause). The example of skriving for popularity. (Applause.) The example of the French King in endowing the Roman Catholic Church in T are yet preserved to it, suggested many important prosition to Roman Catholicism who would strip Prontism of all its endowments, and leave the Roman Catholic Church in the possession of ten times the las Romish institution of England, in order to spread a Romish institution. mish institutions over this Province, and to sweep Protestantism altogether? (Applause.) He included the protestantism altogether? (Applause.) Therefore, it may in truth be said, that not withstand-not understand some of these good dissenters, for ing the aid which is to some extent from endowments, and also from the voluntary system, the resources of the although they profess to have a great hatred of Popery, and also from the voluntary system, the resources of the

the civil ruler of the Jewish nation, and that in that ablishment of religion; and a little further we find prophesied that "Kings shall be its nursing farthers uche have of the support of the support of the support of the support of the confessed himself at a loss to understand in some member of the House of Assembly, be asked to move that an address be respectfully presented to the Governor General, praying that a return may be 'a d before the House, showing the amount of property pos-sessed by the Roman Catholic Church in Lower Canada or if an address be presented to the Queen, for leave to deal with all endowments in the Province. All the Church of England wants is a clear stage and no favour. If the little property belonging to that Church be taken away, and if the Roman Catholic Church be left in possession of enormous revenues, to send its nunneries and convents and Jesuits with their cocked hats up here, in order to convert us poor simple Protestants to the rational and scrip-ture doctrines of the Church of Rome-(Laughter and cheers)—then, he said, the Roman Catholics must not be surprised if we ask leave to deal with them even as they would deal with us. There was another question which he wished to allude to. Public principle has been sadly deficient in this Province for some time past, (Applause.) Public men have not been true to the Church of England. Public faith in public men has been most seriously damaged by the inconsistency of some who professed to be champions of Conservatism, but who, as soon as they were placed in power, betrayed their trust. (Cheers.) He thought that if the late administration had gone to the Country with a distinct religious principle emblazoned on their banners, they would now have been in power. He thought, however, that they have suffered on account of the crimes of their predecessors, and he hoped that when next they were in power, they will learn a lesson from the past, and be found true to Protestant principles. Passing from these great men to stars of lesser magnitude, we find a sort of ment to stars of lesser magnitude, we find a sort of moral cowardice prevailing to a very great extent.—
Church people seem to be afraid of each other, and if asked to take any decided course, say, "hush." (Laughter and applause.) He had found this to be the case amongst his own parishioners, and even at the vestry meeting convened to elect delegates in obedience to the Lord Bishop's Pastoral Letter; not because every soul in the vestry was not devoted to the cause of the Church of England, but because all were afraid of the Church of England, but because all were alraid of each other. It was time to begin to get a little moral courage: they must lay aside this moral cowardice, and be strong; fearing God but thinking little of men. The Church Union may be of essential service, if properly worked. If Churchmen would only stick by each other, the Church of England could will a nower in this province that would each be here. wield a power in this province that would enable her to bid defiance to all her enemies. (Cheers.) What could endanger her interests, if meetings like this were held over the province? If there was a fair expression of public opinion—if men were not afraid or ashamed to acknowledge that Church in which they were baptized, at whose breast the were nurtured, by whose ministrations they were comforted and encouraged, and prepared for death and judgment—if they would take their side boldly and manfully—the interest of the Church would be raised above the low level of beggarly political and worldly expediency, and would be safe. Cheers.) He trusted that this meeting would be the beginning of a long series; that gentlemen, when they returned to their different townships, would get together as many friends as they could muster, and organize branches of the Church Union; so that by degrees they would be able to form an organization ready to act on public opinion at an instant's notice— to get up petitions to influence the legislature, and perhaps so far to influence the polls as to return men to parliament who leared God and hated covetousness.

Rev. Mr. Brough was sorry that Mr. Palmer made use of the word "sleeping," as applied to the quiescent condition of the Church of England. The Church has been patiently enduring—she has been a long-suffering church; nor has she moved till she has thought and felt that longer submission would be sin. He prayed his rev. brother to substitute some word for sleeping: The church has not been so. (Applause.)

Rev. A. PALMER said he would adopt the term

The resolution was then put to the meeting, and carried unanimously.

S. PRICE, Esq., Port Stanley, considered himself extremely unfortunate in being called on to address the meeting after the elequent speech which had just been delivered. He was but an humble individual from the shores of Lake Erie, and did not wish to obtrude himself before such a respectable assemblage; at the same time he was a member of the Church of England whose rights they were met to vindicate, and considering that he had a duty to perform, he should not shrink from standing forward, and boldly stating his views on the question. (Applause.) The resolution entrusted to him was the following:—

Resolved, -3 That the Religious necessities of the people of this Province are mainly provided for from the Clergy Reserves, which, even with aid from the laity and other sources, have hitherto been totally inadequate to the purpose; and that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of Religion in this Province, and be disgraceful alike to the Government who might attempt it, and the people who could acquiesce in it.

He thought that every person who has devoted the slightest attention to this subject must be convinced that the proposition enunciated in this resolution is borne out by experience, -namely that the religious necessities of the people of this Province have been mainly provided for from the Clergy Reserves, which, even with aid from other sources, have been found inadequate to the wants of the people. That the miserable pittance now left to the Church, with the aid derived from the laity, loes not provide for the maintenance of the Church, as it should be provided for, is known to every member. you have a doubt upon the point, you have only to visit the distant parts of this extensive diocese, where you may find some devoted missionaries labouring among poor but zealous members of the Church, who, however willing, are unable to contribute towards the maintenance of its ministrations. Some of these missionaries are obliged to clean their own horses, which they must keep to enable them to perform service at their various stations on Sundays; they are obliged to clean their horses, to saw their own wood, and to do all the menial

alluded to as influencing some members of the Church.
(Applause.) One consideration struck him very forcibly during the last Session of Parliament, when the address was carried by the miserable majority of two, praying that that settlement which was supposed to be final may be broken up, and that these Reserves may again be made a fire-brand, to kindle all those animosities, and heart-burnings, and bickerings, which were produced in so prolific a manner by the former agitation of this question. It struck him, he said, that the Legislature stultified itself, for it adopted the address on the motion of the Hon. J. H. Price, Commissioner of Crown Lands; while the same gentleman, with all the canting hypocrisy for which he is so well known, brought in a motion praying that 100,000 acres might be appropriated for educational purposes. Is not the inconsistency self-evident? Surely, if it be necessary to support education by State endowments, much more necessary is it, a fortiori, to support religion by State endowments. It may be said that all admit the necessity of secular education. But he denied that secular education ever rendered a people great, prosperous and happy. All eduheart-burnings, and bickerings, which were produced cation. But he denied that secular education ever rendered a people great, prosperous and happy. All education must be based on the Bible. You must cultivate not merely the intellect but the heart, teaching men their duty towards God as well as towards their neighbor; and this can only be done by instructing them in the principles of Religion. The richly endowed Church of Rome in the Lower Provinces had already been alluded to. He was not one of those who expect been alluded to. He was not one of those who expect much from the liberality of French members lowards the Protestant Church. He had heard it stated that day by a gentleman who is a member of the Legislative Assembly, that it is bad policy to offend these parties, but it never can be bad policy to speak the truth. The liberality of Protestants generally towards members of the Church of Portes. the Church of Rome is well known, but how has this feeling been reciprocated? When the question of the feeling been reciprocated? When the question of the Reserves was before the House, how many Roman Catholic members were found voting against it? Where was Mr. Lafontaine? Some say he spoke one way and voted another, but he (Mr. Price) was not prepared to say which of these statements is correct. This fact we know—that the address to the Crown was carried by the votes of the French Roman Catholic members, by which it was proposed to alienate the Reserves to secular purposes. (Applause.) Coming from a distant part of the country, he thought it his duty to Inform the meeting that all the Church principles of the country are not confined to the City of Toronto. There are men at the outposts, in the remote wilds of Canada, who have been well instructed and grounded in these principles,

each Clergyman within the Diocese, has somethin a safeguard in the Constitution which he "a tran invented by knaves to catch fools. plause] He did not see that that Responsible Gove ment can protect our property or our persons. have united with Lower Canada, and having lost without anchor or safeguard. There is nothing to cling to, we are at the mercy of public opinion, as it changes from point to point, and so we must be until some protection be afforded to us and our rights. [Ap-plause.] The contemplated robbery of the Reserves will go beyond all measures that have ever been taken in any British colony. The fact that in this question in any British colony. The fact that in this question our position is not so good as that of the people of the United States, may lead to a belief that we should be better if annexed. But, happily, Churchmen never better if annexed. But, happily, Churchmen never forget their allegiance. They never forget that they are Churchmen, and, being such, are bound to maintain their allegiance, whatever may be done to wrest their property from them. [Applause.]
Resolution adopted unanimously.

