

The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH, vi. 16.

VOLUME XIII., No. 48.]

TORONTO, CANADA, THURSDAY, JUNE 27, 1850.

[WHOLE NUMBER, DCLXXVII.]

Poetry.

THE ENGLISH CHURCH. (From the English Churchman.)

(As some imitate me at the present crisis, be affected by poetry more than by prose, we, for once, break through our rule of not admitting poetry.—Ed. C.)

To whom shall we go? Thine hath the words of Eternal Life!
Where our Father and ourselves have dwelt,
In peace?—Thy heart's peace was thine,
Ere when the world disowned thee?—Not the least
Thy Zion was thine own beloved abode,
By foes insulted, and by saints despised;
But now, oh! grieve, by thine own sons discarded;
Childless, indeed, thou'lt be, and desolate,
My English Church!—Thy heart's peace was thine,
Who late wast full of people, & Kings stood up
And blest thee, and their Queen, with nursing love,
For that in wisdom thou hast placed thyself;
Were mothers to thee, that in thine bosom sate—
A Lady I shall be for ever;—Thine best friend!
So pure, so glorious; no widow
No childless Mother;—Thine heart's peace was thine,
My name is known—my vocal prayer ascends,
Therefore these two shall find thee in a day,
Less of thy sons shalt thou have;
Thou know'st not when, upon thee suddenly,
For that in wisdom thou hast placed thyself;
And thine own knowledge hath perverted thee.

And shall we leave thee, therefore—leave thee thus—
With whom we loved to spend our happy days;
With whom in peace, by thy heart's peace was thine,
Seek out what distant land, that holier home,
Beneath the shadow of whose vine-clad roof
Our weary hearts might find a resting place?

Or shall we turn upon our Mother here?
Set up a rival altar, and in desperate mood,
His seamless coat, who died for us, and prayed
That we might all be One?—Or shall we seek
More hopeless still, such peace as Home can give;
Renounce the Father that hath our new-born souls,
And make a desert in our hearts for peace?
For us no more our Mother's holy voice
Dialist soft music on our charmed ears;
For us no more our Mother's English tongue—
Be soot to the sound of prayer and praise.

Yet what thou gloriest in thine earlier days,
When Alban bowed before the Roman state,
Glorious, when Anselm swayed the hearts of Kings,
Or when the British Church, in thine own blood,
Nor less, when Rome had steeped in thine blood,
Thine hearts were with thee, and the reverend hand
Of thine own Fathers touched thy hallowed ear,
To cleanse and beautify, what thine own hands
O'erpratt, but none overheard thee;—and what proofs
Are with thee still of holier energies,
Thine own Grace divine and living Love,
What else sent forth to those "wide-watersed shores"
The loving souls of Selwyn or of Ford,
Or Heber, thine?—Another Zion now,
"Reft of their sons, amidst her foes forlorn,"
Shall "mourn forgotten," if those who should go
To tread the harvest which thine Fathers sowed,
Oh! who shall till the noble Zealand soil,
And with their blood, thy hallowed ear,
With their own hands, thy hallowed ear,
New Bishops to the Indies, or distant
And with their blood, thy hallowed ear,
Rather let Patience have her perfect work,
And leave the rest to Him; the burning bush
Is not consumed;—What thine own hands
Flows fresh and pure as ever; will not He
From whose torn side it springs, remember us?
For "know'st thou not, O Lord, what we know?"

Date.	1st Lesson.	2nd Lesson.
June 30, SUN. SUNDAY AFTER TRINITY.	M. Sam. 17, Luke 12.	M. Prov. 11, Luke 13.
July 1, MON. MORNING.	M. Luke 14, Luke 14.	M. Phil. 1, Luke 15.
" 2, TUE. MORNING.	M. Luke 15, Luke 16.	M. Phil. 2, Luke 17.
" 3, WED. MORNING.	M. Luke 16, Luke 17.	M. Phil. 3, Luke 18.
" 4, THU. MORNING.	M. Luke 17, Luke 18.	M. Coloss. 1, Luke 19.
" 5, FRI. MORNING.	M. Luke 18, Luke 19.	M. Luke 20, Luke 20.
" 6, SAT. MORNING.	M. Luke 19, Luke 20.	M. Luke 21, Luke 21.

FIFTH SUNDAY AFTER TRINITY.

JUNE 30, 1850.
(By the Rev. G. F. Townsend, M.A.)

THE EPISCOPAL (1 St. Peter, 8-15).

The success of the Christian religion against persecutions, enmities, and oppressions, is one argument for its truth. Opposition, indeed, was to be expected by the first introducers of a new religion to the world, "which accepted no compromise, as it admitted to comprehension; and which, if it prevailed at all, must prevail with the overthrow of every statue, temple, and altar in the world." This, however, was not the only persecution which the followers of this new religion are exhorted to bear up against with patience. The Author of this new dispensation foretold to his disciples, that they will be persecuted for righteousness' sake. The first writers exert their converts to suffer patiently for their work's sake. "Happy are ye if ye suffer for righteousness' sake." "They which will live godly in Christ Jesus must suffer persecution." The very virtues and excellences of the new convert are the victims of the ground of hatred and persecution. The essential characteristics of a real disciple of the new religion, independent of all circumstances of external policy, are declared to be promoters of enmity and affliction. Experience still proves the truth of this. The godly man still, in every age, suffers persecution. His good is evil spoken of; his conduct is watched; his actions are misinterpreted. That which in the concerns of common life is deemed a necessary activity, becomes in the religious man enthusiasm, fanaticism, or folly. He is hated by the world; the conduct of which he reproves by his example. He is persecuted for righteousness' sake. The prediction of this persecution for righteousness' sake is the badge of his followers, a proof of the divine power of the Author of this religion; and affords the strongest evidence to the truth of that religion; which thus points out, in its hatred of what is good, the depth of the natural corruption of the human heart, while it provides for the removal of that corruption.

