in an affecting injunction, the expression of his wishes the warm sympathy shewn by you towards your parish- On these grounds I appeal on behaobserved—as but for political and party influence it would have been—your lordship, the Church, and the nation, would have been spared this most unhappy trial, the results of which as I have already again and again foreboded to your lordship, it is impossible to foresee. Nor, under any circumstances, is it likely that the obligation of the oath of allegiance in my person will be infringed upon; its terms are, that "I will be faithful and bear true allegiance;" and, accordingly, the range of cliric has those exits terms are, that "I will be faithful and bear true allegiance:" and, accordingly, the conge d'elire has these expressions, "requiring and commanding you, by the faith and allegiance by which you stand bound to us, to elect such a person for your Bishop and Pastor as may be devoted to God, and USEFUL and faithful to us and our KINGDOM." Would it be any proof of fidelity or true allegiance, my lord, to elect a person as "MEET TO BE ELECTED" who was the contrary to those requirements? And can it be possible that in the course of Dirine service in the Chief Sanctuary of Almighty God in the Diocese, however named and recommended, a person should be "UNANI-MOUSLY CRISEN and ELECTED" in the awful falsification of these words, IN THE PRESENCE OF GOD, against the of these words, IN THE PRESENCE OF GOD, against the consciences of the unhappy electors, simply because the adviser of the Crown (for the Crown can do no wrong) has in his shortsightedness and ignorance of facts (to say the least) thought fit to name an objectionable person, the only one of all the Clergy of the land so disqualified; and, when warned of the consequences by the voices of the Primate, of thirteen Bishops, and hosts of Priests and Deacons, Clergy and laity by hundreds, of all shades of consequences in the Clergy and laity by hundreds, of all shades of principles in the Clergy and laity by hundreds. opinions in the Church, persisted in the reckless determi-In the words of an eminent writer of our Church, " All

power is given unto edification, none to the overthrow of the Church," Hooker's Ecclesiastical Polity, book viii., ch. 7;

claim only the nomination for Kings?

"Orthodoxus.—The King's nomination is, with us, a fair beginning to the election. Therefore, when he nominates any person he elects him, and gives, as I may say,

the first vote for him.
"Philodoxus, -What kind of elections are those of your Deans and Chapters? 'Tis certain that they can't be called free elections, since nothing is to be done without

the King's previous authority.
"Orthodoxus.—The freedom of election does not exclude the King's sacred authority, but force and tyranny only. If any unworthy person should be forced upon them against their will, or the Clergy should be contained in their will, or the Clergy should be contained in their will, or the clergy should be contained in their will, or the Clergy should be contained in their will, or the Clergy should be contained in their will be the contained by these and threatening. strained to give their voices by force and threatening, such an election cannot be said to be free. But if the King do nominate a worthy person, according to the laws, as our Kings have used to do, and give them authority to a free election: for here is no force or violence used.
"Philodoxus.—But if the King, deceived by undeserved

recommendations, should happen to propose to the Clergy a person unlearned, or of ill morals, or otherwise maniestly unworthy of that function, what's to be done then?

to human weakness, and therefore what's to be done if such a case should happen?
"Orthodoxus.—If the electors could make sufficient

proof of such crimes or incapacities, I think it were becoming them to represent the same to the King, with all due humility, modesty, and duty, humbly beseeching his Majesty, out of his known clemency, to take care of the interest of the widowed Church, and our Princes are so famous for their piety and condescension, that I doubt not that his Majesty would graciously answer their pious petition and nominate another unexceptionable person, agreeable to all their wishes. Thus a mutual affection would be kept up between the Bishop and his Church."

Nor is this a mere supposition, but there are instances in the history of this kingdom of such judicious reconsideration of an undesirable appointment, I will cite but one from Burnett's History of his own Times, A. B., 1639, vol.

iv. p. 209. London, 1733:
"The state of Ireland leads me to insert here a very particular instance of the Queen's pious care in disposing of Bishoprics. Lord Sidney was so far engaged in the interest of a great family in Ireland, that he was too easily wrought on to recommend a branch of it to a vacant Se The representation was made with an undue character of derstood that he lay under a very bad character, she wrote what she had heard, and ordered him to call for six Irish Bishops, whom she named to him, and to require them to certify to her their opinion of that person. They all agreed that he laboured under an ill fame, and till that was examined into they did not think it proper to promote him; so that matter was let fall. I do not name the person, for I intend not to leave a blemish on him, but set this down as an example fit to be imitated by Christian

But, alas! remonstrance seems unheeded, and if our venerable Primate and thirteen Bishops have raised their united voice of warning and entreaty to no purpose, it is no marvel that my humble supplication should have pleaded in vain, for time—for investigation—for some regard to our consciences-some consideration for our pain-