J. H. HAGARTY, Esq., introduced the fourth resolu-

tion, which ran thus :-

4. "That the attempt which is now being made to disturb the settlement of the Clergy Reserves, made by the Act of the Imperial Parliament, has emanated from its "unscrupulous opponents;" and must, if persevered in, have the disastrous effects of renewing religious strife and contention in this colony, if succeessful, shake the security of all property held under Acts of Parliament, hitherte deemed invi-The point in this resolution which first struck him (he

said) was, that it called attention to the origin of this agitation, which in his judgment was the most wanton and uncalled for, and in its beginning the most insigni-ficant that ever threatened to disturb the peace of this ficant that ever threatened to disturb the peace of this fair and populous country. To any person who had arrived in the country recently, it would really seem as if the Church—whose members in Upper Canada number some 200,000—was some miserable body, mean in intellect, in wealth, in position, particularly mean in numbers, and desperately greedy in its endeavours to get and retain property, whether its own or not; to such a person it would appear that the Churchmen are a miserable handful, trying to crush and hold in their iron hands nine-tenths of the people of this country—trying to ride rough shod over them, to crush free discussion, and asserting arrogantly and in crush free discussion, and asserting arrogantly and in-dignantly all the attributes of what people are pleased to call a dominant Church. (Applause.) The dominancy of Churchmen, Heaven knows! has amounted to this: that if any man wished to be ill-treated, to be despised, to be considered unfit for anything, unworthy despised, to be considered unit for anything, unworthy of public trust—in fact. if any man desired to raise an impediment which should prevent his getting anything at the hands of the powers that be, it was only necessary that he should belong to the established Church of England and Ireland. (Applause.) Every attempt is made by parties to catch every description of loose fish, and to introduce men from some of the numerous folds of discont. The need the terms with numerous folds of dissent- (he used the term without meaning offence) every attempt is made to conciliate these bodies, but to crush and trample on Churchmen. worm has at length turned, and with all Christian file worth has at telegrand this occasion it will try to bite. (Applause.) Where has this agitation come from? Who called for it? Who wants to disturb the settlement of 1840? Is it the 200,000 members of the Church of England and Ireland? No. Is it the the Church of England and Ireland? Church of Scotland? No-Emphatically, No. the Church of Rome that strives to disturb the question? No, it is not, in Upper Canada, the Church of Rome. Is it the Methodists? Again he said, No. But he would tell them who it is. It is one of those miserable would tell them who it is. It is one of those miserable fractions that figure amongst the almost unseen items of the census. (Applause.) Examine every opponent of the Clergy Reserves, and you will find that they do not belong to any great denomination, but come from some of the small cliques—those veritable religious family compacts—which are mentioned in the census returns under the head "Independents," or are covered by the expression, "All other denominations."
(Cheers) This assertion is borne out by the character of the leader of the agitation, by its organ, by its supporters. Every prominent name-every man of note who has taken part in this agitation against the Church—is known to belong to these small cliques, or to be under a dread of their noise and clamour, their hundred tongues and thousand pens and paper.— Through a dread of these, weak-minded members of the Church and other denominations have been induced to pander to these petty bodies. (Applause.) He believed that the agitation is opposed to the wishes of four-fifths, if not five-sixths of the inhabitants of this country. Is it to be said that every 80 or 90 people shall never have peace till they satisfy the remainder of the 100? Why half-a-dozen of men might with as much propriety come to the front of his house and "make night hideous" with their horrible noises, and with the declarations that if he would not surround. with the declarations that if he would not surrender his freehold, he should never have peace. (Applause.) He believed that Churchmen will never be left alone till the end of time, so long as a cry remained to answer the purposee of their assailants. There are very few things in which he would like to imitate them but still there is one leaf in their book which Churchmen may do well to copy. It was with disgust he was driven to speak of party politics, for no man in Canada hated them more than he did; but he would say, that when the time comes let them remember their antagonists, and perhaps, the result will be seen in more than one election. It frequently happens that a minority are able to elect a member, in the the teeth of the expressed will and known wishes of a majority. Take a case: An election comes in a constituency that is divided by the old fashioned land marks-tory and radical; a reform candidate is started, who knows that he will have a hard struggle to get in; a few of these blatant gentlemen belonging to the small denominations, come and promise their support if he will vote against the Rectories and the Clergy Reserves; he swallows the bait, and undertakes to do their work against his own convictions. Well, he is returned, against his own convictions. Well, he is returned, walks into the House of Assembly, and votes to do what he knows to be wrong. This is true of members and communicants of the Church. (Applause.) But can other conduct be expected from such men, when they see how those far above them in position, act? Look at the two Despatches that have recently been published—one from the Queen's Representative in this province. He was not going to speak evil of dignities, for he had remembered since he was a boy the advice given by a brave old cavalier in the civil wars, when dying, to his son. "my lad," said he, "remember through life to respect the Crown, even if you wars, when dying, to his son, "my lad," said he, "re-member through life to respect the Crown, even if you see it hanging on a bramble." (Laughter.) But what, saith her Majesty's Representative? He writes a despatch to England, showing that in his own heart he deeply regrets this agitation; he points to the "un-scrupulous opponents" of all religion; he speaks of the apathy of those who should have been the defenders of the Church here, and calls the attention of the members of the Church to the necessity of being more active hereafter, and of not looking to England for assistance. It is plain, that this nobleman writes against his convictions when he recommends Earl Grey to re-open the question. And what does the the representative of all the Greys do? Why he writes back an answer, in which, in effect, he expresses his sorrow at the revival of the question, and goes through a long string of reasons against such a course, but winds up by saying, nevertheless, that the prayer of the Legislature shall be granted. (Laughter and applause.) Now, when two men-one the highest in this Province, and the other the highest in England, so far as the colonies are concerned-do that their own convictions plainly show them to be improper and immoral, if not something worse, can it be wondered that the subordinates resort to the same corrupt policy, and sacrifice every principle of honesty to the keeping of place and office and pelf? (Cheers.) He (Mr. Hagarty) thought that England had learned a bitter lesson on the subject of surrendering Church lands. England, which is now paying £8,000,000 a Reformation (glorious in everything but this) that that noble provision for her poor-be spoke of the lands that were confiscated-which, if retained, would have obviated the necessity for poor-rates. (Applause.) Such was the lesson which the mother country got in sacrificing Church lands. The cry was then, as it is now in Canada, "Down with everything—let there be

at the outposts, in the remote wilds of Canada, who have been well instructed and grounded in these principles, and who will not be afraid, when the proper occasion arises, boldly to assert them at the risk of all they hold most dear. (Cheers.)

A. Shade, Esq., Galt, in seconding the resolution, said he would state a few statistical facts, and give a few plain opinions in support of it. The resolution affirms that the religious necessities of the people of the Province, are mainly provided for from the Clergy Re-Province, are mainly provided for from the Clergy Re-serves, "which, even with aid from the Laity and other sources, have hitherto been totally inadequate to the purpose." If you take the number of the members of the Church of England in this Province, you will find that like 1100 members to instruct. Now take what is left of the Reserves, and say if sufficient—or anything like sufficient—exists for the religious instruction of the people in the back woods. If there is not sufficient now, what will be the condition of these people in the event of the remnant of the Reserves being taken from the Church? Whence are the funds for the teaching of religion to come? The only alternative will be to fall back entirely on the voluntary system, which has been shown to be inadequate even in the United States, where circumstances are most favourable to its trial. The resolution goes on to state "that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of religion in this Province, and be disgraceful alike to the governthis Province, and be disgraceful alike to the government who might attempt it, and the people who could acquiesce in it." He was at a loss to know how the alienation spoken of is to be accomplished. He was unable to comprehend what constitutional step can be taken to alienate these Reserves from the Church of the Province. If a British Act of Parliament is not to be maintained—if it is to be violated, that the Clergy be maintained—if it is to be violated, that the Clergy Reserves may be diverted from the purpose for which they are now appropriated,—what safety shall we have for any of our property? [Applause.] Where will be our safeguard? What shall we have to protect our persons or our properties? On the other side of the water—in the United States,—we find that property originally appropriated for religious purposes, remains applicable only to those purposes; the people of that country having a safeguard in their Constitution, and in the Supreme Court which that constitution has created. In the olden time, we in Upper Canada had was written for a sateguard in the Constitution which was written for our guidance and protection: we could then appeal to the Constitution, and to the British people. But what is our position now? Why we live under what is call-ed Responsible Government, which has been defined to constitutional protection, are drifting before the wind