THE GOSPEL (St. Luke, v. 1-11).—This miracle is related, with a little variety in its attendant circumstances, by three Evangelists. Andrew, the disciple of St. John, had already known Jesus, and had been already called by him. Peter, the brother of Andrew, had been introduced to Christ, and had been most favourably received. This, however, was the occasion on which they appear to have declared their willingness to become the immediate followers and disciples of our Lord. It is remarkable that the miracles of our Lord had in some degree a reference to the circumstances under which they were wrought. These disciples were fishermen, accustomed to the uncertainties and varieties of success peculiar to their pursuit. They had toiled all night, and had taken nothing. Our blessed Lord now appeals to them by the wondrous draught of fishes, in a miracle which was most suitable to their condition in life, and which was emblematical of their future calling and destiny; implying that they should henceforth, in their new vocation as preachers of the Gospel, become fishers of men.

This portion of Scripture is suitable to the services of the day. The collect prays that the world may be so peaceably ordered, that the Church may be able to serve God in all godly quietness; while the epistle points out the best alleviation for suffering inflicted by the hatred and persecution of the ungodly, namely, the happiness of being called upon to endure afflictions for the Lord's sake. The Gospel

alludes, under the net of St. Peter, to the outward and visible Church; and declares, in the multitude of fishes enclosed in it, the number of converts which should be admitted into the Church at some future day, by the labours and preaching of the Apostle.

Selected Extracts.

THE DECLARATION AS TO BAPTISMAL REGENERATION.
The following is a copy of the letter from the Archbishop of Northampton, when transmitting the declaration of his archdiocese to the Bishop of Durham, and to which is subjoined his Lordship's reply:—

Durham, May 6, 1850.
MY DEAR LORD BISHOP,—I have the honour to present you—and in the name of a very great majority of the clergy of the Archdiocese of Northampton—the above declaration. Your Lordship will be pleased to understand it as intending to record our conviction, that Regeneration in and by Baptism is taught by the Church to which we belong, and in consequence the obligation which we feel—as her ministers—to continue our teaching of the same doctrine faithfully.

I have the honour to be,
W. F. RAYMOND,
Archdeacon of Northampton.

The Right Rev. the Lord Bishop of Durham.

4, Upper Portland Place, May 8, 1850.
MY DEAR MR. ARCHDEACON,—Amidst an unusual and most severe pressure of business, I can do little more than acknowledge the receipt of the declaration, which you have transmitted from a numerous body of the clergy of your archdiocese. It is, I should hope, unnecessary for me to say, that I concur in the views of doctrine which they express; and, as I never doubted their determination to teach it faithfully, so I am persuaded that they will not relax in their endeavours "to keep that which is committed to their trust," but adhere steadfastly to the scriptural truths, which are embodied in the formularies of our Church. I am, always, &c., &c.,
Venerable Archdeacon Raymond.

CONSTRUCTIVE JUDGMENTS.

From the argument addressed by Sir Fitzroy Kelly to the Court of Common Pleas, on Thursday week, it would appear that the judgment pronounced by Lord Campbell in the Court of Queen's Bench, bids to the text writers upon law, and to the history of the kingdom, defend no less bold than the defence offered to the formularies of our Church, I am, always, &c., &c.,
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THE UNIVERSITY.—Lord Brougham, in presenting a petition in favour of University reform, declared to the aristocratic members of the House of Commons, that the University of Oxford, as it is at present, is a body of men, who are not only ignorant of the principles of the Constitution, but who are also ignorant of the principles of the Christian religion.

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THE CHURCH MOVEMENT.—The Archbishop of Canterbury, in a reply to the address of the Clergy of the Archdiocese of Bathurst, expressing dissatisfaction with the existing Court of Appeal from the Ecclesiastical Courts, and desiring the assembling of Convocation, states that he is content to leave this latter question to the discretion of the Sovereign, and refer to the bill before Parliament for providing a new Court of Appeal as calculated to meet their objection in the other case. The change in his Grace's tone since his reply to the address on the same subject from the clergy of the diocese, is most remarkable and significant. The Archbishop, and a large number of the Clergy of the Archdiocese of Wilts, have presented an address to the Bishop of Salisbury, "respectfully and earnestly entreating his Lordship to take to himself the right of bestowing the assent to the adoption of means which may enable the Church to declare in such terms as shall appear most effectual, its doctrine touching the Sacrament of Baptism; and his Lordship has replied by referring to the Bishop of London's bill, as the result of deliberations in which he has been engaged with his Right Rev. brethren for the object of securing the Lordship's views, which he has been unable to do, "that whatever be the effect of the decision of the Courts in the particular case submitted to it, the doctrine of the Church remains written as before in the Articles, Catechism, and Liturgical Formularies; and in these speak in express terms of the remission of sins by spiritual regeneration in the case of infants, and of the necessity of baptism, that he feels assured that even the present unhappy controversy will, in the end, but the more firmly establish the truth, which appears to be placed in peril." As many as 121 Clergymen of the Diocese of Winchester have addressed their Bishop, humbly entreating his Lordship "to take such steps as may feel most advisable, for obtaining license for the clergy to meet in Convocation, with a view to this one object, namely, the settling the Church's doctrine on the spiritual grace of infant Baptism, so far as that doctrine may have been disturbed by recent events."

The Bishop of Bathurst has already taken some steps with a view to perpetuate the memory of Bishop Coleridge, in which case he has been successful in securing for many years. The *Bathurstian* of February 20th contains a report of an eloquent sermon preached by Bishop Parry on the preceding Sunday, in which his Lordship paid a grateful and affecting tribute to the memory of his honoured predecessor, and suggested, as an appropriate memorial, the erection of a statue in the choir of the Cathedral, to be called by the name of Bishop Coleridge. He has since followed up this step by a pastoral letter to the subject.

The Rev. Ridley H. Herschell and Sir Cilling E. Eardley have issued a proposal for a Conference of Christians of all Nations, in connexion with the Great Industrial Exhibition of 1851.

