

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At the annual meeting of S. P. G., the Archbishop of York, who presided, said, on opening the meeting:—

"The great difficulty which at present pressed on the Colonial Church ought before this to have been redressed: he alluded to the judgment of the Judicial Council in the case of the Bishopric of Capetown and the Bishop of Natal, by which the patents of some of the colonial bishops had been set aside, and their sees rendered vacant. A great wrong having been inadvertently done by the Crown towards some of those bishops in granting to them patents which were not worth the paper on which they were written, it was the imperative and paramount duty of the Crown without delay to come to a decision on this point, because, as matters now stood, great hardship was inflicted on individuals, and the cause of Christ was checked in many of our colonies."

The Dean of Emsay proposed the first resolution:—

"That the continued emigration of our countrymen, at the rate of more than 66,000 annually on an average of the last twenty years, to British colonies in North America, Australia, and New Zealand, requires the unabated efforts of the Church at home to supply the settlers with spiritual ministrations in the first years of their temporal necessities." He considered that the colonial branch of the Church of England was a complete answer to the Roman contravertists who disputed its catholicity. There were three countries which, in the providence of God, had had a colonial empire within their grasp, and which had irretrievably failed—namely, France, Spain and Portugal. With regard to France, the cause of failure might be political and physical rather than religious; but religious considerations had doubtless something to do with the failure of Spain and Portugal. By our Colonial Church it was said that we were planting in our distant dependencies a sort of feeble Anglicanism, a representative of that which was the mere accident of history at home. He contended that there was no ground for such an assertion, and that the ecclesiastical system which had been planted there had proved an inestimable blessing. This was part of that mocking spirit which was abroad, which could sneer at the work of Bishop Patterson, and even at the sacred spot where the sainted body of Mackenzie was deposited. The work of the Church was, however, still going on, and no fires of ridicule would ever be able to burn it up.

ENGLISH INDEPENDENTS.

THE London *Patriot* continues to insert long and able letters from Independent Ministers in favor of the adoption of the Apostles' or the Nicene Creed as the standard of orthodoxy for the Congregational body, and including the same in the trust deeds of the chapels. "Another Country Minister" points out that these two Creeds possess both the qualities which are essential to such documents, the positive and the negative qualities; they are alike "a barrier against heresy and a bulwark for Christian freedom." Another question much discussed in the same journal is the position of Deacons. Complaints are loud against the "tyranny" of these officials. The *Patriot* endorses them to a considerable extent, saying: "We have no desire to extenuate the presumption, the insolent dogmatism, the hard and unjust dealing, the miserable secularity of tone, or the unscrupulous caballing of those official persons in the Independent Church who are fairly chargeable with these offences, and who give color to the imputation that our Church government is 'a Diaconal despotism tempered by pastoral indignation and popular opinion,'" and adds that it is time to examine into the system under which they are elected. It comes to the conclusion that the present Diaconate does not represent the Diaconate in Apostolic times, but holds that a departure from primitive precedent is rendered necessary by the exigencies of the times.