be no Church lands, no tythes;" and the pimp and the panderer and the flatter got grants of the land belong-ing to the Church. Some of the finest parishes in Eng-land were left with their tithes in the hands of lay impropriators, the Church being left to a great extent dependent on the voluntary system. If any man asked to take back lands that once belonged to the Church from the individuals who now hold them, what a boly from the individuals who now hold them, what a boly horror would seize men's minds! (Applause) If any man asked to take back the fair acres of Woburn and Tavistock, would not the blood of all the Cavendishes and all the Russels be in arms! (Renewed cheers.) It would then be said, "You are robbing individuals," but no such qualms of conscience appeared to arise when a proposal to rob the Church was made. Churchmen here have been accused of making some attempt to force their Church down the three of the people. men here have been accused of making some to force their Church down the throat of the people. The unfortunate use of the term dissenter—a perfectly correct term—is one cause of great offence. We are rect term—is one cause of great offence. We are accused of a desire to be dominant because we refuse to surrender what we believe to be the correct and legitimate appellation belonging to the Church. "There is no establishment in this country," it is said -nevertheless he considered himself a member of the established Church of England and Ireland in Canada; he did not cease to be a member of the Established Church because he came to reside here. (Applause.) One of the chief reasons why the Church is powerless in this country arises from the peculiarity of her organization; she does not profess that feverish, platform restlessness which leads her to be constantly exhibiting herself in public meetings, and lectures, and things of that kind, for which many denominations are so notorious. Churchmen are not so fond of agitation; they are more mindful of the divine precept "in quietness and in confidence shall be your ength." This has been the characteristic of the church heretofore, and it is one which he hoped she will preserve. He did not wish to see her plunging hearlong into the arena of party strife. But remember what the head of the House of Russell said the other day when accused of trying to re-enact the penal laws; his lordship stepped backward and said, "I can only be considered to have retrograded so far as does the mar who steps back and rises his arm to ward off a blow aimed who steps back and rises his arthit of ward of a blow aimed at his vitals." This is all that Churchmen are doing in Canada: they simply go back one step and raise an arm to ward off a blow which is most decidedly aimed at their vitals—for, if stricken down, for years and years they will be paralysed in their exertions. (Cheers.) With regard to the voluntary principle, it is impossible to explain it in this country except as a more adjunct to to apply it in this country except as a mere adjunct to an endowment. The few Independents and denominaan endowment. The few Independents and denomina-tions of that description have no poor amongst them. They are composed of a few men, gathered together in the different large towns, and able to support a pastor, and to attend to their own spiritual wants. But they have not the task to grapple with which falls to the lot of Churchmen. Hundreds of thousands of Protestant Irish come here, and scatter themselves, the pioneers of civilization, far away in the forest. Are they to be told, in bitter, miserable mockery, "subscribe and pay your clergymen"? Such a proposition is absurd and cannot be tolerated here. The Church of Rome is able to keep herself by her wealth in Lower Canada. The seminary of St. Sulpice, and other richly endowed seminaries in of St. Sulpice, and other richly endowed seminaries in Lower Canada, are able to send missionaries over the entire western country; wherever you go you find persons in their pay. He honoured England for respecting these endowments, for he regarded them as sacred as a man's title to his house. He trusted that no member of the Church of England and Ireland, in defending the property of that Church, will ever urge the impropriety of maintaining intact these Lower Canadian endow-ments—except as a warning. For every endowment must go if the endowment of the Protestant Church be surrendered. To try to maintain the endowments of Lower Canada, after destroying the endowments here, will be as absurd as the attempts of Mrs. Partington to keep out the German Ocean with a mop. (Laughter and applause.) That meeting afforded hope, however, would not despair. From small beginnings great a may yet arise. Though, as he had already said, results may yet arise. Though, as he had already said, the Protestant Church is not an agitator, she must assume an attitude of self-defence: she must now awake, or be forever fallen. Let them not be discouraged by any contretemps that may occur. Let them do their duty, and leave the consequences to Him that made

"What if to our trumpet's sound Voices few come answering round; God hath sown, and He will reap— Growth is slow where roots are deep. Israel yet hath thousands sealed, Who to Baal never kneeled; See our banner spread its fold, Seize it with no faltering hold; Spread it, floating high and fair-Let all see the cross is there."

The learned gentlemen resumed his seat amidst loud and continued applause.

T. C. Dixon, Esq., London, expressed his concur-ence with the resolution, which he seconded, and which was agreed to unanimously.

Rev. T. S. KENNEDY, Darlington, moved the fifth

"That there is nothing to justify or excuse the threatened disturbance of that settlement, which has been adopted and acted on by so large a proportion of the Christian population of this Province, as evi-denced by their acceptance of benefits thereby in-tended to be secured to them."

People are apt to think (the rev. gentlemen remarked) that a majority in the province are averse to the Clergy Reserves being retained for religious purposes. When-ever a political meeting is got up, these reserves are held forth as the bane of the province—as the source of ill feeling-and as an excuse for the formation of form associations," or " anti-clergy reserve associa-tions," or any other organization which the radical party may choose to form. All the time, very few voices are raised in favour of retaining the reserves for the purpose of propagating religion; for the clergy have so many arduous duties to attend to concerning the spiritual interest of their flocks, that they have not had opportunities—even had they inclination—to plunge into the arena of politics. The assertion that the reserves d unpopular has, then been made again and again without contradiction, and is at last believed. But facts are against the assertion, and facts are stub-born things. He asserted, on data which cannot be contradicted, that at least two-thirds of the people of the province are in favour of retaining the Clergy Reserves for the support of religion, they are averse to the infidel principle that there is to be no support for religion—nothing to aid the propagation of that wisdom which can alone make us wise for time and for eternity. The principle he alfuded to would give state support to education, which is a vast engine for evil as well as for

per. (Loud applause)

FREEMAN TALBOT, Esq., London, seconded the re-

good—an engine which, if not satisfied by religion, does infinitely more harm that it possibly can do good. He had said that two-thirds of the people of the province are averse to the alienation of the reserves, and he would sustain the assertion by a reference to statistics as they were given in 1848. At that time, the members of the Church of England were 171,751; of the Kirk of Scot-land, 67,900; of the Church of Rome, 123,707; Wes-leyan Methodists, 90,363; giving a total of 453,721 who have availed themselves of the existing settlement of the Clergy Reserves, and have derived benefits from that settlement. On the other hand, we find less than one-third of the whole province—namely 203,440 who have not availed themselves of it. There are sects of oluntaries who owe their existence to the principle that they cannot receive any state support. The independents for instance, who say that one congregation should be independent of another. But are the Independents so very independent? No, certainly no! He was acquainted with the fact that their ministers who are sent here are supported, in the first instance, by a society in the old country; and that they receive, at least for three years, certain support, which, he believed, diminishes in amount from year to year; it being then sup-posed that they have formed congregations for them-selves, who will support them.—but the expectation is seldom realized. He was acquainted with an Indepen-dent minister who has changed his mission no less than five times, because his congregation could not support him; taking care to have a new chapel within a few miles of the old one, in order that he might reap the benefit of contributions from England, without having actually to change his own residence. (Applause.)—Doubtless, in Toronto, Montreal, and other large towns, ministers are supported, but in the country what can they do? He stated without fear of contradiction, that in his own parish—which embraces 200 square miles—the last Independent minister, when his three years were nearly expired, was compelled to solicit subscriptions here and there. Even Church people are not over scrupulous in their giffs; they often put their hands into their pockets, when dunned, to get rid of a beggar— (hisses, which, however, were drowned in cheers)—and the consequence is, that the minister in question has been able to build a chapel. One melancholy fact claims notice—a fact which speaks trumpet-tongued in favour of state endowments—and that is, that we find no less a number than 60,171 persons in the Province, professing to belong to no religion at all! Of this number, many are infants—many of them actual members of the Apostolic branch of Christ's Church. This led him to remark on the fact, that the persecution of the Church of England is not confined to the Legislature, but is systematically resorted to in nearly every towhship. In many parts of the Province, a man has only to say that he is a Churchman, and he is forthwith de-barred from almost every Township office. In his own district, persons totally unit for these offices have been hoisted into them by means of political agitation, while worthy and able men have been agitation, while worthy and able men have been excluded, simply because they belonged to the Church of England. The Municipal Act, which certainly ought not to be political, has in this manner been invested with a political character.—
[Applause.] Are Churchmen excluded in these places because they are a minority? No; but because they are disunited, and unacquainted with their own strength; because they are comparatively regardless to what particular denomination office-seekers belong: what particular denomination office-seekers belong; while their opponents are restless and united, and never ease their efforts to return men to power of any sort with the hope that their own purposes will be served. [Appiause.] The petitions got up by anti-Clergy Reserve Associations are numerously signed, but this is not surprising when we bear in mind that their promoters stoop low enough to go to school-houses, and get the names of children, of servants, and of others who have not a vote or the slightest property in the country. Petitions so got up may be signed very numeronsly. But when Church petitions are set on foot, they are generally under the supervision of Clergymen, who never permit them to he signed by any but those who are able to judge of the subject matter, and to give a decision thereon. [Applause.] The same unscrupulous disposition of the enemies of the Church, leads them to under-rate its numerical strength in their returns He knew that in his district, parties of this character, going round, while careful to record every member of the Church of Rome, often described as of no religion those who, by baptism, have been made members of Christ, heirs of the kingdom of Heaven to whom belong all the privileges of the Church—and who should remember that being enlisted under the who should reflect that being enlisted under the banner of Christ's cross, it is their duty (whatever sta-tion in life they fill) first to seek the Kingdom of God tion in life they fill) hist to seek the Kingdom of God and His righteousness. [Applause.] Whatever their calling, they should never forget that they are Christians, and should never sacrifice the Christian principles of the Church, for the sake of the cowardly and infidel policy of expediency. The time has come when the members of the Church must try to counteract this system. How is this to be done? By Union. "United we stand—divided we fall." This led him to speak of the Society whose objects this meeting was intended to promote. From its published prospectus, he learned as follows:—"The Chief objects of the Association shall be, to foster and keep slive a spirit of zealous and active exertion in favour of the Church. To disseminate correct information upon all subjects relating to the temporal affairs of the Church, either through the Public Press or by Pamphlets, or other publications adapted for general circulation, as may hereafter be deemed advisable. To watch over and protect such interests, and lastly, To cherish and extend in every possible way among Churchmen, that united and brotherly feeling which ought actuate all who are members of the same faith." The Church Union, then The Church Union, then members of the same latth. The Church Union, then is not a mere political organization, designed only to consecute government. The Church cannot oppose is not a mere pointed organization, designed only to oppose the government. The Church cannot oppose the government, per se. We pray for the Queen and her Council; we pray for all in authority under her; we pray daily for the Governor-General and his Council we then convers them? Can we, then, oppose them? No. But we can nevertheless send to the legislature men who will uphold our cause-straitforward, sterling men, who uphold our cause—strationward, sterling men, who will not say one thing on the hustings, and do the contrary when they are in the House. (Applause)—It has been objected to this Union that it appears to be centred in Toronto, but one of the rules provides, That each Branch Union shall collect subscriptions and donations, and endeavour by every means in its power to promote the interests and objects of the funds so collected to be at the disposal of the Branch Union, for to purchase the publications of the Parent Union, and otherwise, for the local or general objects of the Union.', The whole of the rules are equally excellent, and he, therefore trusted most sincerely that the Church Union will go on and pros-