A clergyman, the Rev. Thomas Bull, of Corby, Northamptonshire, seeing two men engaged in a pitched battle in a field, he rushed forward, and, in the heat of the moment, separated the combatants, and although struck at first, he succeeded, without assistance, in putting an end to the disgraceful exhibition.

The Master and Fellows of Magdalen College, Cambridge, are raising a subscription to defray the expenses of the Rev. Edward Dodd, Vicar of St. Giles's, in that town, incurred in the recent trial at the Archdeacon Court, from conscientious motives, to read the burial service over a corpse.

MEMORIAL WINDOWS.—The custom of defacing our churches, by the insertion of windows of various materials, in a style incongruous with that of the sacred edifice, has long been condemned by every person of good taste; and the opposite practice of making the memorials of private avarice subservient to the decoration of God's House, which has just now received the unanimous assent of all whose judgment is worth consulting. Our own immediate neighbourhood, however, which as a whole has been singularly barren for many years of right church feeling; has afforded the last year, a striking example in black granite, of the insertion of a window, which has been erected in the north transept of St. Stephen's, in the memory of Dr. Russell, late resident surgeon of the Lunatic Asylum. The architect is Mr. Henry Gough, and a native of the town, who has been successful in procuring the stone which he will soon rival the chiselled products of the art that have brought honor to the furnaces of Newcastle and London. The pattern is a geometrical one; and to be properly appreciated, it ought to be seen when a bright sun is shining upon it, in which case it glows like a blazing fire. The subject of the window is the Christian religion, and the object of its erection, we are glad to state that we have seen in the past, what we hope is but the beginning of many such mortuary beautifications of our churches. The instance to which we are referring is the insertion of a beautiful painted window in the south transept of St. Stephen's, in the memory of Dr. Russell, late resident surgeon of the Lunatic Asylum. 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faults of public prayers. He does not notice, it will be observed, the blemishes of social worship, the brethren indiscriminately try their gifts. His remarks have the exclusive reference to the classic ground and higher dignities of the pulpit and an educated ministry.

(To be concluded in our next.)

SUNDAY CHURCH SERVICES IN THE CITY.

Table with columns for Church Name, Minister, and Time. Includes St. James, St. Paul, St. George, Holy Trinity, etc.

The Morning service for the combined congregations of St. James Church and the Holy Trinity. The congregation of St. James Church met at the Church of the Holy Trinity.

The Holy Communion is celebrated on the first Sunday in each month at St. James' and St. Paul's. Third Sunday, Trinity Church, King Street; and last Sunday, St. George's Church in the East Church of the Holy Communion is also administered at eight A.M. on the last Sunday of each month.

THE CHURCH.

TORONTO, JUNE 27, 1850.

CLERGY RESERVES.

The debate upon Mr. Price's resolutions was brought to a close at a late hour on Friday night, or rather on Saturday morning. Protracted as the debate has been, it has been animated and interesting in the extreme; and has elicited some displays of eloquence which would do credit to any senate in any country. The issue of the struggle we consider almost tantamount to a defeat on the part of the movers, for although the whole set of resolutions have, in parliamentary language, been carried, yet the result can never be adduced as representing the united opinion, or anything like unanimous wish of the Legislative House of Assembly of this Province; consequently the proceedings here will be devoid of all weight in the eyes of the Legislature at home; or at any rate of the weight which would necessarily attach to an address from the Province, if it spoke the general sentiments of the Assembly or people. The first twenty-three Resolutions were allowed to pass without a division, as being a mere relation of circumstances connected with the history of the Reserves. The twenty-fifth, declaring that the present disposition of the Revenue is unjust, met with a decided, though ineffectual opposition; but the twenty-ninth which contained the yith of the question, namely, that the Provincial Legislature should be invested with the power of alienating the Reserves entirely from religious purposes, was carried off by a majority of two. There yet remains to be adopted an address to the Queen founded upon these Resolutions, but we maintain that no address embodying their sentiments can ever be received or looked upon as "the opinion of the House," when the divisions have shown that there exists a great difference of opinion, and very strong opposition to the measure, though it has been introduced and borne up with all the influence of a popular ministry.

The carrying these Resolutions is a very different matter from the passing a Bill. In the latter case, the mere majority is enough to make it a law; some such rule being necessary for the practical working of Legislation. But when an address is presented to the Imperial Government, stating that such and such are the sentiments and wishes of the Legislature of Canada, that in the opinion of the House of Assembly here, it would be expedient and desirable that the Government there should revise and repeal certain important laws of its own enacting, then the authorities addressed must necessarily inquire into every thing connected with the alleged opinion: is it the opinion of the whole House, or of only one half of it, is it the consentient act of our Legislature, or is it a mere party vote, obtained by party influences, and contrary to the opinion of a large and respectable section of the Assembly? When all these are considered, as we expect about the present legislation, it can hardly be expected that the most liberal Legislature will be only in the exercise of its authority in the very way in which it has been exercised, namely, as a check upon the evil and injustice of partisan Legislation.

The following analysis of the division has been prepared with some care, and may be depended upon as correct in the main:

Table with columns for Ministers, Ministerialists, Anti-Ministerialists, Upper Canadians, Lower Canadians, Members of the Church of England, etc., and their respective Yes/No votes.

CONVOCAION.

It was not our intention at the present to have published the letter of the Rev. W. Bettridge, and the remarks upon it by our correspondent E., for the same reasons which the venerable the Archdeacon has for requesting the Hon. P. B. De Bequeire not to proceed with his proposed Bill for the government of the United Church of England and Ireland in this Province. We have, however, thought it best to give them insertion in our columns without further delay, because we find that extracts from Mr. Bettridge's letter are being published in many of the country newspapers. But although we publish these documents, we shall avoid making any remarks thereon at present, for the reasons above referred to.

TO THE CLERGY OF THE CHURCH OF ENGLAND AND IRELAND IN THE PROVINCE OF CANADA. At a period like the present, when the interests of our Church necessarily occupy a large share of public attention, when the advancement and stability of these interests obviously demand our united energy of thought and action, and when a distinguished layman of our communion has received his unequalled appointment to his episcopate on the important subject of self-government of the Church in this Colony, I have thought it expedient to submit to you the accompanying information, as well to show that the clergy have long since expressed their opinions and used their efforts to obtain so desirable an end, as to assist our members generally in forming their judgment upon so grave a matter.