The time draws near—on Tuesday next the semblance of an election is to be exhibited. I ventured to assure your Lordship that I could not undertake to say that it would be an unanimous election; I was hold enough to affirm that it would not be unanimous; and I, in my turn, received the intination and the caution, I will not say the threat—that the law must be vindicated. Aiready have I threat-that the law must be vindicated. assured your Lordship that the principle on which this painful affair is regarded, is that of the most solemn religious responsibility; thousands regard it in this light. I have already told you, my Lord, that the watchword of such is this—"Whether it be right in the sight of God to earken unto you more than unto God, judge ye." I have anxiously implored your Lordship to pause to avert the blow. I have long since told you the truth. I have endeavoured to prevent, by every means in my power, the commotion which has arisen, and the necessity of the performance of a painful duty. I hoped the conge delire would not be issued until a fair inquiry and investigation would not be issued until a fair inquiry and investigation had been instituted. A suit has been commenced in the Ecclesiastical Courts—why not have awaited its issue?— When the conge d'elire did appear, I at once presumed, humbly but faithfully, though I stood alone, to petition the Crown; and now, when I am officially informed that "Her Majesty has not been pleased to issue any commands I feel it to be my bounden duty, after a full and calm deliberation on the whole subject, having counted the cost, but remembering the words of Him whose most unworthy servant I am—"He that loveth house or lands nore than me is unworthy of me"-loving my children dearly, and ardently desiring to complete the noble work which I have for seven years laboured to promote, yet not forgetting that there is an "hour of death, and a day of judgment," when I trust, through the merits of my Redeemer, to be allowed to look up with hope, that I may be considered by the intercessions of mercy and pity to have been faithful in the hour of trial, to have "fought the good fight, to have kept the faith, to have finished my course,"—believing that I risk much, and shall incur your Lordship's heavy displeasure, who may, if you will, direct the sword of power against me and mine—being certain that I reached warms. that I preclude myself from that which might otherwise en my lot, and expecting that I shall bring down upon myself the abuse and blame of some-I say, my Lord, having fully counted the cost, having weighed the sense of bounden duty in the one scale against the consequences in the other, I have come to the diliberate resolve, of giving': and this will ever be the consequence that on Tuesday next, no earthly consideration shall in where the love of Christ and the desire of his promises duce me to give my vote in the Chapter of Hereford Ca-thedral for Dr. Hampden's elevation to the See of Here-

I have the honour to be, my Lord, Your Lordship's faithful humble servant, John Merewether, Hereford, Dec. 22. Dean of Hereford.

NEW BRUNSWICK.

weldford, in the County of Kent, (before leaving for his Ten Clergymen are new mission in Westmorland,) to a very attentive congregation, and the next day the congregation met and ated the following address:-To the Rev. THOMAS N. DEWOLFE, Rector of Richibucto

Rev. and Dear Sir,—On the announcement of your retirement from your pastoral superintendence of the parish of Weldford, we, the churchwardens, vestry, and congregation of St. Paul's church, in Weldford, beg leave to pregation of St. Paul's church, in Weldford, beg leave to present to you (before your departure from among me) the eldford, in the County of Kent, &c. :sent to you (before your departure from among us,) the sincere expression of our high respect and grateful affec-

you have presided over us as our pastor, that your invariable kindness and affability, in all your intercourse with

thbed, I should never be found I may never have taken in the allegiance—of that loyalty and Our best wishes and most earnest prayer will follow

congregation. The above address was presented by John P. Ford, Esq., y the unanimous request of the congregation present. Welford, December 27th, 1847.

To which the Rev. Gentleman made the following REPLY.

To the Churchwardens, Vestry, and Congregation of St. Paul's Church, of the Parish of Weldford:— Beloved Brethren,-

When separated from you, it will give me great pleasure when separated from you, it will give me great pleasure to reflect that before I left you, you were pleased to present me with an address, in which you expressed yourselves satisfied with the manner in which I conducted myself during the time that I laboured amongst you as a Minister of Christ. I feel very grateful to you for the many expressions of kindness and regard contained in your address, and I am sure that they will never be effaced from my recollection. When I first came amongst you, as an Ambassador of Christ, you received me kindly; and you all appeared pleased that I had come to proclaim to you the glad tidings of salvation, and to adm you the consolations of religion; and from that time to felt acknowledgments. I did not know that my poor la-bours were so highly prized by you until I visited you for the last time, and found how unwilling you were that I

I hope your earnest prayer for my future welfare will be heard and answered by Him who is the hearer and answerer of prayer; and that He whose I am and whom the Church," Hocker's Ecclesiastical Polity, book viii., ch. 7; and the matter is perhaps placed, in the true light and possible by the learned author of Vindsian Ecclesiae Anglicans. Francis Mason; the whole of which is well worthy of your lordship's notice. I venture to supply a brief extract, book iv., chap. 13, 1615:

"Philodoxus.—You pretend to treat of King's electing Bishops and conferring of Bishopries, and now you ascribe not the election to Kings but to the Clergy, and laim only the powing term of the power of this grace, that he may fit and prepare you for His heavenly Kingdom; and that when standing before the judgment seat of Christ, it may be your privilege to I serve, may be pleased to bestow His blessing upon my labours in the mission whither I believe His Providence is leading me, and make me the bonoured instrument of turning many from darkness to light, and from the power dance of His grace, that he may fit and prepare you for His heavenly Kingdom; and that when standing before the judgment seat of Christ, it may be your privilege to hear those comfortable words addressed to you by the hear those comfortable words addressed to you by the Judge of quick and dead, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

I have the boolur to remain,

Beloved Brethren, Your sincere Friend, THOMAS N. DEWOLFE.

