

strong evidences afforded of increased determination to use every effort to enlarge the means of the Society. Owing to the withdrawal of our travelling missionary, the Rev. John Fletcher, and his settlement in Mono, several townships have been left entirely without the ministrations of the Church.

In the township of Innisfil there has never yet been a resident Clergyman, but until the close of the year 1849, was visited once a month by the travelling missionary, and occasionally by the Rev. S. B. Ardagh of Barrie.

It was thought advisable to establish a Branch of the Church Society here, there being a large number of Church people scattered throughout the township. Accordingly, February 18th was appointed for holding the meeting, and to which all who felt any interest in the cause of Christ were invited.

Six o'clock of the evening of the same day was appointed for a friendly meeting in the rising village of Bradford. Soon after the time appointed, (having been joined by the Rev. Mr. Bourn of Orillia, Rev. H. B. Osler of Lloyd Town, and Mr. Mortimer of West Gwillimbury), we proceeded to the Temperance Hall, which had been kindly offered for our use.

The meeting having been opened with the usual prayers, and after an address from the Rev. Mr. Hill, as Chairman, detailing the objects of the meeting, &c. various resolutions were proposed and seconded in speeches of the most impressive character.

There was received during the past year in the townships of Tecumseth and West Gwillimbury, the sum of £24 11s. 4d., one-fourth of which, by the constitution of the Society, was remitted to aid the fund of the parent Society; of the remaining three-fourths, £15 was devoted to the establishment of the mission of West Gwillimbury, and the remaining £3 8s. 6d. was expended in insuring Christ Church, West Gwillimbury, and St. John's and Trinity (partly) Tecumseth, against fire.

Mono and Mulmur.—The meetings in these townships were well attended. The Report enters so fully into the state of this important and extensive mission, and as it was specially resolved to forward it to "The Church" for insertion, I need not refer to its contents.

I remain, Reverend and dear Sir,  
Most faithfully yours,  
ARTHUR HILL.  
The Parsonage,  
West Gwillimbury, March 3rd, 1851.

MONO PAROCHIAL BRANCH.

The annual meeting of the Mono Parochial Branch of the Church Society, was held in St. John's Church, Mono, on Thursday, February 20th, 1851, the Reverend John Fletcher, A. B., in the chair, when the following Report was presented.

REPORT.

In presenting their annual Report of the state of the Church in this parish, your Committee consider that they should urge upon the members of the Church, the propriety of first giving expression to their gratitude to the Giver of all good, for permitting them again to meet upon such an occasion as the present, when so many of their friends and acquaintances have been (since our last anniversary) hurried into eternity.

The Committee think that the following statistics of the parish may not be uninteresting to the members of the Church, as they shew, much better than mere assertions could do, what is the present state of the Church in this locality.

The population of these townships appears by the census returns to have been as follows:

Table with columns: TOWNSHIPS, Members of the Church, Dissenters, Total. Rows: Mono, Mulmur, Tosorontio, Adjala, and a summary row. Data for 1848 and 1850.

\* Including Roman Catholics.

According to these returns it may be seen that while Dissent, in the eleven forms which (according to the last census) exist among us, has increased only 6 1/2 per cent. during the last two years, the Church during the same period has increased 19 per cent.

The following is a more practical analysis of the returns for each township:—

Table showing church increases and dissenters for Mono, Mulmur, Tosorontio, and Adjala.

The sums contributed for Church purposes (exclusive of the Sacramental collections in the different Churches and the offertory in St. Luke's Church) since our last anniversary, are as follow

Table of church contributions: Subscriptions to Church Society, Collections for Widows and Orphans, Collections for General purposes, Subscriptions to stipend of Minister.

It may be noticed that the subscriptions in aid of the Church Society have fallen short of those in former years; but this is very naturally accounted for by the change of the circumstances of the parish, the members of the church in this place being now required to contribute one half of the stipend of their Minister.

Towards this latter object, members of the congregation of St. John's Church, residing in Albion and Caledon, contributed £2 2s. 6d.; members of St. Mark's Church, residing in Caledon, £3 16s. 3d.; persons attending at Mr. Thomas Irwin's station, residing in Essa, 10s., and persons who are not connected with the Church, £2, leaving a balance of £55 4s. 2 1/2d. contributed by the members of the church in the four Townships, which may be properly considered as constituting the report.