It may be necessary to premise that the "Western Clerical Society" was formed at the Rectory, at Woodstock, 19th November, 1834, seven Clergymen being present. The proceedings were transmitted to the Bishop of Quebec and received his unqualified approbation; to his approval our Society he added his recommendation to the Clergy in the West to join it. The principal law or fundamental rule of the Society was "to confer on the measures best calculated to advance the interests of the Redeemer's Kingdom, and to afford such mutual aid and assistance as the circumstances of the Church or of each individual member of this Society may require."

In carrying out this object the attention of the Society was especially directed to the division of the Diocese, and the formation or establishment of a "Convocation." Frequent conferences were held and various plans suggested. The Honorable and Venerable Archdeacon Strachan was chiefly and generally consulted.

On the 4th November, 1835, the Society (twelve Clergymen being present) Resolved— "That we consider it of essential and vital importance to the welfare of the Church, that a general meeting of the Clergy of this Province be held at as early a period as possible, to confer on the general interests of the Church in the present critical posture of her affairs, especially with regard to the division of the Diocese,—the provision for a Bishop, and the induction of the Clergy."

Toronto, 30th January, 1836. For more than twenty years, I have availed myself of the privilege of attending the Convocation of the Clergy of this Colony but without success. Yet I am not one to give up what I consider essential, for God deferred; and as I have, through the blessing of God, lived to accomplish an object after more than 30 years delay or exertion, I shall attempt at this, the present situation of the Church of England, glorious as she is, and first in parity, in strength and learning, may be attributed either having a general Convocation by which her power might be concentrated, and through which the Laity might concentrate their affections; or she may be only a Christian Church that has no meetings of her Clergy, no means of calling forth the sympathy of the whole population in her favor. Look at her sister Establishment in Scotland; her general assembly meets annually for two weeks, and no general meeting of the Clergy has taken place for thirty years. There are during its sittings, many questions of great moment discussed, in all of which the people take a lively interest, their affections are awakened and their love for their ecclesiastical Establishment becomes an active and living principle; and so won't it be in this Province, if we have a similar Convocation of two houses under proper modifications to meet for the transaction of business.—But to come nearer home, Bishop Hobart, the greatest man that the Sister Church in the United States has yet bequeathed, stated to me that the diocesan visitation of the Clergy (every year?) were of vital importance to the prosperity of the Church. And have we not seen even in this Province the imposing attitude assumed by the different classes of Presbyteries in the taking the name of Presbyteries and Synods. I speak not to blame them for I consider them right, but to urge the propriety of our annual meetings that we may also gather strength. At the last visitation I presented to the Brethren the accompanying plan or constitution for a convocation in Upper Canada. It had been previously submitted to the Lord Bishop, and in order to bring the matter before the attention of the Clergy, I dwelt upon the subject as long as I could in my sermon (Page 18 to 23.) This constitution I by no means offer as perfect; it is merely intended as the basis, to be altered, amended and extended, as a committee of the Brethren may deem expedient.

The Secretary was requested to reply to the Archdeacon; the following is an extract from his communication: "Woodstock, 16th February, 1836. Your general plan for the constitution of a Convocation or Convocations, was approved by all. To the furtherance and final success of this object, the Society is fully aware that every energy must be put forth, and I am authorized to say that the Society will leave no legitimate measure untried to secure it, as she almost is, to her own guidance and resources, must, if anything can, animate her Ministers in her defence and establishment. Our Society has, from its very formation, entertained and cherished the hope that a general meeting of the Clergy, and a Convocation, would be permitted, if not directly sanctioned, by our venerable and beloved Diocesan. The Society has been desirous to commend itself to the notice, approbation, and confidence of the Ministers and Rulers of the Church, and to bring to the notice of the Society of the Clergy, this expectation has been realized to an extent scarcely anticipated. We are therefore resolved, under the Divine blessing, steadily to pursue our course."

On the 18th May, 1836, the Clergy met at the Rectory, Woodstock. The Rev. W. Bettridge, B.D., Sec. pro tem. The Rev. N.B. Service at Eleven o'clock, at St. James' Church. The Clergy of the Archdiocese of Kingston and York assembled accordingly at St. James' Church, 13th October. Full Service was celebrated, and the Holy Communion administered.

CLERGY PRESENT.

Table listing Clergy members and their addresses: Thomas Phillips, D.D., 1806; V.P. Meyerhoff, M.A., 1819; George Mortimer, M.A., 1811; C.T. Wade, M.A., 1817; Robert Blakely, 1817; W. Mearns, 1819; E. J. Rossell, 1827; V.P. Rogers, 1827; Arthur Palmer, A.B., 1829; H. Patton, 1829; S. Givins, 1831; J. G. B. Lindsay, 1832; G. Colborne, 1833; H. J. Grassie, B.A., 1834; H. G. Geddes, 1834.

The Rev. W. Bettridge, B.D., Sec. for Archdiocese of York. R. Carrivick, M.A., Kingston.

The meeting proceeded to the full and patient consideration of the subject of a "Convocation." The following resolutions were unanimously adopted:— "Whereas the Ecclesiastical Law of the United Church of England and Ireland has never been introduced into this Province, by reason of which much inconvenience has arisen in matters of order and discipline, and whereas the Clergy of this Province and the great distance which separates them from one another, there is great want of mutual communication and unity of action in the regulation of Church affairs, and much hindrance is experienced by the Bishop in the exercise of his Holy and important functions; and whereas the Diocesan Conventions held in this Province from time to time for the purpose of adopting such rules and regulations of discipline and taking such measures for the good of the Church as are peculiarly adapted to the circumstances of this Province, and the laws of the Province, and the prerogative of the Crown. The following resolutions were unanimously adopted at a meeting of the Clergy of Upper Canada, and respectfully submitted to the Lord Bishop of Quebec for his sanction:— "That there shall be an annual Convocation or meeting of the Clergy of that portion of the diocese of Quebec which is comprehended within the Province of Upper Canada, alternately at Toronto and Kingston, on such day as the Lord Bishop shall consider most expedient."