Richibucto, Jan. 4, 1848.

Reverend and Dear Sir .-As you are on the eve of removing to another Mission. we cannot permit you to leave without expressing our grateful acknowledgements for the manner in which you have discharged the duties of a Christian Minister among -And while we feel your greatest satisfaction must be derived from the consciousness that through toil and through difficulties you have endeavoured faithfully to fulfil your duties as a Minister of Christ.—Yet, we earfestly unworthy of that function, what's to be done then?

"Orthodoxus.—Our Kings are wont to proceed in these cases maturely and cautiously, I mean with the utmost care and prudence; and thus it comes to pass that the Church of England is at this time in such a flourishing conunion.

"Philodoxus.—Since they are but men they are liable usefulness may attend you through a long life.

"Philodoxus.—Since they are but men they are liable usefulness may attend you through a long life. nestly hope, that our heartfelt expression of thankfulness for the many benefits conferred on those to whom you

(Sgned) J. W. WELDAR, Church L. P. W. DESBRISAY, Wardens, VESTRY, and 26 others. The Rev. Thos. N. DEWOLFE, Rector, &c. Richibucto.

REPLY. To the CHURCHWARDENS, VESTRY, and CONGREGATION,

of St. Mary's Church, in the Parish of Richibucto. Beloved Brethren,-I thank you most heartily for your very kind Address; and I can assure you, I receive it with all those grateful emotions which such an address is calculated to inspire. When engaged in my holy labours in another Mission,—whither I believe Divine Providence is leading me,—it will give me great pleasure to reflect upon this demonstration of your affection and regard.

Allow me in a few words to revert to the past, and to Ontrast it with our present condition.

When I first came amongst you for the purpose of sinistering to you in holy things, the Church was unnished, and we were obliged to meet elsewhere for published, edifice, which was solemnly consecrated to the service of Almighty God, and separated from all common and pro-fane uses. I feel it to be my duty, to thank you all for the part which you took in this good work, and the liberality which you displayed, and also those of your num ber who made several valuable presents to the Church, viz.,—a Bell, an Organ, and a Service of Communion Plate. No better proof than this is required, of your attachment to the Church to which you belong; and I fervently pray, that you may continue attached members of it, and "adorn your Christian profession by leading a godly, righteous, and sober life. Now the God of Peace, godly, righteous, and sober life. Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the

everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever." I desire to tender to you, my beloved Brethren, my last wishes, for your present and eternal happiness, and to bid you an affectionate FAREWELL.

I have the honour to remain, Your sincere friend, (Signed) Thos. N. DeWolfe.

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 11, 1848.

CONTENTS OF THE OUTSIDE.

First Page. Poetry.—The Wanderer. The Old Paths.	Presence of Mind. Eng. Ecclesiastical Intelligence
The Sunday-School Teacher's High Employment. Inconsistency of Dissenting Writ- ers.	Fourth Page. Allhallows Church and its Recti Religious Practice of the Marine of the Hebrides.
Scientific Expedition to the Dead Sea.	Highland Piety. The Steamer Talisman.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO. Beloved Brethren in the Lord:

The period having arrived when it is usual to anince one of the four Annual Collections provided for by the Constitution of The Church Society, I have fixed upon Septuagesima Sunday,-being Sunday the 20th February next, for a general Collection in all the Churches, Chapels, and Stations, of this Diocese, in aid of the Fund for the support of Missions.

To the few who seem disposed to think that our appeals are too frequent, I would quote the result of ny own experience, and that of all my Brethren who have entered heartily into this duty, namely-"That the practice of giving creates the inclination and habit where the love of Christ and the desire of his promises are the motives of our labours and of our gifts.

The influence of the Gospel in our more remote settlements, through the agency of Travelling Missionaries, is one of the leading objects of the Church Society; and every member of our holy Communion must be deeply impressed with the importance and benefit of aiding in promoting the ministrations of the Church to the more distant Townships of the Diocese, On Sunday, the 26th inst., the Rev. Thomas N. De Wolfe that it cannot be necessary to urge at any length so

> Ten Clergymen are at present actively employed in the different Districts of the Diocese, and receive an allowance from this Fund, besides an Interpreter, and Catechist,-creating an annual charge upon it of £464. 2s. 11d.; whilst it is in contemplation, as

To meet the sum for which the Society is actually pledged for the present year, it appears from a state We do respectfully assure you that, during the six years

We do respectfully assure you that, during the six years

ment furnished by the Secretary and Treasurer, that

children, which will be hereafter referred to. radic kindless and unremitted endeavours to maintain or restore peace and concord among the members of your flock, and proposed; and which it is most desirable to supply.

we have no other means of diffusing them.

