

The changes brought about by the Providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the visible face of the land.

PAROCHIAL ASSOCIATIONS.

The first Parochial Association in aid of the Society for the Propagation of the Gospel in Foreign Parts was established in the year 1819. Up to the year 1838, the number was only 313.

In the beginning of 1836, the total number of Missions on the Society's list in seven Dioceses, was 164; in the beginning of 1846, it was 385 in fifteen Dioceses.

In 1845, the income of the Society, from all sources, including one-third of the Royal Letter Collection, for general and special designs, was £73,589.

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 12, 1847.

Every sort of usurpation, in process of time, is sure to evince its hollowness, and, after a few years of gourd-like luxuriance, to wither away as suddenly as it sprang up.

And as it is in civil, so it is in ecclesiastical affairs. There was never yet a schism in the Church Catholic, — a separation which involved the breaking of the ministerial chain, and an encroachment by man upon the authority delegated by God.

In the buoyancy and excitement incident upon a new system, when the novelty is attractive and the very heat, as it were, creates adherents, there may be much of a genuine confidence mixed up with the ardour of feeling.

And, in principle, every leader or promoter of a schism is one that, in a higher or lower degree, makes the Israel of God to sin: it is rebellion, whatever be the scale on which it is perpetrated.

Although controversy, to our taste, is not a very agreeable exercise of the mind; still when a discussion arises, in which we happen to be one of the parties concerned, we have no desire to give those who differ from us cause for complaining that the columns of our Journal have been unfairly closed against them.

My dear Brother, — I hope Mr. Wagner and you are upon good terms; he is an amiable man, and would be exceeding useful, were it not for his advisers.

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expressed by their great and good founder being now so lightly treated by the Methodists of the present day, is it unreasonable to ask by what authority they use his name, and call themselves Wesleyans?

The letters here published may be new as to their particular phrasing, but not as to the spirit or the intentions they contain.

There can be no doubt as to the sincerity of Mr. Wesley's intentions; no one can hesitate to feel and say that he was a good and pious man, and that, even in the eccentric course he pursued, he desired the welfare of the Church in which he was ordained.

But he had set a machinery in motion, which, with all its involutions and combinations, it became a thing impossible to stay or check.

When we speak of the "interpretation of the Church Universal being bound together with the Holy Scriptures," we do not mean that it is attached to God's Revelation by way of supplement, in order to fill up a blank, or supply a deficiency; but we intend to assert no more than that God has established an intimate and perpetual union or association between his Word and his Church; that, as the witness of the Church, before the New Testament had been written, was the true and only expression of God's Will, so the witness of the same Church now ought not to be overlooked, for she can explain, though she cannot change or diminish or increase what God has delivered.

This alliance we have described as being "close and inseparable." Our Correspondent's letter has shown us no just cause for withdrawing any one of these epithets: they are express and positive, no doubt, but we hold them to be correct.

In God's word, — that the startling truth might never be forgotten and never lose its warning, — there is continually associated with the name of Jeroboam, the fact that he "made Israel to sin." And how he did so, the Scriptures say as clearly inform us.

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a General Council; but does it follow from this, that there are no means of ascertaining the judgment of the Church Universal? The principle of delegation, scrupulously observed, is necessary to the constitution of a Council which is entitled to be called "General;" and even the Council of Nice, judged according to this criterion, would be found wanting.

All that we contend for, is that there is such a thing as the testimony of Christian antiquity; and that the means of discovering it, and distinguishing what is good tradition from that which is bad, are not so dubious, uncertain, and perplexing as some people would have them to be.

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We publish a second time the List of the Confirmation Journeys completed by the Lord Bishop of Toronto in the years 1845 and 1846. We do this in order to correct an error in the Table as it appeared in the Report of the Society's proceedings.

Table with 3 columns: Districts, No. of Stations or Parishes, and No. of Candidates. Lists districts west of Toronto, Lake Huron, District of Niagara, Home and Niagara Districts, Districts below Kingston, and Districts below Toronto.

We are requested to call the attention of the Members of the Western Clerical Society to the change which has been made in the place of meeting.

Communications.

(To the Editor of the Church.)

Sir, — My attention has been called to an article in your paper of the 15th January, and it appears to me and to many others both Clergymen and Laymen with whom I have conversed upon the subject, that conclusions at variance with the received doctrine of our Church as expressed in her articles and expounded by our most able and approved Divines, upon two most important subjects, may be justly and even with propriety, taken out of their place, and often in the haste of Editorial composition, unguarded expressions will be employed and statements advanced which the writer (were time allowed to reconsider the subject), would either qualify or expunge.

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Largest sense of the word true, and by consequence we ought to hold communion with it.

I think it appears from these quotations that the first conclusion which I mentioned above, as following from the statements in your paper of the 15th January, is in direct opposition to the doctrine of our Church, as set forth in her articles, and as expounded by our most approved Divines.

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Every reason to be thankful for the liberal manner in which the claims of the Society have been met in a locality where, since the last few years, the ministrations of the Church had never been extended.

It is pleasing to find that the liberality which was manifested at the formation of the Society, not only in this Mission but throughout all its branches, was not a mere transient or passing excitement, which accompanies every new undertaking, but has naturally subsided into a more permanent and settled habit of mind, and is now a settled habit of mind, and is now a settled habit of mind.

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Ecclesiastical Intelligence.

CANADA.

DIocese of Toronto.

Table listing collections for various churches in the Diocese of Toronto, including St. Paul's, St. George's, St. Peter's, St. John's, St. Mark's, St. James', St. Charles', St. Mary's, St. Margaret's, St. Andrew's, St. Nicholas', St. Raphael's, St. Gabriel's, St. Michael's, St. Anthony's, St. Ignace's, St. Francis', St. Vincent's, St. Elizabeth's, St. Ann's, St. Rose's, St. Anne's, St. Catherine's, St. Barbara's, St. Agatha's, St. Lucia's, St. Margaret's, St. Mary's, St. Elizabeth's, St. Ann's, St. Rose's, St. Anne's, St. Catherine's, St. Barbara's, St. Agatha's, St. Lucia's.

Feb. 11, 1847. T. W. BIRCHALL, Treasurer.

COLLECTIONS.

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DIocese of Quebec.

We are delighted to be able to record the admirable mode in which the Association for the relief of the Church of England Poor, has answered the purpose designed by its projectors.