"That the Clergy shall be composed of such canonically ordained Clergymen as are resident in Upper Canada, and have the care of souls, whether settled in parishes or acting as Missionaries; as also of such Clergymen as are employed as professors or instructors of youth, and who are of not more than two vicar delegates for each rector or stated minister, to be chosen by the members of the Vestry being communicants, from amongst members of the Vestry (being also regular communicants) at the usual Easter Meetings."

"That the Convocation shall be opened in Church—the Clergy attending in their Robes—with public prayer, a sermon, and the Lord's Supper—the Bishop appointing the preacher."

"That the Bishop, or in his absence, the Senior Archdeacon, shall preside, and in his absence the President shall be chosen by the Clergy."

"That one or more Secretaries shall be chosen by the Convocation at its annual Meeting, whose duty it shall be to keep a record of the proceedings and to give due notice to each Minister and Vestry of the time and place of the next meeting."

"That in all matters which shall come before the Convocation, the Clergy shall deliberate in one body; but, in voting, the Clergy shall vote by individuals, and the Laity by congregations. Unless there shall be a majority of both orders, the measure shall be considered lost. In matters purely doctrinal, the Laity to have no voice."

"7.—Special Conventions shall be summoned by the Bishop when he deems it necessary for the good of the Church, or when in requisition to that effect shall be made by the Clergy, or when Clergymen who have been at least five years in priest's orders."

"8.—That the following be the object of the Convocation:—To deliberate on and to adopt measures for the general interest of the most permanent Establishment of the Church in this Province, for the more efficient maintenance of discipline and order, for the supply of Ministers where wanted, for the support of those already employed, and for securing unity of design and action in all matters which may be referred to the consideration of the Convocation."

"10.—That every measure adopted in Convocation shall be submitted to the Bishop for his approval, and if so approved shall become a standing rule for the Government of the Church."

"11.—That it shall be the duty of every Clergyman to attend the Convocation, that no excuse shall be valid except that of ill-health, extraordinary duty, or permission from the Bishop."

"12.—That the fundamental Rules be not changed unless proposed alterations be submitted at one meeting of the Convocation, for the consideration of the text, adopted by at least two-thirds of the members of each order present, and sanctioned by the Bishop."

Signed GEORGE O'KILL STUART, Chairman. WILLIAM BETTRIDGE, Secretary.

In an address to the Clergy, delivered 13th September, 1837, by the Venerable Archdeacon of York, (and printed and published immediately afterwards) we find the following observations:— "My REVEREND BRETHREN.—The meeting of the Clergy of the Province of this Province, held in October last, under their Archdeacon, in the absence of the Bishop, may with great propriety be considered as an Era in our Ecclesiastical History. In regard to annual Conventions nothing material has been effected since the meeting of the Clergy in this Province, in the year 1836. The subject of an annual Convocation being still in view, it was deemed expedient to convene a general meeting of the Clergy during the summer, but for the purpose of procuring brotherly communication and a good understanding among the respective Archdeacons, and by means of a deputation it was hoped that the same communication and sentiment would be obtained as if all had assembled in one body. Next season the Lord Bishop of Montreal will, no doubt, address the Clergy of this Province, and in exercising his Episcopal functions, will, in all probability assemble the Clergy, and favour us with his opinion on the subject of a Convocation."

The subject has remained "in abeyance" but not in oblivion since. It has been fully and repeatedly discussed by public letters and proposed Bills. Mr. De Bequeire, the object of the writer of this article is to assist the Clergy in forming their opinions. That the Clergy in this Colony should have the management of its own affairs is the full, acknowledged, and admitted principle of the Clergy, as far as regards the Clergy Reserves, was expressed by petitions to the Legislature in 1843, as may be seen by the following extract from the report of a Select Committee of the Legislative Assembly:— "Committee Room, 19th Feb. 1843. The Committee to which was referred the petition of the Clergy of the Diocese of Toronto, and other petitions signed by many thousand persons, members of the United Church of England and Ireland, resident in the said Diocese of Toronto and the Diocese of Quebec, praying to have the control over, and the management of, the Clergy Reserves, by the same body, as far as regards the Clergy Reserves, is equivalent to the proportion of the funds assigned by the Provision of an Act of the Imperial Parliament passed in the fourth year of Her Majesty's reign, for the support of the Clergy of England, beg leave respectfully to suggest that the Clergy of this Province be allowed to have the same share of the Clergy Reserves as the Clergy of England and Ireland, and to have the disposal of the Clergy of England their share of the said Reserves in Upper and Lower Canada to be controlled and managed by the respective Incorporated Church Societies of the Dioceses of Toronto and Quebec."

HENRY SHERWOOD, Chairman. It will not be a matter of surprise that the Colonial Church has lately attracted no small measure of attention, and the necessity of self-government is frankly admitted by some of our Clergy. Mr. W. Bettridge, in his address to the Clergy of this Province, has also insisted on the necessity of the full extension and stability of the Church. To send "Bishops in due numbers and proportion" to our Colonies is the only way, says Lord Lyttelton in a speech lately delivered, to have any success in the propagation of the Christian faith. Upper Canada ought to have at least three Bishops, as Mr. De B. proposes, and as the Clergy generally desire. In a review of the Colonial Church Chronicle for March 1850 of a work on "Church Colonization by James Cecil Wynter M.P." we find the following observations:— "Mr. Wynter asserts the right of our Colonies to self-government, and as a corollary to the proposition, the right of the Colonial Church to self-government also. 'It should elect its own Bishops, draw up its own Canons of practice and discipline, in a word regulate its own affairs, and be free to exercise its own jurisdiction as to be heretofore on and perfect; otherwise it cannot be called a Church.' This is the language, these are the opinions now used and expressed by men of high standing in the Church at home. Mr. De B. is not, in principle, one who is in advance of the opinions of the Clergy, and whose own opinions are cordial and grateful thanks of all, and although the details of his Bill may be objectionable, he is not the man to refuse Counsel or Conformity to the wishes of the Clergy fairly and frankly expressed. The nomination of Bishops should be sent home for their advice and approval. It should be a Council of the Clergy, and not a Council of the Clergy and Laity, as Mr. De B. proposes, and as the Clergy know little of our state and condition, remains to be proved. Should any objections be raised to Legislative interference, it may fairly be met by the fact that such interference was sought and obtained in this Colony, in the acts called the 'Church regulations' and 'Church Societies' acts."

