

ther respecting any measures of an ecclesiastical character, which might be in contemplation, or the operations of which may have proved inimical to the Church. Such meetings, he observed, had been usual among the Clergy from the beginning of the 12th century up to the period of the Reformation; and it was his anxious wish that the custom might be renewed at this day. The Venerable Archdeacon expatiated on the general advantages which might be expected to arise from such conferences, as regarded all public matters of an ecclesiastical nature; and also their utility to the younger Clergy, who might thereby derive instruction from their elder brethren, in the highest degree useful to them.—The proceedings of the meeting assumed rather a colloquial character (which, in truth, is in accordance with the design of these conferences); and, ultimately, petitions to both Houses of Parliament were agreed to, and signed by all present, against any latitudinarian plan of education; and another, praying for Church extension in the colonies. With respect to the Church Discipline Bill, many of those present objected to the measure, in toto, on principle; while others were favourable to a reform, or re-modelling, of the ecclesiastical courts, but against their removal to London. We hear that at the other meetings throughout the Archdeaconry, the opinions of those assembled were almost unanimous against the entire bill on the ground of its principle being fraught with danger to the Church; thus adopting the view of the Bishop of Exeter on the subject.—*Dorset Chronicle*.

NATIONAL SOCIETY.

For Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales.

"The National Society was established in 1811. It was incorporated by royal charter in 1817. The members of the governing body, as defined by the charter, are the Archbishop of Canterbury, and his successors for ever, as president; the Archbishop of York, and all the Bishops of both provinces and their successors, together with ten temporal peers or privy councillors elected for life, as vice-presidents; a treasurer; and sixteen committee-men. All vacancies in the committee are filled up from the body of the members, which includes all donors of ten guineas and all subscribers of one guinea annually.

"The object for which the society was established and incorporated was, 'to instruct the children of the poor in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church; and it has endeavoured to fulfil this object principally by the following means:—

"1. By the establishment of diocesan and district committees.

"2. By promoting the erection of new school-rooms throughout the country.

"3. By maintaining a central school in London, where the system of mutual tuition is in actual operation on a large scale, and where a number of adult teachers, both male and female, are practically instructed in the method of applying that system.

"The society made such progress in the institution of local committees, that before the close of its first year it found itself in connection and correspondence with almost every diocese in England and Wales; and by these means it has been enabled to call into being a vast number of schools in all parts of the country, whilst, by grants from its own funds to the amount of £120,659, it has directly aided in the erection of new schools in 1,558 places, to the extent of two or three schools each in most of the parishes assisted, and trained, at its central school in London, 3,695 teachers.

It has also become the nucleus of a large number of schools, to which it has not rendered pecuniary assistance, but which have placed themselves in union with it, in testimony of the confidence in the heads of the Church who direct its affairs, and in order to insure to succeeding generations an education in the principles of the National Church. The number of schools actually united to the society is at this time 6,773, which contain 537,911 children; whilst the total number, supported wholly or in part by benevolent individuals, for the instruction of the poor in the same principles, amounts (as ascertained by the

last inquiry made by the National Society in 1837) to schools, 17,311; scholars, 1,003,087.

A Cheese for the Queen.—Our much respected neighbours, the yeomanry of West Pennard, have in contemplation the presenting of a cheese to her most gracious Majesty Queen Victoria, accompanied by expressions of their loyal and patriotic feeling, and their respect, esteem, and approbation for her unremitting zeal to promote the public welfare. The cheese is intended to be no less than one of ten hundred pounds weight! and when their spirited design is fully and satisfactorily put into practice, we shall be led to ask, where (we should like to know where) is such a cheese to be found again? West Pennard contains about 3000 acres of land, which are chiefly devoted to dairy purposes; and it has been unanimously agreed by the yeomanry that the cheese be made from the milk of 700 cows, the number kept in the parish.—*Sherborne Journal*.

Fanaticism.—A numerous party of men wearing enormous white hats, and long beards, have lately collected in Smithfield, on Sundays. They call themselves "Christian Israelites," followers of a poor man named John Wroe, of Tong, near Bradford, who pretends that in 1822 the Lord communicated to him the illuminations of which the urim and thummim on the breast-plate of Aaron were types. His disciples claim for him the power of working miracles and reading men's thoughts.—*Cons. Jour.*

National Education, either without religion, or connected with erroneous and corrupt forms of faith, taught by spurious and falsified versions of the Holy Scriptures, is worse than no education. It is the training of youth not "in the way they should go," but in the ways they should not go. It is the diffusion of vicious instruction, not to enlighten, but to darken the mind. It is the teaching of that which, when taught, ought to be unlearned.—*Ibid.*