I remain. Beloved Brethren, Your's very affectionately, JOHN TORONTO.

Toronto, 12th January, 1848.

WIDOWS AND ORPHANS' FUND. The following Communication is so important, and inters with such practical minuteness into the subject,

we give it insertion in our Editorial department: "In the Church paper of last week, the Report made Assurance for the Clergy was, at the request of the Society, reprinted; and as notice has been given that this Report will be taken up for discussion at the next marks upon the contents of that Report may probably be useful, and assist in coming to some definite determination upon this very important subject.

With respect to the provision which is intended to every care should be taken by The Church Society in England. not to hold out promises of maintenance which there can be no reasonable prospect of being able to redeem, mendation is offered, relative to the provision for the yet, from the nature of the sources from which this children; but supposing that in preference to leaving provision is to be made, it is unnecessary to proceed the children to be provided for by grants, (to consider on the strict rules which a prudent Assurance Com-pany would adopt to secure the promised benefit.— determined that the annuity of £40 should be con-The income is not fixed and stated like that of a mere tirued to them so long as there were three under Annuitant Society, but by far the larger proportion of the age of twenty-one, -or in case of females, during it arises from the free-will offerings of the people, and life so long as they were unmarried; and that in cases this branch of income will, it may reasonably be argued where there were fewer than three, £15 should be from experience, increase as the demand upon the allowed to each. In this case it is clear that the fund increases, so that, using reasonable care not to Society would assume a greater risk, and one that it throw a greater burden upon the Society than may be 's not easy exactly to estimate; but probably an ap- nothing is more certain to degenerate into gross superrequisite, it may with confidence be left to the liberality proximation may be gained as follows: Supposing a of the members of the Church to provide for any Clergyman married at twenty-five, and that during the moderate deficiency that may hereafter occur in this subsequent ten years there should be five children: by

seen by reference to the following

Showing the present value, and annual premium to be paid by A to secure an annuity of £40 to B, providing B survives A,-the annual payment to cease at the death of either A or B, -interest at six per

cent. mortality, according to the Northampton table: Present Value. 20 25 97.52 8.898 25 30 100.08 9.476 30 35 102.80 10.167 35 40 105.88 11.041 40 45 108.08 12 005 45 50 110.28 13.202

From the above table it will be seen that an annual payment of £8 17s. 11 d. will be required to secure an annuity of £40 to the widow of a person aged 25, at the time of making the assurance his wife being 20: such payment to be continued only during the joint lives of both. But if we take older ages, which will be nearer the average, the payment required will be larger. The husband being 35, the wife 30, the anunder the necessity of doing so we soon had the privimay be both prudent and safe for the Society to assume so great a responsibility, as will be seen from the following considerations:-

The average income of the Widows and Orphans' Fund is greater than that assumed by the Report .-From the Annual Reports of The Church Society and the Church paper, it appears that four collections have been made on behalf of this fund, with the following

lst	Collectio	n, out of	99	Missions	80	collected	£502	9	1
2nd	- 16	44	103	"	85		419		11
3rd	44	**	101	46	86	"	351		3
4th	- 46	- 44	107	"	94	***	437		

yet been received of the fourth collection, two are new missions, eight have never made a collection for this fund, two have made but one collection, two others have made two collections, and one has made all the previous collections.

Assuming with the Report, that to entitle a widow to the Annuity contemplated by the Society, the husband must himself have contributed to the fund; another subject for decision will be, how far the widow can be considered to have a claim for Annuity, when no contributions had been made by the parish or missi which had been under the charge of her husband,

The average of the Collections already made is as

	only	in whi	e Missions ch the been made.	Recko Missio with		pplied
1st	. £ 6	5 5.	61	.£ 5	1	61
2nd	.000.5	1 18	73	. 4	1	43
3rd	. 4	1	81	. 3	9	7
			21			
	£19	19	03	£16	14	41
rage of the	4.£	1 19	9	£ 4	3	7

So that, to secure the Annuity of £40, there is an ncome, reckoning only those parishes in which the collection has been made, of £4 19s. 9d. from the parish, which, with the £1 5s. to be paid by the Clergyman, will make £6 4s. 9d., to which also may be added 6s., being the proportion of £76 10s. 10d., the amount of special contributions during the third, fourth and fifth years of the Society, divided by 251, a total income of £6 10s. 9d. each.

In addition to the fact, that the average income has are several items of calculation that can fairly be estimated as tending to reduce the necessity of having the full contribution required by the above table.

First,—The annual contributions in the table are reckoned upon the supposition that the annual pay- of the next.' ment will cease on the death of either husband or wife, whereas the fact is that they will be continued, in most cases if not all, after the death of the wife. The difference is as follows:-

B Aged.	A Aged.	Annual premium to discontinue at the death of A or B.	to be continued dur
20	25	8.898	7.466
25		9.476	
30		10.167	
35		11.004	
40		12.005	
45		13.082	
This co			er so important

it may seem, because, if subtracted from the payment

Second,-There will at all times be a proportion of

Fund to the never-failing liberality of the members of unlike England, the female life is not so good as the add, prejudiced and imperfectly taught Churchmen, on our remembrances and our hearts.