Can there be any reasonable plea for further delay in this grave and all important matter? Our Bishops, Archdeacons and the great body of the Clergy have expressed their opinions and addressed to the Hon. P. B. De Bequeire, the first a meeting of Clergy only, the second a meeting of Clergy and Laity—the one, being the plan adopted in England—the other, in the States—with this understanding of the word Convocation—the plan was not unanimously adopted. Several of the Clergy have also considered a judgment called for from a letter in the Church, there will be no more unanimity now than then.

The Rev. Gentleman observes, that the subject has remained in abeyance, but not in oblivion since. That this leads to the remark that when the Clergy met in Toronto, they were not forgetful of what too many appear willing to forget, and that they were not forgetful of what they were not forgetful of, and consequently that there are persons in authority at Home, who have to be consulted. Accordingly, informed as that nothing could be done without the sanction of the Archbishop of Canterbury, and that the latter's sanction should be sent home for their advice and approval.

The Bishop of Toronto in his first charge, I think, gave us the substance of the Archbishop's answer, which was to the effect that such a convention could not be allowed and giving his reasons for such determination. This will account, I suppose, satisfactorily for the silence observed for so many years in this subject. It will also account for his Lordship no longer endeavoring "to accomplish what he might have once thought essential." We are willing to yield to authority; and so have we up to the present time, when it appears to have become fashionable to address self-government to both Church and State, and that we are better fitted the example of our Diocesan in this matter,—and obey those that have the rule over us,—and conclude that what the word of God says in regard to young persons, is true also as regards the Church. It is good for us to be under subjection.

WILLIAMS, 8th May, 1850.

UNIVERSITY DEGREES.

It is needless to say that we disagree with the views enunciated in the following letter to the Venerables the Archdeacons of York and Kingston, which we publish at the request of its Honourable Author. The great length to which the debates on the Clergy Reserves extend, preclude our making any remarks on the letter in this number; but we shall endeavour to refer to it in our next.

The Venerables the Archdeacons of Kingston and York, &c. &c. &c.

VENERABLE SIRS,—Since I had the honour to reply to your request, to defer the introduction into the Legislative Council of any Bill connected with the interests of the Church, or when I had the honor to receive from the Bishop of Toronto, your letter, I have received a communication from the Bishop of Montreal, expressive of the desire entertained by the authorities of Lennoxville College, that I would, with the sanction of the Government, endeavour to confer Degrees in Divinity in that College.

The present proposal of the Government to further the proposal of the Bishop of Montreal, and to grant to that College the like privileges of a College at Toronto, has been declared to me. From this circumstance, I persuade myself that the injustice done to our Church by the University Bill was not intentional on the part of the Government; and that it is General West's deficiency in our Church authorities to assist, by timely suggestions, in framing of that or some similar Bill, which public opinion had so long and so peremptorily demanded.

It cannot be expected that the Government will relinquish their purpose of maintaining the University of Toronto as a National Institution for training the youth of the Upper Province in secular learning; but it does not appear that the Government are disposed to refuse their sanction to the erection, by Royal Charter, or Legislative enactment, of separate, affiliated Colleges, in which the several denominations of Christians may have the entire moral and religious education of their own members; and thus the objection which every true Christian must feel to the non-religious character of the present University will be effectually removed. The Degrees in Divinity would be conferred by the several Colleges on their own members; the Degrees in the Faculties of Arts, Medicine, and Law, by the University. I do not expect that any serious objection could be entertained by our Churchmen to this plan.

The attempt to erect an independent, exclusively Church University, when such obvious advantages and privileges are within our reach in the Province at once, and this, moreover, without sacrificing a jot of our Church principles, will not, I am satisfied, meet with the countenance or support of our community in this Province, or of the British public. And should we perversely refuse to accede to the proposal of our Government, to place our Church (as I conceive) in a better position in the present University than she occupied in the former one, the most weighty objection to those suggestions must result. I may I therefore, request that you will, without delay, communicate to the Bishop of Toronto the assurance of my readiness to use my best efforts to obtain for our Church here, from the Government and Legislature, the proposed Bill, in order that they may be able to support it, on behalf of Lennoxville College, on its important point.

On the subject of a Convocation, and other matters referred to in my letter to the Clergy and Laity, in my proposed Bill, I beg to offer a few additional observations. I could scarcely expect that my proposal should at first be fully understood, and they were submitted rather as suggestions in the hope of eliciting discussion, than as a settled measure for unreserved adoption. But I might have been more explicit in my explanation; and I willingly submit, if the present and future interests of the Church may be advanced, I am happy to have received your own and the Bishop's recorded and uncontradicted opinions on this important subject, and to observe that the proposed enactment I could be induced to support, would not interfere with the rights of the Church, but simply place her, in her corporate capacity, in a position to exercise those rights."

"To deliberate on, and to adopt measures for the general interest, and more permanent establishment of the Church in this Province; for the more efficient maintenance of discipline and order; for the supply of Ministers where wanted; for the support of those already employed, and for securing unity of design and action in all matters which may be referred to the consideration of the Convocation."

"That every measure adopted in Convocation shall be submitted to the Bishop for his approval, and if so approved shall become a standing rule for the Government of the Church."