solution. He said he dissented from some of the remarks that had been made, for although a high churchman, he had been a member of municipal institutions, and no man had voted against him because he belonged to the Church. Dissenters had voted for him, because they knew that he was honest, and avowed his religious principles. (Applause.) A great deal had been said of cowardice, and he had witnessed cases of it in public men, but for his part, he had uniformly found that the courage which is inspired by honesty is most successful in every way, in the long run. He came here, not to object to the principles of any dissenting denomination—not to interfere with their rights—not to rob them of one farthing; but to raise his hand and voice against any robbery that may be attempted upon the Church. (Applause.) Men have asked how the question of the Clergy Reserves can be disturbed, and have expressed a belief that it never can be touched again. But has it not already been disturbed? Has not the church been robbed of the greatest portion of its property? And by whom? not by dissenters, but by men who profess to be members of the Church. (Applause.) They have taken the lead in the matter, and it is unjust and unmanly to brand dissenters with a robbing that was perpetrated by men reared and nurtured within the pale of petrated by men reared and nurtured within the pale of our own Church. (Renewed applause) But how is the Church to be deprived of the remnant it now holds? Why easily enough. Mr. Hincks will bring in a mea-sure on the subject, Mr. Price will support him, Mal-celm Cameron will come from the West to aid him, and the Roman Catholics will give to him their aid.— If, however, Churchmen, assert their opinions, and show If, however, Churchmen, assert their opinions, and show their determination manfully to fight for what is their their right, there is no government that can resist them; so that they have nothing to fear, except the treachery of men belonging to their own ranks. (Cheers.) In such an emergency, it will be the duty of Churchmen when they return to their several districts, to raise the standard of their faith, and to evoke a feeling of respect for their religious opinions, and for the endowments which rightfully belong to the Church. Let there be no fear, though Parliament should meet tomorrow, for the proceedings of to-day will teach that body a lesson, and go far to preserve the property of body a lesson, and go far to preserve the property of the Church against all attacks. After that is secured— what then? Are we to despise the voluntary system? His opinion was that we must act on the voluntary syswe must contribute of our means to support Clergy that are toiling in the far wilds of Western Canada. (Applause.) Part of his own boyhood was passed in the wilds of Western Canada, with not a white man within eleven miles of his father's home-stead. There was no school, no Church, no clergyman; stead. There was no school, no Church, no clergyman; and he did in his early youth acts which he now shudders to see done by others—simply because he had no one to teach him better. There are now thousands in the remoter townships in the same circumstances. In all towns, however, there are now laborious and zealous clergymen — men that would be an honor to any country; and are we to be taught that now, when the people are comparatively wealthy, we are not to take from our abundance to contribute to the comfort of these men, because they can derive a miserable stipend from the remnans of the Clergy Reserves? He trusted that such a doctrine will never be swallowed by men who call themselves Episcopalians. (Cheers.)

The resolution was agreed to unanimously.

Hon. G. S. BOULTON, M.P. P., said he had been requested to introduce the next resolution, which was in these terms: —" That we have learned with astonishment, that in compliance with a resolution of the Legislative Assembly, carried during the last Session of Parliament, only by a majority of two, it is in-tended to re-open the settlement of the Clergy Reserves, with a view to their appropriation to secular purposes. We, therefore, declare our opinion, that such a proceeding would be unconstitutional,—subversive of Religion, and prejudicial to the general welfare of this Province."

He remarked that the subject of the Clergy Reserves has engaged the attention of the people of this country for a great number of years, and has been a fruitful for a great number of years, and has been a fruitful source of agitation. It had been unjustly and absurdly alleged to be the cause of the rebellion. At that time, in his part of the country, a very different feeling prevailed: British supremacy and Protestant ascendancy were the watchwords in his part of the country, and where these words are spoken enthusiastically, there cannot truly be said to be any great enmity towards the Church of England. [Applause.] He had already spoken on this subject, and an his own convictions spoken on this subject, and on his own convictions, a the meeting in Holy Trinity church in the morning and therefore he would now merely express his belief that the British House of Lords and House of Com-mons, and the British nation, will never sanction such scandalous proceeding as are contemplated with regard to the Clergy Reserves. There is no doubt that faith has been often backen by public more much to his a has been often broken by public men—much to his astonishment, on many occasions. Lord Durham, when he came to this country some years ago, and made what is called his "celebrated report" recommended that these Reserves be taken away from the Church of England, but that the property of the Roman Catholics be preserved to them. His lordship evidently felt con-England, but that the property of the Roman Catholics be preserved to them. His lordship evidently felt confident that members of the Church of England would remain loyal at all times and under all circumstances, while he as evidently felt that the Roman Catholics must be kept easy by allowing them to retain the immense wealth now possessed by their Church. [Applause.] He [Mr. Boulton] was no bigot; so far from being hostile to any denomination, he wished all well; but still he preferred his own Church, and to the end of his life will do all in his power to promote its wellof his life will do all in his power to promote its welthat the Clergy Reserves are perfectly safe. Earl Grey may be disposed to alienate them, but his term of office is so short that it is by no means probable that he will have an opportunity of recommending the in-iquitous measure to Parliament. Hereafter, he [Mr. Boulton] hoped, Churchmen will be more united than they have been, and then their success will be certain. He hailed the Church Union as calculated to bring about this beneficial result, and trusted that on this account its influence and operations will extend throughout the country. [Applause.]

J. B. Robinson, Jun., Esq., seconded the resolution, and alluded to the unconstitutionality of the threatened alienation. It appeared to him that if Parliament acceded to the measure, it would be violating a Charter which is binding in favour of the Church of England, as other Charters are in favour of companies or individuals. He was not aware of any case in which clauses or covenants onferring certain property or privileges upon any number of persons engaged in commerce or enterprises of other kinds, had been violated. This being true of individuals and companies, the iniquity of the proposed Act as against the Church plainly appears. Certainly our legislature will act wisely and becomingly in considering whether these engaged in promoting religion and sound knowledge are not quite as much entitled to honomrable dealing and to equity, as those who have em-

