





Colonial Ecclesiastical.

EPISCOPAL ENDOWMENT FUND.

A meeting to promote this important object was held at Sandwich, on Thursday last. The Right Rev. Bishop of Michigan favored the meeting with his presence, and the Rev. B. Cronyn, E. Lawrence, and J. H. G. Esq., as a deputation from the managing committee, as well as the Rev. F. Mack and the Rev. F. Sandys, were present.

The Rev. E. H. Dewar, as chairman of the meeting, explained the circumstances under which it was called, and read the resolution of the Synod, and extracts from the Bishop's Pastoral letter upon the subject.

The Rev. B. Cronyn then entered upon a full and interesting statement, in which he detailed the origin of the movement, the outlines of the plan so admirably devised by the late Rev. Dr. Doane, and the progress which it has made in the various Dioceses, and how we have in reality been at work little more than a month, is no longer doubtful.

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The following were the resolutions adopted: 1. That the Pastoral Letter of the Lord Bishop of Toronto, called forth as it was by the united voice of clergy and laity in Synod assembled, is entitled to the most serious and respectful consideration of every member of the Church of England and Ireland in this Diocese.

The Committee for general purposes appointed by the Synod of this Diocese at the close of its Session in October last, met this day at the School House, at ten o'clock. The Bishop having taken the Chair, requested the names of the Clerical and Lay Members composing the Committee to be called over, and finding them almost all present addressed them as follows: Reverend Gentlemen and Gentlemen: Towards the close of the proceedings of the Synod on the 14th of October last, it was resolved, "That a Committee for General Purposes be appointed by this Synod consisting of the 12 Clerical and 12 Lay delegates, of which his Lordship the Bishop be ex officio Chairman, who shall sit and act from time to time until the next Meeting of this Synod, to consult and advise upon matters connected with the Church in this Diocese—to frame and insert rules and regulations for the future guidance of this Synod."

touching the future election of delegates to the Synod—the mode of procedure at meetings thereof, and all things necessary to insure order and despatch therein; to report from time to time upon such matters as they may have considered, and from such reports to cause a condensed statement to be printed and forwarded to the Members of the Synod at least one month previous to the next meeting."

During the winter I found no valid reasons for summoning the Committee. The Government appeared fully pledged to bring forward a Bill, which would contain ample provision for the future, and the Archbishop's Pastoral letter of last year of the Archbishop's Colonial Church Regulation Bill.

Accordingly a Bill was introduced by Her Majesty's Solicitor General towards the end of February, on the principle, that in all England and the Colonies ought to have similar privileges to those possessed by other religious bodies. This Bill was nearly the same in substance as the amended Bill introduced by the Honorable the Chancellor of the Exchequer in June, 1852, and consisted of a possible one clause.

The Solicitor General, in moving for the Bill in this measure, said it was to relieve the Colonial Clergy from certain disabilities, which arose from the fact that it was illegal for them to meet together for the purpose of agreeing either among themselves or with their Brethren, upon any regulation which might affect the affairs of the Church.

By a Statute of Henry VIII, the Clergy were prohibited from meeting together to make any ordinances, canons or statutes, without being summoned for that purpose by the Crown; and by a Statute of Elizabeth the same prohibition was extended to all its dominions, new as well as old, any meeting of the Clergy in the Colonies for the purposes mentioned would be clearly illegal.

It will be seen that this Bill merely consists of an enabling clause, and confers on the Colonial Clergy no positive power whatever, but simply relieves it from any disability as to the holding of meetings in such Colonies for the regulation of Ecclesiastical affairs therein. The enabling clause appears so very reasonable, that it is not surprising that it has met with so many favorable and unhesitating approvals.

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all those enactments which are required to form the Charter of the Colonial Church if she is ever to have one, and will become the era from which she will count, not her establishment, but her power of establishing herself throughout all our Colonies—past, present and future.

The Bill is simply to enable every Diocese and every Province to hold from time to time a Synod or Assembly, consisting of the Bishop, Clergy and Representatives of the Laity, by which regulations are to be framed for the management of the affairs of the United Church of England and Ireland within such Diocese or Province, as the case may be, and for the conduct of spiritual discipline, and generally for the guidance and government of the Ministers and Members of the said Church within such Diocese or Province.

After some conversation amongst the members of the Committee, it was moved by the Honorable B. B. De B. and seconded by Hugh C. Baker, Esq., that the unexpected difficulty which has arisen in the British House of Commons in passing a Bill to enable the Colonial Churches to make provision for their self-government, should be referred to the Synod of the United Church of England and Ireland in Upper Canada, not to enter at present on the consideration of the important measures as to which they have been delegated by the Synod, and they would respectfully request the adoption of the following Resolutions, now pending at this Committee, to await the issue of what is now pending in the British Parliament, as the proper period, when, under any circumstances, whether favorable or otherwise, this Committee can fulfil the trust thus confided to them.

LETTERS RECEIVED TO JUNE 14. Rev. E. H. D. Sandwith, rem.; J. J., sen., Hillier, rem. in full to end of vol. xiii.; Rev. G. A. A. Mill Point, rem. for self, J. M., and A. L. R. J. L. T., Merrickville, rem.