Our best wishes and most earnest prayer will follow going that to connect the church Society would strongly correlated and imperience of the Church Society would strongly correlated and imperience of the Church Society would strongly correlated and imperience of the Church Society would strongly correlated and imperience of the Church Society would strongly correlated and imperience of the Church Society would strongly correlated and imperience of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church Society would strongly correlated and imperience in the church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church Society would strongly correlated and imperience in the church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church Society would strongly correlated and imperience in the church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long existence of the Church in this Diocese; and I trust that her children in the church in this Diocese; and I trust that her children in the church in this Diocese been seven deaths.

reasonably expected, no less than fifteen per cent. will equally interesting and instructive. have been made on the money so invested.

paid during the widowhood of the recipient, it may fasting from the imputation of Papal superstition .by the Committee appointed by The Church Society of the Diocese of Toronto to adopt some plan of Life so, every widow who marries again will ease the fund putting the wondering question—"can it be possible to some extent.

the one adopted in the above calculation-exhibits simple and self-evident." Bishop Mant, however, meeting of the Society, to be held in March, a few re- a worse average of human life than any other which is sufficiently justified in devoting the time and attenhas been constructed. The Carlisle table is very tion to the subject which he has done, by the fact that much more favourable; and the experience of the sentiments similar to those embodied in the following Insurance Societies and Friendly Societies both in extract from the London Britannia, have been ex-England and Scotland, all tend to prove that the tensively promulgated, and that by not a few who be made for the Widows and Orphans of the Clergy Northampton table is worse than the average even profess an obedience and attachment to our ritual,in this Diocese, it must be borne in mind that, whilst of the labouring classes in the manufacturing towns a category, by the way, which includes the respectably

In the report before alluded to no positive recomthe Northampton tables 2.172 of these children would The Report recommends "to fix the allowance at attain the age of twenty-one; but assume that three £40 for the Widow of every Clergyman, who, during would attain that age—the number which would secure his lifetime, shall have been a regular subscriber to the full annuity in case they survived the father—the this fund, either from the time that this fund shall go sum required to pay them the annuity till twenty-one, into operation, or from the time of his appointment in in case of the death both of father and mother, would the Diocese;" and estimates the income at £5 5s. for be £28 16s. 3d.; but as there is a probability of .617 each Clergyman, that is, £4 from his Mission, and that the mother would be alive, and drawing the £1 5s. from himself. This income is not nearly annuity herself, it would not be payable to the chilsufficient to secure the promised benefit, as wil be dren. This sum of £28 16s. 3d., discounted by such probability, leaves £11 Os. 9d., the present value of the additional risk which the Society would assume,

> aged twenty-five, of 16s. 11d. It is the custom of some annuitant societies, not to grant the annuity until the assurer has paid to the fund for a certain number of years -in some cases five, in others much less; the above calculations have been made to pay the annuity, let the contingency of death occur ever so soon. This will appear reasonable, when it is considered that by far the larger proportion of the fund is raised by voluntary contributions, and that the affliction of an early death is so great a calamity to the survivors, that it should be the desire of the Society to relieve it as much as possible, and not add sorrow to sorrow.

The report makes no provision respecting second marriages on the part of the Clergy; this part of the subject will deserve very serious consideration, because although it may be assumed that the Society will be safe in holding out the expectation of £40 per annum on the present estimated income, yet, from what has been said above, it is evident that it will not bear the aged forty-five, who shall marry a wife aged forty, lege which you now enjoy, of worshipping and kneeling great a benefit as the Report recommends. Yet, it should, according to the table given above, pay a fine of £108 16s., to secure the same benefit for the second wife that the former would have enjoyed had she lived; as it is already assumed that, to secure the annuity to the first wife, the contribution must be

continued during the whole life of the husband.

There is still another subject connected with this question that may deserve a remark. The Committee have recommended that each Clergyman should contribute annually the sum of £1 5s., to secure the annuity of £40 to his widow. It may be desired that the Clergyman should have the option of increasing the benefit, by increasing his contribution; and at first sight it would appear reasonable and desirable that such privilege should be granted. Of course such increased benefit could only be asked for in proportion (according to strict rules of assurance,) to his additional contribution: for no Clergyman would argue, that because he was himself able to pay a larger annual premium, he should be entitled to a larger share of the funds raised by the benevolence of the Church. Such privilege might be granted with safety if the Clergy were much more numerous than they are; but with a small number, the extra premiums paid by some would disturb the average, and make it a doubtful matter whether the fund would be a gainer or loser by the transaction; under all the circumstances, it would be safer that the risks in every case should be the same, and as the Society could not with safety accept such extra premiums on much better terms than any of the insurance offices now in existence, the doing so would not be offering any peculiar advantages to the Clergy. But supposing that it should be determined to allow such privilege, the additional contribution of £1 5s., to be paid during the joint lives of both husband and wife, would, according to the table given above, secure to the wife, in case she survived her husband, an addition to the annuity as under :-

Age of Age of Wife. Husband. Annuity to ... 25 £5 12 4 25 ... 30 5 5 6 30 ... 35 4 18 4 35 ... 40 4 10 11 45 ... 50

These remarks may perhaps be found useful, in assisting to come to some definite conclusion with regard to the best manner of managing this important proposing an annuity of £40, the Committee have

CHURCH HOLY-DAYS.