barked in commercial undertakings solely for their own advancement. It has been proved that if the prothe Reserves were project onably divided, a mere pittale would be given to each Clergyman of the Church of England in the Province; but small as it is, how is it to be replaced if the Reserves be alienated from religious purposes? He held that it is the duty of those who main tain opposite views to prove, either that the doctrines of the Church of England are not worth maintaining which it would be hard to convince him—or that some other plan can be devised by the church of the convince him—or that some other plan can be devised by the church of the chu other plan can be devised, by which, to remunerate Clergymen who have to undergo the arduous exertions that belong to their office. If this be not done, then the resolution before the resolution before the meeting merely affirms the truli when it declares that the proposed proceeding would subversive of religion, and prejudicial to the generative for this Province." [Applause.] The fact that the address in Jayour of the address in Jayour of the second prejudicial to the generative of the generative of the second prejudicial to the generative of the generativ the address in favour of the alienation was carried only a majority of two, in one branch of the legislation ought to convince members of the Church that a coming elections it will be their duty to make use the influence to which their numbers and weight end them, in order that members may be returned who we overly in the most at members may be returned who we have the most at t overtuin the majority of two, and put it out of the power of unscrupulous men to carry the measure. [Apr. 100]. He hoped that Churchmen will sustain the Church by sending to the legislation. by sending to the legislature Representatives who as favour of its principles, and who will honestly cathem into effect. We have been told bow ceaselously energetically different denominations labour to advantage their own negative principles. their own peculiar principles. On that score, hower is, he made no complaint. What he did complain of is, he made no complaint. What he did complain at that gentlemen styling themselves conservatives and members of the Church of England, have acted him members of the Church of England him members of the Eng variance with their professions. [Applause.] fit time general prosperity of the country renders this a and be for the advocacy of the right of the Church, and be called on its members to turn the present time to best account. This is not a time to the present time to plate. best account. This is not a time for striking new plat-forms, but for the advancement of our old faith; and it is the duty of Churchmen to shirt our old faith; and the duty of Churchmen to abide by their principles, and it to teach those who have proved themselves renegades that a postacy is not the way to success. [Applause.] If, in the pursuit of this cause, Churchmen do not, after all, succeed, they will still retain the good opinion of their friends; while any other cause will certainly bring down upon them the scorn and derision of their enemity. The Roman Catholics have been alluded to frequent but, for his part, he looked on the position assu that body in England with some respect, as evincing sincerity and zeal. If the Churchmen of Canada woll mitale their maital and a stinus description of the control of the mitate their united and consistent course of action, the Church will very soon be relieved from her present of barrassment. [Applause.] We might say in a defiant tone—

Our focs we fear not—of our sclees secure, Firm were our faith, our peace and freed m sure I et all our focs, confederate all their powers. Be they not backed, by those that should be our.

Be they not backed, by those that should be curs.

He thought that the Venerable Bishop of the Diocest would have been here, if he had, it is probable that he would have derived some gratification, and some recompense for his ardnous and prolonged exertions, from the evidence afforded by this meeting, of the fact that he not laboured in vain, in his efforts to instil right principles into others. His principles have taken deep root in the minds of the sons of many of his old cowork the and though they cannot be expected to labour with his and though they cannot be expected to labour will have ability which he has displayed throughout a long they may yet endeavour to exhibit the same uncompromising zeal, with the same integrity of purpose. [Applause.]

Col. KINGSMILL, of Niagara, moved the seventh res tish Crown and the Imperial Parliament, we have concented ourselves with an endeavour to influence opinion in England, for its better maintenance and diffusion amongst per last better maintenance been diffusion amongst us; but inasm ch as it has been stated by the highest authority in this Province, that such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such a policy has been conducive to the designs of the such as the policy of the such as the policy has been conducive to the policy of the such as the policy of "resort to measures which may strengthen our posi-tion in the colony," and maintain inviolate its con-nexion with Great Britain."

The gallant geatleman commenced his remarks by a The gallant geatleman commenced his remarkann of luding to the discourse of the Ven. the Archdeacan of luding to the discourse of the Ven. the Archdeacan of York, delivered at "St. George's," on Wednesday, And upon the text "Whatever is not of faith is sinto that sin may be attributed the "perilous" times al-which we live—times in which expediency seems almost the rule of public conduct. To the highest authority in the Province rity in the Province, of whom (responding to miles Hagarty's sentiments) he was rejuiced to speak in terms of the highest respect, we owe our gratitude, for feeling that he (the Governor General) had a duty to perform awakened us to a sense of our danger, and guarried against the "unscrupulous enemies of religion," Province; but it is to be feared that while strengthen our position here, we for Province; but it is to be feared that while strenge are ing, or trying to strengthen our position here, we for placed on the horns of an unpleasant dilemma, between the obliged to cast a "longing, lingering look" hind upon the British Crown and the Imperial Parliament, still dear to our affections, what sympathy, he ment, still dear to our affections, what sympathy he could be," whilst they encourage the extended finding of the Clergy Reserves, in contradiction to the sentiments expressed at Hamilton by the distinguished personage expressed at Hamilton by the distinguished personage who presides over them, that the "extension of the finite never can reach the infinite." But Fortuna Vatete" was not his (Col. K's) motto, he saw the sons and daughters of the Church, lesses in as it were on every side, and is a smooth in as it were on every side, and in a temporal renearly overwhelmed, come forward as one body to resist further agrees. sist further aggression upon their rights and the re-ligion of the God of their Fathers—he was carried back to "days of other years," and was tempted to apassage in the bright career of that "Chief among a passage in the bright career of that "Chief high Chiefs," who has placed England upon that Chiefs," who has placed England upon that high pinnacle of glory which she now occupies amongst nations of the earth, as a proof of what courage when Well. nations of the earth, as a proof of what the backed by unity of action, can effect. At the precess, when Wellington was in the occupation of the that the a staff officer rede up and reported to him that the enemy had driven in the outpoets, was forcing his passes, and directing his march upon Pampelona; passes, and directing his march upon Pampelona; simple, yet self-possessed answer was—"Then we slop do all we can to stop them." And that he disn's them—nay, defeat and pursue them through the snaped heights of the Pyrenees, till his gallant army enempth. heights of the Pyrenees, till his gallant army encat upon the fertile fields of France, is recorded amonf brilliant achievements. brilliant achievements of his day, filling up the splendid records of his fame. But he had heard friends the Church assert, that too much is said about the Church. Need he remark, that from such he differed think are in the was persuaded that we neither think are in the for our think enough, speak enough, or do enough for off Church. Do such forget that it is the palladium of our freedom of thought, freedom of action, and freedom for he was persuaded that

of that exceled while it rep while it rep while it rep while it reports. Bible—it we skin not its ports. Bible—it we skin not excelled upon a would remin to divorce re would remin of good mea and her rig and her rig and her rig results. Bible—it would remin the hour it would her would remin the right of the remains the right of the remains results. The remains results and her right of the remains results and remains results and remains remains results and remains remain

Per S. L. hich, bein betty to mean proper

According to the Board Programme of the Hot Received Programme of the Received Programme of the Association of the Association of the Association of the Association of the Received Research 16,887 acids.

Prom the invested two-thi

Englandew sales sales sales the Reserve Hincks time moderage sales sales

of that excellent constitution under which we live; that while it or that excellent constitution under which we live; that while it repudiates the slavery of the mind, it abhors the fettering of the body; and while it has emblazoned in its portrals in characters of living light—read the skin bot would never find its brother "guilty of a skin bot coloured like its own!" It is also a Church that denies the right, so long as Divine Law is supreme, would remind them of the line—

"Video melione should be supported by the support of the

Video meliora proboque deteriora sequor." If men in this Province, while they saw and approved followed bad, we should not this evening have been called upon to approve the defence of the Church and upon to stand up in the defence of the Church ler rights. (Applause.)

or rights. (Applause.)
G. O'Baien, Esq., seconded the resolution, examples regret that time was not now afforded for a simulate explanation of the objects of the Church of the control of must be fought at the polls, and that the motto must be, "the Constitution in Chaes," and freat Britain, Ireland, and the Colonies," and ling cry, "no surrender."

on agreed to unanimously. & LETT, LL.D., moved the eighth resolution, sing the most political of the series, was hardly which he should have chosen had he been at make a selection. It was intended to have posed by Alderman Dempsey, who commanded dence of the third gentless. being of the Irish Orangemen, but that gentle-been obliged to leave the meeting. The only which he (Dr. Lett) felt it necessary to secontained in the motto, "no surrender." The would now read the resolution:— the better to strengthen our position in

ay, and at the same time, wipe away the stain equiescence in the resolutions of the Representative, if unresented, must leave upon the a character of the colony, we shall henceforthly legitinate means to return as Representative the Legislative Assembly, men who will fearless defenders and uncompromising advortishes eligious principles to which we are of those religious principles to which we are attached, and which form the true basis of a happiness and a nation's glory.

was seconded by E. G. O'BRIEN, Esq., and unanimously, as was the following, moved by haded by Colonel Kingsmill.

That borne down as our Representation.

this Province are, by the votes of the Roman ly hope that the British Crown and Parliament of making any ordinances touching religion in the pormaking any ordinances touching religion in the Import, and that Petitions to Her Majesty and the Import, and that Petitions to Her Majesty and adopted, and transmitted for presentation large. It is a superior to the Import delay.

Chairm. T. LETT moved a vote of thanks to the leadiness to aid every good remark entitled him to the cannot be too generally followed.

The motion was carried by acclamation, and was past eleven o'clock.

The splane.

TRE following Statistics of Religion in Canada, may be instructive at the present moment.

RELIGIOUS CENSUS.