This sum has been collected in the following manner:

Table of collection sources: Mulmur, Tosorontio, Adjala, and Mono, with sub-totals for each township.

If we compare these sums with the church population of these Townships, as returned by the last census, we shall obtain the following results:—

Mulmur containing 63 families, comprising 349 professed members of the church, contributes £4 5s. 10d., giving an average of 1s. 4 1/2d. to a family, or 3d. to each individual.

Tosorontio containing 28 families, comprising 151 individuals, contributes £4 1s., giving an average of 2s. 10 1/2d. to a family or 6 1/2d. to each individual.

Adjala containing 76 families comprising 416 individuals, contributes £10 3s. 2d., giving an average of 2s. 8d. to a family or 5 1/2d. to each individual.

And Mono, containing 171 families, comprising 985 individuals, contributes £36 14s. 2 1/2d., giving an average of 4s. 3 1/2d. to a family, or 9d. to each individual.

It should however be observed, that the subscriptions towards the stipend of the settled Minister, have been obtained from a comparatively limited circle; 95 families having contributed the amount at an average of 11s. 7 1/2d. from each family, and that 52 families of professed churchmen residing in Mulmur, 20 in Tosorontio, 54 in Adjala, and 117 in Mono, or 243 families in the parish, have not paid anything towards this object during the past year, and that if the members of the Church in these Townships had given to the cause of God, in proportion as he had blessed them, or had only given, as an average, two dollars from each family, they might have it in their power to procure the ministrations of a second clergyman amongst them.

As it is the duty of every member of the Church to contribute according to his ability, to the furtherance of the cause of God, the Committee recommend that the parish be sub-divided into districts, that collectors be appointed to each, and that personal application be made to those families whose names appear on the census roll as members of the Church, so that every person may have the opportunity of contributing his mite towards one or both of the objects in which the Church in this locality is especially interested, namely, the maintenance of the settled Ministers, or the propagation of the Gospel in the more destitute parts of the Diocese through the means of the Church Society.

As there is not at present any travelling Missionary in the district, the Committee consider they ought to follow the example set to them by the other Parochial Associations, and apply the available portions of their subscriptions to local purposes; they therefore recommend that the three-fourths of the monies collected for the Church Society, which can be thus applied, shall in future be devoted to the liquidation of the debt on the gable.

The number of religious services performed in this mission during the past year has been 120, on the Lord's day, and festival occasions, and 43 on week days at various stations throughout the mission; there have been during the same period 91 baptisms, (including one of an adult); 11 marriages, and eight burials, showing an increase over the previous year of 50 baptisms, three marriages, and five burials.

Since our last anniversary, events of very varied characters have marked the cause of the Church,—she has manifested her healthfulness by increasing the number of her labourers both in the episcopate and the lower orders of the ministry in distant parts of the vineyard. In this Diocese she has shown her attachment to education, based upon religion, by cheerfully responding to the call of our venerable Diocesan, and contributing a very large sum towards the endowment of a University, to be conducted in accordance with her own principles.

Moved by the Rev. H. B. Osler, of Lloydtown, seconded by Mr. William Martin, That the report just read be adopted.

Moved by Herbert Mortimer, Esq., of West Gwillimbury, seconded by Mr. Thomas Buchanan, That the missions be subdivided into districts, and that the Churchwardens of the several Churches and the sidesmen of St. John's Church, be requested to act as collectors.

Moved by the Rev. George Bourn, of Orillia, seconded by Mr. Robert Mills, That the three-fourths of the monies collected be applied to the liquidation of the debt on the glebe.

It was also moved by the Rev. George Bourn, seconded by the Rev. H. B. Osler, That the report be sent to The Church newspaper, and to the Barrie Magnet for insertion.

PRINCE EDWARD DISTRICT BRANCH.

Resolutions passed at the Annual Meeting of the Prince Edward District Branch of the Church Society, held at Picton, February 20th, 1851. The Rev. J. McIntyre in the Chair.

The Report having been read, (it will shortly be sent to The Church paper.)

On motion of Cecil Mortimer, Esq., seconded by Capt. Downes, it was Resolved, 1.—That the Report be accepted.