Marriages in 1838—The number of marriages contracted before the superintendent registrars in all parts of the kingdom amounted to only 1,476 in the past year. During the same period there were married in—

Baptist Meeting houses.....	725
Independent ditto.....	1,210
Wesleyan Methodist ditto.....	98
Other ditto ditto.....	77
Presbyterian ditto.....	81
Unitarian ditto.....	74
Roman Catholic ditto.....	1629

Eight couples of Swedenborgians; one ditto of Co-wardites; (what are they?) one ditto of Berean Universalists; (what are they?) one ditto of Southcottians; and one ditto of Bible Christians, were also joined.—*Ibid.*

The Church in Scotland.—It has long been matter of deep regret to the members as well as friends of the Episcopal Church, that the Clergy ordained by the Scottish Bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of the English hierarchy. There seems, in fact, to be not a little inconsistency in debarring those from ministering in our churches, the validity of whose orders cannot for a moment be questioned. It must be borne in mind that the Clergy thus ordained by the Scottish Bishops do not seek for admission to English cures, but simply to be acknowledged as qualified to officiate in England. The appeal in aid of the Scottish Episcopal Church Society has recently not been made in vain. A circular has been issued, explaining more fully its most important objects, and there is every reason to believe that the subject is exciting universal attention, which it so well deserves for such truly benevolent purposes.—*Ibid.*

St. Mary, Islington.—The third of the new churches erected in this parish, by the voluntary contributions of the inhabitants, liberally aided by the Metropolitan Churches Fund, was on Tuesday consecrated by the Lord Bishop of London, in the presence of the Lord Mayor, a numerous assemblage of the neighbouring Clergy, and a crowded congregation of the

parishioners. The church is capable of accommodating 1100 persons, and the cost of the building will not exceed £3500.—*Ibid.*

Mr. Gladstone, a Liverpool merchant, has contributed the munificent sum of £5000 towards the erection of a new church at Liverpool, besides endowing it with a perpetual annuity of £100 towards the maintenance of a Minister.—*Ibid.*

The Church and the Dissenters.—With all the boasting of the Dissenters respecting their anxiety and efforts for the education of the poorer classes, it appears by Parliamentary documents that out of nearly one million and a quarter of children receiving daily instruction, less than fifty thousand are supplied with schools by the dissenters! The remainder receiving their education in connexion with the Church.—*Ibid.*

From the Church.

Mr. O'Connell and the Wesleyans.—The Wesleyan Methodists have recently been assailed by Mr. O'Connell and sneered at by Mr. Charles Buller, in the House of Commons, for having actively bestirred themselves in thwarting the scheme of National education proposed by the Imperial Government. At a public meeting, Dr. Bunting had condemned the plan as "once ineffably absurd, and utterly impracticable,"—and the bill founded on it, as "the most flagrant attack that had ever been made upon religion." An overwhelming majority, if not the whole, of the Wesleyan denomination had given public expression to a similar sentiment, and contributed their quota towards the 3050 petitions, which were presented to the Legislature against a scheme, sustained by less than 60. This will sufficiently account for the bitterness exhibited by the Ministerialists, and their motley supporters, towards a body so remarkably Protestant as the Wesleyans of England.

A short time ago a number of the most respectable and loyal Methodists of the City of Toronto, made open avowal of the respect they entertained for the Established Church, and took occasion to remonstrate with a leading minister of their own denomination for his virulent hostility to that sacred institution, which they, and every true follower of John Wesley, felt bound to revere.—We now have it in our power to show to our Wesleyan friends in Toronto, and throughout the Province, that, when their English brethren were slandered for acting as became the subjects of a Christian government, the character of their sect was generously defended by Mr. Gladstone, a High-Churchman, and a most strenuous asserter of the apostolical succession. The attack was made by Mr. O'Connell, during an interesting debate arising out of the Government Education Scheme.

Mr. O'Connell proceeded, in the hope of sowing jealousies, to warn the Church against its powerful allies the Methodists, and to predict that Churchmen were placing a sword in hands which would use it against them at some future day.

In reply to these remarks, Mr. Gladstone thus defended the Wesleyans:

"He would now take the liberty of saying a word or two in reply to the attack which the hon. and learned member for Dublin had made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the hon. and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrine of the Church of England, were inconsistent with themselves in becoming separatists from it. The hon. and learned member had said that the Wesleyan Methodists ought to return into the fold of the Church, and he (Mr. Gladstone), who had always lamented their secession from it, and had always been of opinion that the fault was more on the side of those who had caused that secession than on the side of those who made it (hear, hear), joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed (hear, hear), and should be glad to find the hon. and learned member for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.)—The hon. and learned member for Dublin had said