Population

RELIGIOUS CENSUS.	
book Church	Population
reep of Scotland of England and Ireland	171,751
he payeering Charles of Scotland	67,900
Che United Church of England and Ireland Chert Presh of Scotland (the Preshyterian Church West Preshyterians Church Preshyterians Preshyterians Methodists Preshyan Methodists Language 44 Language 44 Language	64.729
Poissyan Mortans	20,379
Otherpal actnodists	90,36
Bank	. 36.89:
1011313	. 14,97
Indan ans	. 28,96
"edgyan Methodists piscapal "edgyan Methodists Chespal "edgyan Methodists Latherans Cakerans Cakerans Universali:	. 7,42
O 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	. 6,12
Independents Clakers Universalists Medinists All other denominations	. 6.14
Madagarians Medianians All other denominations Chapt	. 2.26
All on alsts	. 70
der den	. 4.76
minations	. 13,98
All other denominations Church of Rome No creed or denomination	trade state
Jews of Rom	537.36
No cre	123.70
or de Tobas	13
Jews No creed or denomination	62.12
No creed or denomination	
C south	723.33
or the manhana of	the Thite
Religious Provision for the members of Church of England and Ireland in this P. No. Clergymen.	me Onice
1799 No. Clare	ounce.
1786 Regland and Ireland in this P. No. Clergymen. No. 1803 1825	Clergymen

Or One Minister to each 1153 souls. According to the Roserves.

of the Board of the Appendix to the first Report of the Hon. Mesgistration and Statistics, consisting vincial Parliament in 1849, there were then set apart I. According to the Clergy Reserves. vincial Parliament in 1849, there were then set apart
Lower Canada 2,377,733 acres.
Upper Canada 2,377,733 acres.
The Jesuit and Charitable Estates 3,424,213 according to the settlement of 1840, the division would Charon England 714,048 acres.
The Rectories contain, as nearly as can be estimated,

····· 5

1827

1833

Annual Revenue of the Church in Canada.

Invested at sue per cent., of which the church at five per cent., of which the church of the church o

lories.....

Advertisements

DR. BOVELL, John Street, near St. George's Church, TORONTO. April 23rd, 1851.

DR. MELVILLE, YONGE STREET-WEST SIDE, Three Doors above Agnes Street Toronto.

MR. ALEX. KEEFER, BARRISTER AND ATTORNEY-AT-LAW, Wellington Buildings, corner of King and Church Streets. Toronto, September 9th, 1850.

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptey,

CONVEXANCER, &c DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street.

Toronto, January 13th, 1837. GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of Elm and Yonge Streets, Toronto.

Every description of Plain and Ornamental Marble and Stone Work, consisting of Monuments, Tombs, Tablets, Grave-stones, Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces, &c., &c., &c., executed on the shortest Notice, and on reasonable Terms.

N. B. Monuments cleaned and Repaired, and Casts taken from Living and Dead Subjects.

W. TOWNSEND, PROFESSOR OF MUSIC, respectfully intimates to the Ladies and Gentry of Toronto, and its Vicinity, that he will be happy to receive orders for Tuning and Repairing PIANO FORTES on the shortest notice.

Toronto, March 27th, 1850.

Residence—Berkley Street. September 8, 1850. T. BILTON, MERCHANT TAILOR,

No. 2, Wellington Buildings, King Street, TORONTO.

> JOHN S. BLOGG, BOOT AND SHOEMAKER.

Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO,

H AS constantly on hand a beautiful Assortment of Ladies French Kid, Morrocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality. Elastic Sandals, Ladies' and Gentlemen's Elastic Boots made order in a style unsurpassed by any Establishment in the City. Toronto, August 24th, 1848.

OWEN AND MILLS, COACH BUILDERS

FROM LONDON, KING STREET, TORONTO.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO. A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order.

Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847

MR. W. T. ERITH, FROM LONDON, ENGLAND,

Fifteen years a Member of the Sacred Harmonic Society, and Gentleman of the Chapel Royal, Whitehall, Piano Forte Tuner and Repairer.

REFERENCES KINDLY PERMITTED TO Rev. JOHN McCAUL, LL.D., Rev. S. LETT, LL.D., F. W. BARRON, Esq., M. A., L. W. SMITH, Esq., B. C. L., HERR SCHALLEHN, Thos. Champion, Esq.,

Also to Messrs. A. and S. NORDHEIMER, King-street, who have kindly consented to receive orders. TORONTO, March 1st, 1851.

MRS. AND THE MISSES DUNN'S Establishment for Young Ladies, COBOURG.

References kindly permitted to the Honourable and Right Reverend the Lord Bishop of Toronto; the Venerable the Archdeacon of York, Cobourg; G. M. Boswell, Esq., Cobourg. TERMS, for Boarders receiving an English Education £30 per

French, Music, Drawing &c. on the usual terms.

F. B. BEDDOME, Land, House and General Agency Office, Opposite the Bank of Montreal, Ridout Street, London, Canada West,

PARTIES having Accounts, or Notes they wish collected, in the London, Western, and Huron Districts, will have their business attended to with despatch. Books and other Goods received on consignment, and Sold either by Aucrica or Private Sale.

Agent for Messrs. Virtue's and Blackie's Publications, Church paper, and Toronto Patriot.

paper, and Toronto Patriot.

REFERENCES: — L. Moffatt, Esq., Toronto; H. Rowsell, Esq., Toronto; Andrew Hamilton, Esq., Toronto; Duncan Bell, Esq., Hamilton; C. L. Helliwell, Esq., Hamilton; H. C. R. Becher, Esq., London; W. W. Street, Esq., Londow.

PRIVATE TUITION. THE REV. J. G. GEDUES, B. A., Rector of Ha-

milon, has Two Vacancies for Pupils as Boarders in his Family.

Hamilton, March 11th, 1851.

33-tf CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR Rows of PIPES .-

Cheap for Cash, or approved Credit.

For particulars, apply to W. Townsand, Berkley-street PREPARATORY

BOARDING SCHOOL FOR LITTLE GIRLS. LADY residing in the Township of Scarborn in a good New Cottage, within a mile and a quarter of the Church, very pleasantly situated in an extremely healthy neighbourhood, would be happy to take charge of four to six little girls to whose Education she would devote her whole time. She would instruct them in all the Branches of an English Education and Music

References may be made to the Rev W. S Darling, Incumbent of Christ's Church, Scarboro, and to Thos. Champion, Esq., at the Church Society's House, To-

Terms, £25 per annum including Board and Washing. £5 additional for Music.

Toronto, Nov. 27, 1850. 18-tf.

BRITISH AMERICA

FIRE AND LIFE ASSURANCE COMPANY, Incorporated under Provincial Statute 3rd Wm. 4th, Cap. 18 and further empowered under 6th Wm. 4th, Cap. 20, to grant Inland Marine Assurances.

Capital - £100,000.

A SSURANCES effected by this Company on A all descriptions of Property against Loss or Damages by Fire, or by the Dangers of Navigation, on favourable terms.

Office, George Street, City of Toronto, where forms of application and all necessary particulars may be obtained.

T. W. BIRCHALL, Managing Director



MUTUAL FIRE INSURANCE COMPANY, OFFICE - No. 71, King Street, Toronto, over Darling Brothers

NSURES Dwellings, Houses, Warehouse, Building in general, Merchandize, Household Furniture Mills, Manufactories, &c.

DIRECTORS:
JOHN McMurrich, Esq., President.

James Shaw, Alex'r McGlashan, Jesoph Sheard, Franklin Jackes, A. McMaster,

Hats, Black and Drab.

W. A. Baldwin, William Mathers, Thomas Clarkson, John B. Warren, B. W. Smith.

J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. Toronto, June 5th, 1850.

ORGAN FOR SALE.

A Two Stop Organ, suitable for a small Church or Chamber, with case, gilt pipes, &c., complete.

CLERICAL DUTY.

A DULY recognised Clergyman, in the Diocese of Toronto, would be happy to take occasional duty in any part of the Diocese.

Apply, (post-paid) to the Rev. V. P. M., Church Society's House, Toronto. Toronto, February 12th, 1851.



For the Cure of

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION

The uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philauthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:— VALENTINE MOTT, M. D.

Prof. Surgery Med. College, New York, says:-"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure discasses of the Throat and Lungs."

THE RIGHT REV. LORD BISHOP FIELD

writes in a letter to his friend, who was fast sinking under an af-fection of the Lungs:—"Try the CHERRY PECTORAL, if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS.
of Lousianna, writes "That a young daughter of his was cured
of several severe attacks of Croup by the 'CHERRY PECTORAL'"

Let the relieved sufferer speak for himself:-Hartford, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir.—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated could not sleep, was distressed by my cough, and a pain through my chest and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried lyour CHERRY PECTORAL, which soon relieved and now has cured me.

Yours with respect.

E. A. STEWART.

Yours with respect, Albany, N.Y., April 17, 1848,

Albany, N.Y., April 17, 1848,

Dr. Ayer, Lowell—Dear Sir,—I have for years been afflicted with Asthma in the werst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it appeared to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT.

Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw, Hmilton; Wm. Lyman & Co., Montreal, Agents for the Canadas PREPARED BY J. C. AYER, CHEMIST, LOWEL, MASS.

March 4th, 1881.

BURGESS & LEISHMAN,

(Corner of King and Church Streets, joining the Court House, Teronto,)

The Largest the Cheapest, and the Best Assortment of Ready-made Clothing and Dry Goods, in Canada West.

CLOTHS, Cassimeres, Vestings, and General Dry Goods, Imported direct from Britain by Ourselves. Garments made to Order of every description. Paris, London, and New York Fashions, received monthly. The most approved style adopted.

READY-MADE CLOTHING: Men's black cloth Vests, from 7s 6d] Men's Moleskin Trousers, from Men's Brown Holland Ceats Do. black Satin do
Do. Fancy Satin do
Do. Holland do
Do. Fancy do Do. Linen Drill do Do. Check'd Drill do 88 9d 44 38 4d Do. Tweed Do. do Moleskin do. 8s 9d Do. Black Alpaca do. 10s 0d Do. Russell Cord do. 12s 6d " 48 44 Do. Cassimere Do. Doeskin do. 12s 6d do. 13s 9d Do. Velvet Do. Buckskin Do. Plush Do. Princess Cord Do. Marcelles Do. Satinett Do. Gambroon Do. Etoffe Do Barathea do. 17s 6d Do. Cassinett Do. Broad Cloth do. 30s 0d Do. Cassimere do Do. Caehmerette Do. Cassimere do 17s 6d Do. Oil'd Water proof do. 12s 6d Do. Tweed Boy's Fancy Boy's Drill do
Do. Fancy do
Do. Drah Moleskins de
Do. Check'd do do do from 3s Od do " 5s Od Boy's Brown Linen do. 4s 44 Do. Check'd Linen do. 5s 0d Do. do Moleskin do. 6s 3d " 5s Od " 5s Od Do. Silk Do. Satin 5a Od Do. Fancy Tweed do. 6s 3d Do. Alpaca do. 7s 6d Do. Russel Cord do. 10s 0d -58 Od Do. Cassimere Do. Cloth 14 5s Od 2s 6d Do. Doeskin do Do. Cassimere Cloth Caps Shirt Collars and Fronts. Red Flannel Shirts White Shirts, Linen Fronts 4s 42 Under Shirts and Drawers. Striped do. Carpet Bage, Umbre'las, Stocks, Silk and Satin Neck-handkerchiefs, Silk Pocket-handkerchiefs, Mene' Paris Satin

DRY GOODS:

Table Linens, Quilts, Counterpanes. Bed Tick and Towels. 1,000 Muslin Dresses (fast colours) from 3s 11d from 2s 11d from 1s 3d from 0s 5d 1,000 Parasols, 1,000 Good Straw Bonners, White Cotton 30 000 Yards, good Bonnet Ribbons, from 08 5 Prints (fast colours)
Infants' Robes, Caps, and Frock-bodies.
Crapes and materials for mourning. Striped Shirting Linens, Lastings, Bindings. Milliners and Dress Makers Trimmings. Heavy Ginghams

Shot, Checked, Striped and Plain Alpacas, Cobourgs, and Orleans, Cloths, Cashmeres, Bareges, and other fashionabe materials for Ladies Dresses; including 1,000 pieces (yard wide) DeLaines, New style, from 111 per yard.

RIBBONS, LACES, EDGINGS, GLOVES, HOSIERY,
Artificial Flowers, Cap Eronts, Fringes, Veils, Muslins, Collars, Corsets, Silks, Netts, Shawls, Handkerchiefs, &c., &c.,

No Second Price . BURGESS & LEISHMAN,

Corner of King and Church Streets, Adjoining the Court House

from 0: 21

Toronto, April 3, 1851.

Communication.

To the Editor of The Church.

My Dear Sir,—The highly erudite and intelligent Editor of the Christian Guardian has both misquoted the orthodox and pious motto of our humble little banner, and has mistranslated his misquotation. The following is his results. lowing is his reading:

"In cruce salus, nil sine Ecclesio (sic).
The following his translation:
"In the Cross is salvation, none without the Church."

The veritable motto is—
"In cruce salus. Nil sine Episcopo," embracing, as your readers will see, two perfectly distinct sentences, separated by a period. The correct

translation is—
"Salvation in the Cross. Nothing (i. e. do nothing) without the Bishop."

This degree of preceptorial minuteness you will please that degree a preceptorial muniteness you will please have the patience to endure, as it is for the benefit of the Guardian, who seems to need it, strongly resembling as he doth, in noise and in knowledge, those guardians whom Horace styleth, "vigilum canum tristes excubiæ."

Very faithfully yours, J. G. D. McKenzie. Toronto, May 8, 1851.

TORONTO MARKETS. Fall Wheat, per 60 lbs. Toronto, May 7, 1851.

Spring do: do. 8 4 4 4

Oats, per 34 bs 1 8 2 2

Barley, per 48 bs 3 3 4 3 5

Rye 2 9 7 8

Feas 2 9 7 8

BIRTHS.

At George Town Esquesing, on the 4th inst., the wife of T. Young, Merchant, of a daughter, (still-born).

At the Rectory, Hamilton, on Saturday the 26th ult., the wife of the Rev. J. G. Geddes, of a daughter.

MARRIED.

On Tuesday, the 29th ult., in Montreal, at Christ Church Cathedral, by the Right Rev. the Lord Bishop of Montreal, George, son of the Hon. George Moffatt, to Mary, daughter of the late Capt. Warneford Ridge, of the 8th or King's Own Regiment of Foot, and grand-daughter of Samuel Gerrard, Esq., of Montreal.

In Montreal, on the 9th ult., at the Cathedral, by the Right Rev. the Lord Bishop of Montreal, fhe Rev. David Lindsay, to Sophia, second daughter of the Rev. Dr. Adamson.

Adamson.

At St. Peter's Church, Thorold, on the 23rd ult., after the due publication of Banns, by the Rev. T. B. Fuller. Rector, The Rev. Wm. Logan to Margaret, youngest daughter of Chas. Rannie, Esq, all formerly of Aberdeenshire, Scotland.

DIED.

At Portland, in the State of Connecticut, on the 26th March last, the Rev. Dr. Samuel F. Jarvis, of the Episcopal Church of the U.S. Dr. Jarvis, was well known and highly esteemed by a large circle of the clergy and laity in Europe, the United States, and Canada.

Wistar's Balsam of Wild Cherry.

Wistar's Balsam of Wild Cherry.

Lenox, Madison County, N. Y., Oct., 18, 1848,

Messrs. J. E. Warner & Co., Utica, N. Y., [Agents for Seth W. Fowle.]—Gentlemen, I have seen notices of cures performed by "Dr. Wistar's Balsam of Wild Cherry." I have been troubled with socreness in my throat, attended with severe and painful cough. I am now confined to my house in stormy and foggy weather, cold winds, &c. My bodily health is feeble, and I am now about fifty-five years of age. This tenderness of my throat came on about the year 1896, and has troubled me in my private and professional business, so that I have never been free from it since. I think my case is a hard one for a trial of your medicine, but I enclose to you one doll ir, which I understand is the price. Please send me a bottle. If this has a good effect, I shall need to send to you again. Yours respectfully.

The genuine is stend I BULLES.

The genuine is signed I. BUITS. For Sale by LYMAN & KNEESHAW, Dauggists, King Street

New Advertisements.

CHURCH UNION.

HE important duties which this Society has Expenses which cannot be met by the Annual subscription of the members. The friends of Religion throughout the Province are therefore earnestly entreated to come forward in aid of its maintenance and diffusion, and by their subscriptions enable the Committee of the Church Union to work the Society in the way that may best promote its of jects and efficiency, and which the hostility of the enemies of religion demands.

Subscriptions may be remitted or paid to the Secretary and Treasurer at the Office of the Society, or to any member of the Committee.

Treasurer at the Omce of the Society of Committee.

Committee.

Province, through the Post Office.

A full Report of the Speeches at the meeting on Friday 2nd May, is in the Press and will be ready for delivery early in the ensuing week. Price. One Penny for a single copy, or for distribution, Five Shillings per hundred copies.

E. TAYLOR DARTNELL,

Scientific of the Church Union.