Moved by the Rev. R. G. Cox, seconded by the Rev. J. R. Tooke, Resolved, 2.—That we desire to render to Almighty God our heartfelt thanks, for His great mercy in having spared us to meet again for the promotion of the objects of this Society.

Moved by the Rev. Mr. Bonsfield, seconded by D. Barker, Esq., Resolved, 3.—That it is the duty of this Meeting to express its gratitude to Almighty God, for the measure of success granted of late years to the united Church of England and Ireland, in her efforts to evangelize the whole earth.

Moved by D. B. Stevenson, Esq., seconded by the Rev. Mr. Bonsfield, Resolved, 4.—That while this Meeting hails with satisfaction and delight the action recently taken by the Lord Bishop, in the matter of a Christian University; it cannot forbear characterizing the determination of the men at present holding political office in this Province, to force Churchmen into their Infidel Institutions, as at once most unjust and despotic.

Moved by the Rev. R. G. Cox, seconded by D. B. Stevenson, Esq., Resolved, 5.—That we warmly sympathize with our brethren in England, in their stern resistance to the recent daring aggression of the Pope; who, by his unlawful and schismatical partition of England into Dioceses, has sought to invalidate the orders of the united Church of England and Ireland.

Moved by Cecil Mortimer, Esq., seconded by Capt. Downes, Resolved, 6.—That this Meeting fully recognizes, as binding upon us the Scriptural injunction, to do good unto all men, especially unto them that are of the household of Faith,—and that to carry out this principle it becomes us, first of all—to provide means for the due and proper performance of Divine Service.

Moved by the Rev. R. V. Rogers, seconded by P. Low, Esq., Resolved, 7.—That it is the unquestionable duty of all, to aid, so far as God may enable them, by prayer, by moral influence, and by pecuniary contribution, the operations of the Church Society; the only Missionary Society of the Church in this Diocese.

ENGLAND.

DIOCESE OF OXFORD.

THE BISHOP OF OXFORD AND THE LATE PROTEST AGAINST THE CLERGY OF THE DIOCESE.

To the Rev. Francis Trench, the 21 Incumbents, and the 11 other Clergy, who have signed the Reading 'reasons,' &c.

Cuddesdon Palace, Jan. 21, 1851.

My Rev. Brethren,—I have read your reasons for not subscribing the Protest agreed to by the Clergy of this Diocese with the attention to which such a document so signed is entitled; and I feel it due to you to state, as briefly as I can, why those reasons appear to me to be insufficient to justify your refusal. 1. Your first reason is, that the Protest is insufficient in Scriptural teaching 'to instruct ignorant Protestants, confirm wavering, or convince Romanists.' To this I must reply that it was not the object of the Protest to convey Scriptural instruction, but to make a public Protest on behalf of this portion of the Church. 2. Your second reason is that the schismatical character of the late act, rather than the corruptions of Rome, was put primarily forward. I reply that it was against that schismatical conduct, and not against the deep corruptions of Rome, that this protest was primarily directed. The corruptions of Rome had been the same when