"That it shall be the duty of every Clergyman to attend the Convocation, that no excuse shall be valid except that of ill-health, extraordinary duty, or permission from the Bishop."

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"12.—That the fundamental Rules be not changed unless proposed alterations be submitted at one meeting of the Convocation, for the consideration of the text, adopted by at least two-thirds of the members of each order present, and sanctioned by the Bishop."

Signed GEORGE O'KILL STUART, Chairman. WILLIAM BETTRIDGE, Secretary.

In an address to the Clergy, delivered 13th September, 1837, by the Venerable Archdeacon of York, (and printed and published immediately afterwards) we find the following observations:— "My REVEREND BRETHREN.—The meeting of the Clergy of the Province of this Province, held in October last, under their Archdeacon, in the absence of the Bishop, may with great propriety be considered as an Era in our Ecclesiastical History. In regard to annual Conventions nothing material has been effected since the meeting of the Clergy in this Province, in the year 1836. The subject of an annual Convocation being still in view, it was deemed expedient to convene a general meeting of the Clergy during the summer, but for the purpose of procuring brotherly communication and a good understanding among the respective Archdeacons, and by means of a deputation it was hoped that the same communication and sentiment would be obtained as if all had assembled in one body. Next season the Lord Bishop of Montreal will, no doubt, address the Clergy of this Province, and in exercising his Episcopal functions, will, in all probability assemble the Clergy, and favour us with his opinion on the subject of a Convocation."

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WILLIAMS, 8th May, 1850.

PROVINCIAL PARLIAMENT.

LEGISLATIVE ASSEMBLY.

Wednesday, June 18.

ADJOURNED DEBATE ON THE CLERGY RESERVES.

After the routine business had been disposed of, Mr. Sherwood (Brookville) rose, and said he had not thought it expedient to obtain the floor, but he considered the subject exhausted. Vested rights in his opinion, ought not to be meddled with. He did not think the settlement of this question necessary to the welfare of the country. He would therefore now, as well as in future, vote against any such measure.

Mr. Cartier had listened with a good deal of attention to the debate on this question. He was ignorant of the subject, and wished to be informed upon it. He had never expressed any opinion upon the subject of the Clergy Reserves, but he was of the opinion that when the Clergy Reserves were given to all denominations, to the exclusion of the Roman Catholics; and therefore the Roman Catholics have no right to any portion of them. There was no analogy between the property held by the (Roman) Catholic clergy in Lower Canada and the property held by the Clergy of the Province of Canada.

Mr. Cartier thought the grant of these lands in 1791 to the Bishop of Quebec was as valid as a grant from the Crown to any private person. He believed certain parties desired to keep this question open, so that they might have an opportunity to say what they pleased. He saw no objection to the question being settled. The only inference he could draw from that fact was, that the people were not suffering from the present position in which the Clergy Reserves were placed, and that this anticipated agitation would be created by political parties.

Mr. Viger addressed the House in French. He said he was not prepared to vote that the Clergy Reserves should be taken out of the hands of the clergy, to be devoted to other uses, as he believed that according to our constitution they were the property of the King, and grantable by him at his pleasure, a pleasure, which was in this instance if it might be so said, doubly carried out, as the grant was made by the Legislature, and not by the Crown. He was not disposed to approach this question, and he was not disposed to say that the lands were vested in the Episcopal Clergy. That was the first time for many years that he had been called upon to discuss this question, and it was therefore necessary that he should be distinctly understood to disclaim these views. In the discussion which followed, the question was referred to the past fifty or twenty years, many had objected to religious endowments of any kind. He had no such scruples, although he objected to the connection between Church and State. By the terms of the Constitutional Act of 1791, it had always been perfectly clear, that the Clergy Reserves were never intended for a purpose nearer to that for which they were originally intended than to one more remote; and their application to general education was the one which seemed to him to be the most practicable.

Mr. Viger said he felt it to be his duty to express his opinions upon the subject, even though they should differ from those of his constituents. These Reserves were settled by the 31st Geo. III, at a period when few of those who complained of the manner in which they had been applied to, were living. He was not disposed to say that these lands were vested in the Episcopal Clergy. That was the first time for many years that he had been called upon to discuss this question, and it was therefore necessary that he should be distinctly understood to disclaim these views. In the discussion which followed, the question was referred to the past fifty or twenty years, many had objected to religious endowments of any kind. He had no such scruples, although he objected to the connection between Church and State. By the terms of the Constitutional Act of 1791, it had always been perfectly clear, that the Clergy Reserves were never intended for a purpose nearer to that for which they were originally intended than to one more remote; and their application to general education was the one which seemed to him to be the most practicable.

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Mr. Baldwin hoped the discussion of the question would be carried on without any angry feelings, as there was no desire to make a party question.

Mr. Holmes said, adverse as he was to any connection of Church and State, and desirous of retaining any of the properties which were the right of the State, he would support the resolutions as at first proposed.

Mr. Cameron would explain why he was obliged to vote against the resolutions. He would support the question by the principle which he thought should be the basis of legislation, and until the Imperial Parliament resigned that power to the Provincial Legislature, he could not vote upon such resolutions.

Mr. Scott (Bytown) would support the amendment of Mr. Cameron.

Mr. Wilson objected to the amendment of the honorable member for Kent; because in the first place, the amendment proposed to delete the Bill were most extreme views, and proposed to delete the Bill were in the face of Imperial legislation.

Mr. Hinks rose to reply to some remarks that had fallen from Mr. Scott.

Mr. Notman said he regretted that this question had not been introduced by the Hon. the Chief Minister. It should have been introduced by the Hon. the Chief Minister.

After speeches from Messrs. Drummond, McConnell, Chazy, Leterriere, Sherwood (Toronto), Chabot, Robinson, Sanborn, Morrison, Lafontaine, and Cayley, the amendment moved by Mr. Cameron (Kent) to proceed by Bill, was put and lost by a majority of 45.

Mr. Wilson moved in amendment to the 23rd resolution, that Her Majesty be recommended to Her Imperial Majesty to allow Her Canadian subjects the same right to legislate on social and political subjects as was enjoyed by the inhabitants of Great Britain.