In aid of the forest.		
and of the foregoing objects the follows	Jane !	-
The Lord Bishop of Toronto Hon. J. Gordon John Arnold Fsq		
Hon. J. Gordon	10	0
John Arnold Fsq Robert S. Jameson, Fso	2 1	0
Robert S. Jameson Fra	2 1	0
Edward C. O'Brien, Esq Lucius O'Brien, Esq. M.D.	21	0
Lucius O'Brien, Esq., M.D., Rev. S. Lett, LL. D.	S Anna	5
Rev. S. Lett, I.L. D. Jas Bovell, Esq., M.D. Dalrymple Crawford, Esq.	100	5
Jas Bovell, Esq., M.D.	1	5 1
Dalrymple Crawford, Esq	100	5 (
T. W. Birchall Esq.	I los	5 (
H. A. Joseph Esq. J. Lukin R. binson, Esq. J. W. Brent, Esq.		5 (
J. Lukin Robinson, Esq	1	5 (
J. W. Brent, Psq.		5 (
A. M. Clarke, Esq	(Inch	0 (
Hon. William Allan	2 1	0 (
Hon. William Allan	2 10	
Rev. R Mitchele	1 (
Rev. T. S. Kennedy. Rev. J. McIntyre. H. Boucher, Esg.		
Rev. J. McIntyre.		0 0
H. Boucher, Esq. Capt James R. Harris	0 10	
Capt. James B. Harris Kivas Tu'ly, Esq.	1 3	0
Kivas Tu'ly, Esq	1 5	
George Garnett, Esq	1 0	0
Dr. McGregor	0 6	
Rev. T. Bousfield	0 5	0
Capt. Vidall. R.N. E. H. Rutherford, Esq.	5 0	0
E. H. Rutherford, Esq	1 5	
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Toronto, May 7, 1851.	#1-t	
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MR. S. J STRATFORD, SURGEON AND OCULIST

Church Street, above Queen Street, Toronto. The Toronto Dispensary, for Diseases of the EYE, in rear of the same.

Toronto, May 7, 1851.

41-1ly

A CARD.

A GRADUATE of King's College is desirous of devoting a few hours in each day to the duty of Private Instruction. He would prefer residence in a Private Family as a Tutor. The most satisfactory references can be given. All applications addressed to the Office of "The Church" Newspaper will be promptly attended to.

Toronto, May 7, 1851.

COUND, a Sum of MONEY in the Store of the Subscribers, which the owner may have on applica-

BETLEY & KAY. Toronto, May 7, 1851.

TRINITY CHURCH, EAST.

To the Incumbent, Churchwardens, and others concerned. THE SUBSCRIBER returns his sincere thanks for the prompt and handsome manner that those Gentle-men have placed to my credit in the Upper Canada Bank, the amount of the last instalment, (according to agreement for bulld-ing said Church) more than a year before said instalment be-Toronto, May 7, 1851. JOHN RITCHEY.

JUST PUBLISHED, a Small New Edition of

PSALMS, HYMNS, AND ANTHEMS,

For every Sunday and principal Festival throughout the year, for the use of Congregations in the Diocese of Quebec. Toronto, and Montreal. This is the same selection as the larger edition, and Montreal. This is the same selection as the larger edition, and Bishop of Quebec, and the Hon. and Right Rev. the Lord Bishop of Toronto.

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The same Selection of Psalms as above, with the addition only of the hymns from the Book of Common Prayer. Price, covered Stiff cloth, Seven-pence each or Six shillings per dozen; Full bound in cloth, Eight-pence each or Seven shillings per dozen.

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HENRY ROWSELL.

King-street West.

38-6in.

NOTICE. CLERK'S OFFICE, LEGISLATIVE ASSEMBLY. House, for THE time fixed by the Rules of the House, for receiving Petitions for Private or Local Bills, will expire on the THIRD DAY OF JUNE, one thousand eight hundred and fifty-one.

W. B. LINDSAY, Clerk of Assembly Toronto, April 12, 1851.

ST. PETER'S CHURCH, COBOURG.

ENDERS will be received for the completion of the above Church, by the Building Committee, from all persons desirous of contracting for the same. The work to be contracted for in sections, or in whole, as may be determined on hereafter; and Tenders will be received in either way.

Plans and specifications may be seen at the office of Mr. J. V. Boswell. Cobourg, who will give every necessary information respecting them.

Tenders will be received to the FIFTEENTH day of MAY next, addressed to the Building Committee of St. Peter's Charch, Cobourg, at the office aforesaid. Cobourg, April 12, 1851.

CHILDREN'S HATS.

THE Subscriber has just received ex Cunard Steamer via Boston, a great variety of Children's Hats, and give them an inspection.

JOHN SALT, HATTER. Toronto, April 2, 1851

GOVERNESS.

A LADY is desirous of meeting with a Situation in English, French, and Music, together with rudiments of Sing, if required No objection to become Companion to a Lady.

Address X. Y. at Queenston.

37-tf.

ESTABLISHMENT FOR YOUNG LADIES.

MRS. T. D. CAMPBELL will have Vacancies for Three Pupils immediately. Mrs. C., will be happy to orward her Terms and References, if required. Brockville, March 24th, 1851.

For Sale, at The Church Depository, Toronto, METHODISM UNMASKED: BY THE REV. JOHN A. MULOCK.

Toronto, April 29th, 1851. SPRING IMPORTATIONS.

THOMAS BILTON.

MERCHANT TAILOR AND ROBE MAKER, No. 2, Wellington Buildings.

BEGS to imitate that a considerable portion of his Choice Seasonable GOODS have come to hand.

Toronto, April 3 th, 1851.

WANTED.

TUTOR, in a Family in the Country; competent to teach the ordinary branches of a plain English ducation. Apply to the Publisher of The Church.

Toronto, April 30th, 1851.

A N English Lady wishes to obtain a situation, either as Companion to an elderly lady, or as Governess Geddes, Rector of Hamilton.

Toronto, April 15, 1851.

WANTED,

BOOK KEEPER, to whom a salary of £200 per annum will be given. Security to the amount of £500 will be required. The applications must contain the names and places of abode of the succites proposed, who will be bound in £250 each.

Testimorals will be received until the First Monday in May next. Any further particulars can be obtained on application to ALLAN CAMERON.

Bursan & Secretary.

Endowment Office, Toronto, 7th April, 1851.

CHURCH OF ENGLAND Life Assurance, Trust and Annuity Institution, LONDON.

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The Right Rev. the Lord Bishop of Chichester.
The Right Hon, and Most Rev. the Lord Bishop of Meath.
The Right Rev. the Lord Bishop of Elphin. The Right Rev. the Lord Bishop of Limerick.

The Hon and Right Rev. the Lord Bishop of Derry and Raphoe.

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The Right Rev. the Lord Bishop of Calcutta. The Right Rev. the Lord Bishop of Jamaica. The Right Rev. the Lord Bishop of Madras.

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The Right Rev. the Lord Bishop of Sydney.
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The distinguished success which has attended the establishment of the Church of England Assurance Institution in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada, with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laify residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will best ensure the three main objects of Policy-holders. viz., SECURITY, ECONOMY, and CONVENIENCE. And they that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company, guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection. AN ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide for whatever casualties may arise.

for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly in the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with

the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the formation of a fund, called "The Cleary Fund," for the Relief of Distressed and Deserving Clergymen, and the Widows and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited Incomes to provide for their Families by Assuring their Lives at Reduced Premiums.

Premiums on Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the renience of the Assured. enience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death.

Policies forfeited by noa-payment of Premium, may be revived within twelve months, upon proof of the same state of hea'th, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the United States not further south than the latitude of the city of Washington, or further West than the River Missis sippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great Britian or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Scals of three of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

SPECIMENS OF RATES. Brings one mand his swort Terms.

Specimen of Premiums required for the Assurance of £100, for the respective terms of One and Seven Years

	One year.	Seven yrs.	10 10 00 00 00 00 00 00 00 00 00 00 00 0	One year.	Seven yrs	00	One year.	Seven yrs	282	One year. Seven yre.
Age.	Premium.	Annual Premium.	Age.	Premium.	Annual Fremium.	Age.	Premium.	Annual Premium.	Age.	Premium. Premium.
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WHOLE LIFE. Equal Rates .- with Profits.

Specimen of Premiums required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

					Annual Premium.	Hlf.yearly Premium.	Quarterly Premium.	Age.	Annual Premium	Hlf.yearly Premium.	Quarter Premius
16 20 25	£ s. D 1 14 5 1 17 4 2 1 6	£ s. d. 0 17 5 0 18 11 1 1 1	£ s. D. 0 8 9 0 9 6 0 10 7	30 35	2 13 11	1 3 9	£ s. p. 0 12 0 0 13 10 0 16 3	45	£ s. p. 3 16 3 4 13 4 5 16 5	£ s. p. 1 18 9 2 7 6 2 19 5	£ 8. 0 19 1 4 1 10

WHOLE LIFE. Equal Rates - without Profits.

Specimen of Premiums required for the Assurance of £100, for the Whole Term of Life, in Annual Half-yearly, or Quarterly Payments.

Age.	Annual Premium.	Hlf.yearly Premium.	Quarterly Premium.	Age.	Annual Premium.	Hlf.yearly Premium.	Quarterly Premium	Age.	Annual Hif.yearly Qu Premium. Premium. Pre
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E. T. DARTNELL, AGER

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