supported by the Bishop of Melipotamus as they are when supported by the so-called Archbishop of Westminster. Our Protest, then, being called forth by this schismatical act, must primarily address itself thereto. But, having done this, it spoke in no faltering accents of Roman corruptions; for, first, it embodied and repeated the whole Protest of the Articles of the Church of England; next, it stated the teaching of the Church of Rome to be, on many points of faith, 'contrary to God's Word;' and, thirdly, it declared her practices to be idolatrous. I cannot understand how any one who had read these allegations could conceive the doctrinal condemnation of Rome to be so insufficient that they could be justified in violating the great law of unity by refusing to sign it. But (3) you object to the reference to the judgment of the Universal Church, if it could be obtained; and you endeavour to justify this objection by saying that a general council may err.—There is no reference to a general council for this very reason in the Protest, which refers to such a judgment of the Church as would include the first four centuries to which our Church specially refers; this objection, therefore, is not to the Protest, but to that which was carefully excluded from the Protest. 4. You object that the Protest does not acknowledge that Romish leanings among ourselves had encouraged the Papal Aggression. Had we been writing a history of the Aggression, and therefore tracing its causes, I should not differ from you; but in a Protest against an Aggression from without such a statement of causes would, in my judgment, have been misplaced, whilst, since to be complete it must have included the acts of the Government, which had tended to invite the Aggression, it would have assuredly introduced division where unity was, next to truth and charity, of supreme importance. 5. Your last reason is that in warning your flocks to yield no obedience to these so-called Bishops of new Sees, they are urged against the schism of such an act rather than against the doctrinal corruptions to which such conformity would expose them. This objection would have much weight if this warning stood alone. But as in the preceding sentence the Church of Rome has been stated to teach, as matter of faith, what is contrary to God's Word, and to practise what is idolatrous, I can see no objection to warning them in this paragraph against the schismatical act, which would expose them to what we have already declared to be corrupt in doctrine and idolatrous in practice. For these reasons I am led to the conclusion that you had no sufficient grounds for refusing to join with your Bishop and your brethren in common action against the common enemy, thereby weakening the effect of the resistance made in this Diocese to Popish Usurpation, tending to divide those who ought to be united, and so giving strength to the watchful enemies of all religion in their warfare against Christ and His Church. You would, I am sure, my Reverend Brethren, be the first, and among the most earnest, to deprecate what yet has been, and I fear must be, the result of your mistaken movement. I have, as to this subject, further only to say, that I pray God to avert from us these and all other evils to which our human infirmity exposes us, and to have us and our work for Christ's sake in His holy keeping. In our conclusion, I pray you to strive earnestly for the common faith, and withal to follow after charity. I beseech you to remember the blessedness of being of one mind; the grievous sin and danger of harsh judgment, intemperate words, and a lack of love; and may the blessing of God rest upon you, for Christ's sake.

"I am, my dear brethren,  
Your faithful friend and brother,  
S. OXON."

"P. S.—I request you to give the same measure of publicity to this answer which you have given, or may give, to your 'reasons.'"

CONTROVERSY.—A controversy is to take place between the Romish Bishop of Chepstow and the Rev. Joseph Baylee, Principal of St. Aidan's College, Birkenhead. The following terms have, with modifications on both sides, been agreed to. The original proposal was:—

- 1. That some vital doctrine upon which the rest of the [Roman] Catholic faith hangs shall be selected as the theme of discussion.
2. That Mr. Baylee shall make his attack, and his opponent respond until the subject is finished.
3. That the [Roman] Catholic champion shall attack in his turn, and Mr. Baylee defend himself in like manner.
Mr. Baylee added the following stipulations:—
1. That the controversy be published simultaneously in a leading Protestant and Roman Catholic journal—the Protestant journal publishing both sides of the controversy, and the Roman Catholic one doing the same.
2. That both parties answer all questions proposed to them respecting the doctrines of the two Churches.
3. That each party be at full liberty to publish the whole controversy, provided it is done without any abridgment.
4. The Roman Catholic Bishop is to bind himself to defend all the doctrines and authorised practices of the Church of Rome.
5. Mr. Baylee binds himself to defend all and every thing contained in the Book of Common Prayer.
Bishop Brown added the following:—
1. That after the respondent shall have given in his answers to a certain number of objections raised—say to six—he proceed to propose the same number of objections, and so on by turns.
2. That I engage to defend those doctrines and practices of the Roman Catholic Church which have received her formal sanction, and no others, or much valuable time may be wasted.—[This will exclude the heresies of Roman Canonized "Saints."—Ed. B. C.]
The terms being settled, Mr. Baylee has opened the controversy by an attack on "the Infallibility of the Church of Rome." Bishop Brown has given notice that he means to object to the sixth of the XXXIX. Articles.
TRINITY COLLEGE, GLENALMOND, PERTSHIRE.
The Council of Trinity College are anxious to direct the attention of all who advocate the extension in Scotland of liberal education, on a sound religious basis to the position which the institution now occupies, in spite of the various difficulties, which, at the commencement of so important an undertaking, it has been necessary to overcome.
In the Senior Department, there are twelve Theological Students,—a number of Candidates for Holy Orders, greatly exceeding what has hitherto been usual.
In the Junior Department, the number of Boys has reached sixty.
So large a measure of success, while it gives abundant occasion for present thankfulness, furnishes ample ground for confident expectation, that both Departments of the College will, by God's blessing, realize, in