One unhappy consequence of the controversies which lately have so sorely agitated and vexed the Reformed Anglican Church, is the disfavour with which some have come to regard the Fasts and Festivals appointed by Canonical authority to be celebrated. Because a decent and regular observance of these periodical seasons of devotion has been prominently advocated by what is popularly termed the Oxford or Tractarian party, not a few, who dissent from the general views of these writers, have come to look with suspicion and distrust upon what has been so cordially and so earnestly recommended from that quarter .required to secure the Annuity to the widow, it would The result has been, that, in too many Churches, a have to be added to the sum to secure the Annuity to considerable portion of the services enjoined to be performed during the Christian year, and for which pro-Second,—There will at all times be a proportion of taking into account the increase of Missionaries as proposed; and which it is most desirable to supply.

Second,—There will at all times be a proportion of contributors to the fund, who, not being married, will proposed; and which it is most desirable to supply.

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Common Prayer, virtually has become a dead letter.

Third,—It may be assumed that in this Province, And multitudes of pious, well-meaning, but, we must sensible there may be a majority of the House, who, how

(four of whom left widows,) yet of Clergymens' wives, has just issued from the British metropolitan press.though not averaging more than ninety, there have It is entitled, Feria Anniversaria, and its object is to demonstrate, from the testimony of "her most ap-Fourth,-More than six per cent. can be made, and proved children," that the observance of the Churches is made, of the money now invested. Bank stock is Holy-days is "no symptom of popery." The first at present paying seven per cent., and should the volume is devoted to the Feasts, and the second to the Toronto Building Society run out in the time which is | Fasts, and together they furnish a mass of information

We can readily conceive the astonishment with Fifth,—The table supposes the annuity to be paid | which a Hooker, a Herbert, or a Walton would look | Him; His blood be upon us and our children.' during the whole life of the annuitant. Although the upon a treatise which implied that a necessity existed report does not state that the annuity is only to be for vindicating the Scriptural and Catholic usage of that dutiful and well-informed Protestant Churchmen Sixth, The Northampton table of mortality require to be indoctrinated with a truth so abundantly tales. conducted journal in question.

We observe (says the editor) in some of the papers, several letters proposing a day of national prayer and fasting for the cessatian of the Irish distress. To some of these letters addressed to the newspapers we see the names of clergymen. This only shows how imperfectly acquainted with the spirit of Christianity or with the common learning of their profession those clergymen are. But it must be acknowledged, that the

ience of theology has sunk to a low ebb indeed in our time. We advert especially to this matter, because the doctrine of bodily mortification is becoming a pet absurdity among the New Light people of our days, because stition; and because it is one of the prime arts of Popery. Had a Denominational organ given expression to sentiments so extraordinary, and characterised by such

a spirit of semi-savage ignorance, even a notice of the fact might have been deemed superfluous. But when a periodical print professing a regard for the ecclesiastical institutions of the Realm deliberately gives utterance to such language, it surely becomes the commissioned pastors of Christ's fold, to uplift the voice of warning and instruction.

The Britannia lays down the propositions, first, that the doctrine of fasting, as implying any extent of bodily mortification or abstinence, is unscriptural; and, second, that the existence of such a doctrine is a proof that the science of theology has sunk to a low ebb indeed equal to an annual payment, on the part of the person in our time, and that its inculcation is a pet absurdity among the "New Light" people of our own days. In other words, the notion of corporeal abstinence, as connected with Evangelical fasting, was never, according to this writer, held by the old lights of our Reformed Church, but is a modern novelty in our communion, to be studiously shunned, as having a necessary tendency to degenerate into gross superstition! The whole matter resolves itself then into a question of fact and evidence, and the witnesses and proofs which Bishop Mant brings forward are such as must carry conviction to every mind, unblinded by prejudice and honestly seeking after the truth.