The Church.

TORONTO, THURSDAY, JUNE 16, 1854.

NOTICE.

The Bishop of Toronto begs to inform his Brethren the Clergy of Hamilton and all the Districts westward, that he intends, D. V., to confirm at their several Missions and Stations, in accordance with the following list. Should there be any error or omission, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

Table listing church services for June 16, 1854. Columns include Day, Location, and Time. Services are listed for Sunday through Friday across various parishes and locations like Hamilton, Toronto, and various districts.

Table listing church services for June 17, 1854. Columns include Day, Location, and Time. Services are listed for Saturday through Friday across various parishes and locations like Hamilton, Toronto, and various districts.

Table listing church services for Wednesday 26th St. George, London. Columns include Day, Location, and Time. Services are listed for Wednesday and Thursday at various locations like St. James, Biddulph, and Goderich.

AN AGE OF YOUNG MEN.

We may venture to affirm, for it is indeed but too evident, that the age in which we live has never been outstripped by any age in its efforts to disclaim, to throw off responsibility. It is, in many peculiar respects, a self-reliant age; vainglorious as all it has already done; wild with a boundless ambition to be ever doing more and more. It is natural that an age so characterized should be glad to shake off, if it could, all responsibility.

It appears that the correspondent of the St. Catherine's "Constitutional" has found it necessary to give some further illustrations of the fearful results which have always followed the sin of sacrilege. Before we proceed to quote the important facts brought forward we shall make a few remarks respecting the ideas entertained by the great men of the church in the olden time concerning the heinousness of this crime, and their conviction that temporal punishments invariably fell upon the perpetrators of it and their descendants.

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There is no difficulty in recognising the freshness and the ardor of youth in the advancement which our age of young men is making; but we should be glad to be better assured than we are of its wisdom and its stability. True, we are no disciples of retrogression, where wholesome progress is in view. We are glad to see our youth possessed of ardor and energy; and we have no objection that, in all that is useful and good, the age in which we live should bear a youthful character; but it is with sorrow and fear that we behold this ardor and energy given well nigh wholly to the world. Let the young be fervent in zeal, and active in exertion; but let them remember that God and eternity have claims on their zeal and their exertion.

We have not a word to say against anything which is a real gain in the progress of this age of young men; but we are anxious to see it make a progress much more rapid than it is making in the things of God. We consider that a man's soul is not a whit profited, if rising steadily from step to step in all that the world deems precious or brilliant, it has not risen to profits Heaven and God. Society may be profited somewhat, it is true; for a refined infidelity is better, at least, than a barbarous infidelity; but a man's soul, which is to stand before God's tribunal and to live for ever, is not profited one whit if, knowing much, it be lost eternally for its knowledge.

We are sorry to entertain the conviction, for it is a very painful conviction, that youthful piety is extremely rare. We believe this to be true, more particularly of boys. It is really fearful how firmly and how speedily the world lays hold of them. Tutors have the opportunity of seeing this more than most men, and tutors who cherish the souls as well as the intellects of their pupils, mourn over the sad deterioration. Even a Dr. Arnold, for all his wise, affectionate, paternal care of his young charges, must have many a time felt his heart ache with apprehension as to the too probable conduct of pupils about to enter into life, little, if any thing the better for all that the wise and loving teacher had done to impress them with a sense of life's great end and aim, and of its awful responsibilities to God. Not to insist

just now on the affecting truth that the young die as well as the old, which ought of itself to commend religion to the young, we should (to use a phrase which is too often used as a sort of atheistical cant), "have more faith in the destiny of the age," if religion were more general among our young men. We should be glad then, to see more of them, after confirmation, improving the privilege thus acquired of approaching the Lord's Table for strength and refreshment on the arduous journey to Heaven; we should be glad were it not usually so much more difficult to procure young men than young women, to teach in the Sunday School; we should be glad if attendance at the Church's Prayers, when the attraction of a sermon is wanting, were not left to a pious Anna and an aged Simeon; we should be glad if the young were generally eager to lay the best telegraphs and railways and markets, and stocks and the like; and, as we are amongst those who think that there is a wisdom, a most valuable wisdom, which the young can learn from the aged, and in no other way, we should be glad to see the young less ambitious to be independent, and more willing to be taught.