On the 23rd resolution being put to the vote, Mr. Morrison moved, seconded by Mr. Flint, that the most expedient mode for the settlement of the Clergy Reserves, would be by praying the Queen to repeal the Imperial Act of 1840, and by vesting the Clergy Reserves and all the lands arising out of the hands of the Canadian Legislature. It was negatived by 42 against 23.

A committee was then named to draft an address founded on the resolutions.

The House then adjourned till Monday.

city. Much of this might, no doubt, be attributed to the respected incumbent, who, fortunately for his flock, was a gentleman of good private means, and which he had expended among them most liberally. But take away all support from the Church and (Mr. R.) much feared many of the churches now in Townships were poor.

The Hon. Solicitor General East said that Lord Sydenham had asserted that the Clergy Reserves caused the Rev. bellow—what he (Mr. R.) would ask, did His Lordship know of the matter except from what he told by the local newspapers, and well known to the Hon. the Chief Minister.

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Colonial.

SHAKESPEARE READINGS.—Mrs. Kemble gave the inhabitants of Toronto a great treat on the evenings of Wednesday and Thursday last.

THE GERMANIA MUSICAL SOCIETY.—This Society purpose giving a Concert in this City to-morrow evening, as we have not had the pleasure of hearing their performance since, we can only expect to have a greater mass of admirers.

THE CAPITAL OF THE COMPANY.

THE RATES.

PROGRESS OF THE COMPANY.

DIVISION OF PROFITS.

FRENCH AND ENGLISH ESTABLISHMENT, FOR YOUNG LADIES.

LANDSCAPE AND MECHANICAL DRAWING.

THE REV. JOHN HUTCHINSON, respectfully intimates, that he has commenced classes for instruction in the usual branches of English and Classical Education.

MONSIEUR AND MADAME DESLANDES beg to inform their Friends and the Public, that having moved from Rossade, they will re-open their Establishment at Finch-street, Toronto, on the 1st of June, 1850.

BURGESS & LEISHMAN, WHOLESALE AND RETAIL, CORNER OF KING AND CHURCH STREETS, ADJOINING THE COURT HOUSE.

HAVE ON HAND the Largest, the Cheapest and the Best Assortment of Ready-made Clothing and Dry Goods, in the City.

THE MOST APPROVED SYSTEM will be found in the Ready-made Clothing Department will be found in the Ready-made Clothing Department.

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in this Country, or in any other.

ORANGE LILY. THE following gentlemen have kindly consented to be published in the Orange Lily, published by Messrs. KERR & LETT, viz:—

DRUGS DEPARTMENT. 1000 Plain Dresses, from 2s 1/2 to 5s 1/2. 1000 Plain Skirts, from 1s 1/2 to 3s 1/2.

Spring and Summer Dry Goods. GEO. B. WYLLIE. BEING about to open the premises on King Street, between the City and the College, for the sale of a large and tastefully assorted stock of FASHIONABLE SPRING & SUMMER DRY GOODS.

ROYAL LYCEUM GRAND MUSICAL ATTRACTION. The Celebrated Germania Musical Society, consisting of 23 Instrumental Solo Performers.

THE SUBSCRIBERS beg leave to inform their Friends and the Public, that they will continue to Manufacture and Order any Size of CHURCH OR CHAMBER ORGANS.

A HOUSE TO LET. COMMODOUS DWELLING HOUSE, with a Pump, Stable and other outbuildings, Garden and small Orchard of choice Fruit Trees, and immediate possession given.

BRITANNIA LIFE ASSURANCE COMPANY. CAPITAL—ONE MILLION STERLING. Reduced Rates of Premium—Half Credit Rates Premium.

QUEBEC FIRE ASSURANCE COMPANY. CAPITAL—£250,000. CONTINUES to accept Risks against Fire in and about Toronto. Losses promptly settled.

FOR SALE. THE PROPERTY on AGRIC Street, at present occupied by Mr. J. H. G. McKean, is for sale.

EDUCATION. THE REV. JOHN HUTCHINSON, respectfully intimates, that he has commenced classes for instruction in the usual branches of English and Classical Education.

LANDSCAPE AND MECHANICAL DRAWING. The attendance and Terms may be known by applying at the Class Room, No. 8, King Street West, (over the Office of Mr. ELIAS, Engraver).

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THE THREE REFORMATIONS LUTHERAN—ROMAN—ANGELIC; BY WALTER FARQUHAR HOOK, D.D., VICAR OF LEAMING.

EDUCATION. THE REV. H. N. PHILLIPS informs his Friends, that he has removed his Establishment from TORONTO to the City of Kingston, Ontario.

GOVERNORS. A YOUNG LADY wishes to form an engagement with a Gentleman. She is qualified to instruct in Music, and the English branches of Education.

GOVERNORS WANTED. A YOUNG LADY is desirous of engaging, immediately, in the study of French and Drawing, with the usual English and Latin.

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Poetry.

ST. PETER'S DAY—JUNE 29, 1850.

Creator of the rolling flood,
On whom Thy people hope alone;
Who cam'st to water and to blood,
For man's offences to atone.

WILLIE'S GRAVE.
(From "Tales of Kirkbeck.")

Why should I seek to describe the bitter and intense
anguish of the parents to whom this most over-

Poor Ellen's grief was hardly less deep, though differ-
ent in character. Her gentle yielding mind was

A temporary ailment of Lady Elter's compelled the
travellers to stop for a few days at a small town in

At the time of receiving the mournful intelligence of
Wilfred's death, the Elters were too distant from

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reached their home. The woods glowed with every
gorgeous shade of crimson, brown, yellow and green;

After some moments of silence, Sir John said, in a
tone which sounded more kind than his words, "Go,

Then her thoughts returned to the Friedrich of N—;
and the young girls she had seen on the last day she

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plaints, and have witnessed the most happy results from its

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afflicting disorder, many of whom perhaps do not understand

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