Indeed the unreasonableness and absurdity of the ultra-alarmist cry of Popery, which has been got up against a regular and literal observance of the duty in question, becomes strikingly apparent when we consider the character of the men by whom our Ritual was purified and reduced to its present form. Can the most lively imagination suppose that such stern and and Ridley, and Parker, and Grindal, and Whitgift, should deliberately rivit upon the Church-dearer to them than their hearts' blood-chains, whose neces sary tendency was to induce a movement towards usurping and heretical Rome. With irresistible force Bishop Mant argues, "Our Reformers certainly knew what Popery was, and would not have taught or practiced it, but would have earnestly deprecated, and studiously avoided it. And they who immediately followed our Reformers, and they again who followed them, are in the like predicament. So that whatever was taught and done by their successors in the profession of the Christian faith, whilst it might serve for ascertaining the Churches mind on a controverted point, may serve also, if studiously watched and fol-

lowed, for a subsidiary safeguard against Popish error. In sober seriousness reasoners, or rather, we should say, declaimers, of a kindred spirit with the above quoted writer in the Britannia, are about as illogically onsistent as the poor Vicar of Oswestry, who made so pitiable an exhibition of himself in the case of the British Chaplain of Madeira.

The near approach of the solemn season of Lent will lead us to advert more fully to the subject of fasting, as enjoined by God's Word, taught by the Church, and practically exemplified by our great Protestant Reformers. In the mean time, we heartily commend Bishop Mant's seasonable volumes to the earnest and honest attention of our readers. To quote the words of the author's affectionate dedication, they materially tend "to vindicate the Churches dutiful children, and withal the Church herself, from an injurious aspersion :- to justify her ordinances and maintain her authority:-to set forth the examples of her faithful members in former generations, and encourage emulation in the present:-to inform the ignorant convince the gainsayer, confirm the wavering, and strengthen the right-minded:-to extend the observance of her RULES AND ORDERS of Scriptural and primitive worship: - and thus to promote, by God's blessing, the glory of God, IN JESUS CHRIST OUR LORD.

On the 16th of December last Lord John Russell introduced his measure for admitting Jews to Parliament. The motion, that the House do resolve itself into a Committee, on the subject of the removal of the civil and political disabilities affecting her Majesty's Jewish subjects, was supported by Mr. L. W. Fox, Mr. the number of collections made in that time, making fund; on the one hand they will tend to shew that, in Romilly, Mr. D'Israeli, Lord George Bentinck, and Mr. W. E. Gladstone! - and opposed by Sir R. Inglis, reasonable grounds for assuming that the Society could Lord Ashley, Mr. Bankes, Mr. Goulburn, Mr. Plumtre, been greater than was assumed by the Report, there redeem such promise, if made; and, on the other, and Sir T. Acland. But little in the shape of sound that in proceeding with caution to accumulate the legitimate argument was advanced by the advocates of funds so as to give reasonable security for the due the measure. Indeed the strongest appeals which performance of its promises, it is not using the means were made to the House in support of the bill were that are being raised by this generation for the benefit grounded upon the concessions already made to the children of Israel. They are now eligible for Corporation honours, ergo, they should not be excluded from Parliament.

Mr. D'Israeli, in supporting the motion, assumed a

somewhat novel position. He said: " It is entirely on religious grounds, and on religious principles, that I venture to recommend the subject to your notice. If I do so with earnestness I hope I may be pardoned. This is not a subject which often comes under our consideration. I hope we shall find occasion to dis-pense with its consideration again. But it is a question on which men, whatever may be the consequences—on which at least I, whatever may be the consequences, must speak what I feel. I cannot sit in this House with any misconception of my opinion on the subject. Whatever may be the consequences on the seat I hold—and I should not have referred to such a consideration unless other gentlemen had done so—I cannot, for one, give a vote which is not in deference to what I believe to be the true respectively. Yes, it is as a Christian that I will on which men, whatever may be the consequences-on not take upon me the awful responsibility of excluding from the Legislature those who are of the religion in the bosom of

ever favourable to those claims, may decide upon the question on grounds of political justice, expediency, and truth, I will not decide upon it animated by those consi derations. It is on the religious ground, on the religious principle alone, that I give my vote for the proposition of the Minister; and it is to those who have objected to on the ground that I venture to address a statement of views which I hope they will accept, not from my words but from the eternal truths on which they are based."

Mr. D'Israeli's scruples are of an exceedingly partial nature, embracing a view of but half the case at issue. He shrinks from the auful responsibility of ev cluding from the legislature those who are of the religion in the bosom of which his Lord and Saviour was born. So far, so well. But he does not consider that his clients are the descendants of those who in Pilate's Judgment Hall exclaimed, "Crucify Him, crucify the modern Jews not made this imprecation their own by persisting in their terrible infidelity, then Mr D'Israeli's appeal would have carried with it an un answerable force; but, as it is, we can only regard it as a mere flourish of romantic sentimentality, such as we might expect to meet with in one of the speaker's

Sir Robert Inglis, as might have been expect denounced the proposed measure with the devotion of a Christian, and the upright forward honesty of a nonexpediency patriot. "A Jew," he remarked, "could not listen to our form of prayer in which we called upon Christ to have mercy upon us, without either committing an awful blasphemy, or going through a deliberate mockery of religion. He exhorted his fellow statesmen, by every consideration of dut interest, to pause before they same change. He called upon them to preserve

in the Christian institutions of the country. He called upon them in the name of our common Christianity to pause before they introduced this measure." Deep and unfeigned is our regret that one of the members for the University of Oxford, should have been among the number of those who supported the Premier's unhallowed proposition. It is humiliating in the last degree to behold the hitherto honoured name of Gladstone associated, as it is in the present instance, with that of Fox the Unitarian preacher. A more discouraging sign of the times has never fallen

not say the security, but the confidence of the people

under the range of our observation. The House divided on the motion to go into Committee. For the motion, 253; against it, 186; majority, 67. In Committee the resolution announced by Lord John Russell in his reply was adopted. thus runs:

"That it is expedient to remove all civil disabilities present existing affecting her Majesty's subjects of the Jewish religion, with the like exceptions as are provide for her Majesty's subjects professing the Roman Catholical "

Alluding to the motley array which the advocal of this measure presented, the London Guardian remarks:

"What secret cause can have linked together minds so "What secret cause can have linked together minds of dissimilar, and struck an alliance between advocates relying on such widely different arguments? On behalf of the excluded Hebrews, the Whig Premier and the Protectionist leader have for once agreed; the fluent, rationalizing Unitarian has served under the same colours with the chosen of Oxford University, and the representance of the ancient Roman Catholic nobility. Against them has been arrayed a force not less heterogeneous, if its several members had but possessed equal ability to develop their views. And the lines of argument adopted have been a various as the reasoners who used them—in some instances various as the reasoners who used them—in some instances not less conflicting than the political characters of the confederates. Yet out of this strange conufsion we recognise a determination to over-ride the scruples of time. Christianity—a firm adherence to the foregone conclusion that all religious disqualifications are remnants of an included him to be a supplied to the conclusion of the conclu exploded bigotry. However unfit a man may be for legislative functions from his want of property, at all events, it seems, he may not henceforth be hindered from taking his seat by his hostility to the Christian faith."

THE "BANNER" AND DR. HAMPDEN'S ELECTION.

Our Last-Secession ("Free Church") contemporary, the Banner, intrepid as we know him to be in the use of paradox and perversion, has favoured us with an imaginative view of the Chapter of Hereford and of other matters pertaining to Dr. Hampden, which, being rather novel to us, has caused us a little astonishment. Such a perfectly fearless inversion of facts is surprising even in the columns of that venturous journal.

We might make a few comments upon the undis guised exultation evinced by our contemporary, regard to the advent of what he calls "Troubles the Church of England." For our part, we are rieved to see a professedly Christian Government assume so arbitrary a position, and enforce a measure at once impolitic and unjust; but for the Church we have no fear. If the Church will only go on as she has begun, and vindicate her spiritual freedom, we have faith enough to believe that God will recompense her opposition to evil, with the restoration of her rights; and it is the Prime Minister—the patron Judaism and heresy-who will get himself into ble," by insulting the dignitaries of the Church, Rul disdaining the remonstrance of her chief pastors. the prospect of Church "troubles" is a "feast of fat things" to the Banner; and as it really makes very little for or against the Church whether the calamitie which she is supposed to be suffering be cause of jo or mourning to our contemporary, he is welcome to the gratification he can derive from such a subject We have no concern with his temper, be it sour sweet; all we feel ourselves bound to do is, to poin

out his mis-statements or false colouring of facts. The Banner, of course, finds it convenient at present to flatter Dr. Hampden; at least we must receive as a mark of indulgence and favour, that the letter addressed by that gentleman to the Premier is called a very complete defence of his religious opinions The compliment, however,—if one were intended has unhappily no foundation in truth. The letter alluded to is not a defence at all, if we take that expression to mean the vindication of what has beet as aulted; it is merely a creed,—a profession of faith precise and satisfactory enough, we admit, but containing nothing which either defends or explains what he has written on former occasions. Certain extracts from his writings were published, which were very generally believed to be leavened with So Has Dr. Hampden attempted to prove that these passages will not bear or justify such an interpretation He has not: he has contented himself with denying that he ever held doctrines at variance with those the Church; which is not "defence," because it is not reason nor argument. He has not shewn, not attempted to shew, that there is no disagreeme between his former writings and his present declara-

We now proceed to notice the startling disclosur relative to the proceedings of the Chapter. A part of the Banner's ingenious sketch will suffice. Dean rises, and makes a long speech against the ap pointment. He has no confidence in Dr. Hampden and cannot give him his vote. * * * * The election is not legal unless the Dean gives his consent. He has only to withhold that, and be en rolled amongst the greatest champions of ecclesiastical dominion. Does he withhold his consent? No! He completes the official document, by agreeing to the election of Dr. Hampden as Bishop of Hereford. The form of election or certificate was signed

together with the other members of the Chapter by the Dean of Hereford, the word Dissentient being appended to his name. What, then, did his signature imply? "Concurrence in the election," is the pretence of the Banner. It implied no such thing: simply authenticated the proceedings of the meeting it amounted to nothing more than a properly accredited assurance that the record or certificate stated truly, that "a majority of the members of the Cathedra Church of Hereford, in full Chapter assembled, in