in the Monarch's favor, he was made Earl of Essex and Lord Chamberlain, though the soul of a blacksmith, but he had stained his hands with sacrilege, and he too fell like Wolsey, and after an imprisonment in the tower, was beheaded. Five men along with Cromwell and Wolsey par took in the secularizing of the 40 religious houses. Two Norfolk taught a duel, and one being killed, the other was hanged for his murder. A third drowned himself in a well, a fourth fell from great wealth into extreme poverty, while the fifth became an Irish Bishop, and was there cruelly murdered by an Earl of Kildare. Let us stop here for the Duke of Somerset's protector to Edward VI., who was also enriched with Church plunder. Two years after, he procured the attainder and execution of his brother, and in the 6th of Edward VI. he was executed according to the provisions of a law made by himself the year before, which was the only law that ever suffered by that law. One of his acts was to secularize a church in order to build a palace for his family with the stones of it. But they never enjoyed it, and it is now a place for tax-gatherers—viz., Somerset House, in the Strand. It is worthy of note here, also, that Pope Clement VII. who had been bribed to sanction the secularization of the 40 religious establishments by Wolsey, was reduced to a great misery. Driven out of his stately palace, he had to take refuge in St. Angelo, where he was brought to such extremities that he could scarcely walk, and a length had to plunder his church to pay his enemy's army, and finally died nearly of a miserable disease. Among those who were miserably enriched with church plunder by Henry VIII, was Charles Brandon, Duke of Suffolk, who had a great number of children, yet, in the 5th of Edward VI., the title, name, and family of Brandon became extinct. The innocent and unfortunate Lady Jane Grey was the offspring of his daughter Frances. I may also mention the families of De la Beche, Lord Cobham, and others, who were also enriched with the secularized property, and suffered like terrible misfortunes. The family of Thomas Lord Audley, who received the first fruits of the King's sacrilege in the church plate and lands belonging to Christ's Church, London, furnishes another example of the evil which has resulted from the sacrilege. History does only glance at the terrible evils which have overwhelmed this family. Did space permit, I might go on through many sheets, recounting the fearful inflictions of God's wrath which fell upon the families so richly enriched with the spoils of the Church by Henry VIII. I think, however, I have brought forward sufficient examples to prove to any one whose mind is not tainted with Westminster Review scepticism, that sacrilege is a sin, and that English history bears ample testimony to the truth of the words of our Lord Jesus Christ, "whosoever shall defile the temple of God, he shall defile it, and shall be defiled." I have brought forward sufficient examples to prove to any one whose mind is not tainted with Westminster Review scepticism, that sacrilege is a sin, and that English history bears ample testimony to the truth of the words of our Lord Jesus Christ, "whosoever shall defile the temple of God, he shall defile it, and shall be defiled."

The following comments are made on the "extraordinary delusion that the church of England despoiled the church of Rome at the Reformation, and that therefore she is stained with sacrilege."—"The English Church was not founded but reformed at the time of the Reformation. Her own divines were her reformers, and they set to work to remove the accumulated rubbish of centuries, restoring the Church to its primitive purity, to that service which our Lord Jesus Christ the Saviour of the world intended that she should perform. The English Church was not founded but reformed at the time of the Reformation. Her own divines were her reformers, and they set to work to remove the accumulated rubbish of centuries, restoring the Church to its primitive purity, to that service which our Lord Jesus Christ the Saviour of the world intended that she should perform.

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for no church can ever be considered to be securely founded which depends for its support upon extraneous help. With its present means, too, the society feels itself obliged to confine its donations exclusively to the maintenance of ordained missionaries. Except in heathen lands, money is now assigned to lay agents or catechists only. Again, with similar exceptions, no grant is ever now made for the enlargement of church, school-house, or parsonage. It is felt that such necessary expenses are best left to the zeal and liberality of the several congregations, while the mass of the society's funds is more profitably expended in helping to maintain living preachers of the Word. To guard also against contingencies, and, at the same time, to show that the society does not contemplate the permanent maintenance of any mission, every salary is limited to five years, at the expiration of which it may be reduced or withdrawn altogether."

Having given a synopsis of the progress of the Society during the preceding year, it proceeds. "Time will not permit us to enter into details of the proceedings of the Society in the colonies. Enough has been said to show that it is not idle—enough, too, it is hoped, to prove that she has strong claims upon the sympathy of a university like this, which annually sends forth such numbers of the ministry of the church. If we indeed believe that we are members of the church, and that the Word of God is preached, and the sacraments duly administered according to Christ's ordinance, it truly cannot be a matter of indifference to us to see thousands of our fellow-countrymen, who have been baptized into the church, and who have received its spiritual doctrines, in danger of falling victims to the seductive charms of a corrupt and superstitious religion, or, even worse, of lapsing into open infidelity and atheism, and all from the want of those religious ministrations which should be the portion of every Christian. It may be in our power to apply the remedy, and this is the only society which has provided for its professed and primary object the maintenance of a duly qualified clergy in the colonies; and that this object has been carefully kept in sight, and efficiently carried out, as far as the means at its disposal will permit, is proved by the fact that at this moment the society provides, either in whole or in part, for the maintenance of 447 clergymen, and 700 divinity students, catechists, and school-masters, scattered over every portion of our vast colonial empire; and that a large number of the churches in the colonies have their own ministers, and that a large number of the churches in the colonies have their own ministers, and that a large number of the churches in the colonies have their own ministers."

The committee mourn that a deeper interest is not taken in this noble society by the students. The report says: "In too many cases our applications to our fellow-students in behalf of the colonial church have been met with a cold indifference which is indeed unaccountable in any who are Christians. We have the cause of our country's spiritual welfare at stake, and yet our fellow-students seem to have no sympathy, save such as is given to the ground of the superior claims of a sister society. Yet surely those who make this objection can hardly be aware of the relation which these two great institutions bear to one another. They are not hostile bodies, both to the same church—yet the objects for which they have been instituted, though kindred in their nature, are distinct.

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