TORONTO, CANADA, JULY 27, 1854.

Archbishop Whately, of Dublin, moved the

dices that have been raised against this Society

in Ireland, and have furthered its associations in my own diocese. Ireland especially owes a debt of gratitude to this Society, which she

never should forget. From no country has the

flood of emigration so poured as from Ireland;

and the spiritual wants of the emigrants are

Lord Robert Cecil (M.P.) said, that the only

that he had lately returned from visiting those

Colonies, over which the operations of the Society extended, and he could bear witness to

their efficiency and their necessity both. One

thing I can tell you, if we do not supply the spiritual wants of our infant colonies, the Church

f Rome will do it for us. She is always busy,

often beforehand with us. We have just got

three bishops in South Africa. She has had

them for several years. We are trying to get a bishop at Perth, West Australia. A Romish

bishop, convent and nuns have been long settled

Zealand. The Roman Catholics, with their

mere handful of converts there, have long had it.
And how are those two bishops paid? By one single town in France: that town charges itself

with maintaining those two bishops. Nay, even

the Wesleyans are in a position to stir up our emulation. They, too, have often the start of

endure hardship. His active and manly frame,

the hands of the Wesleyans.

We are to have a second bishop in New

on he had for addressing the meeting was

cared for by no other Society than this.

Vol. XVII.]

Ecclesiastical Antelligence.

[From the London Guardian.] The Bishop of Ely began his triennial visitation in his cathedral, on Wednesday, on which occasion he delivered a charge to the clergy of that district of his diocese, having reference chiefly to matters of practical working, without any bearing on the controversies of the day.

The Chronicle intimates that Convocation, which was prorogued to the 30th inst., will be further prorogued on that day, in order to give sufficient time for the completion of the reports of the committees. It will probably meet on some day between the 10th and 13th of July, and transact such business as may be necessary for the reception of the reports; but the complete consideration of them will be reserved for

Archdencon Wilberforce has addressed the following reply to the Hutlet and who presented to him at his recent visitation a protest against

his book on the Holy Eucharist :-"Burton Agnes, June 19, 1854. "My Reverend Brethren-I might express My purpose is simply to call upon you to retract your accusation, or to substantiate it. Had you merely stated that you differed from me in opinion, however serious our difference, it could receive no settlement till we stood together before the unerring judgment seat where we must shortly appear. But when you charge me with contradicting the formularies of the Church of England you bring an accusation which the Church has provided laws and tribunals to determine. Such a charge you have no right to make unless you are prepared to substantiate it. Among no set of men, where amon honesty is valued, would it be tolerated, that ministers of the same church should make personal charges of this sort against one another at random. The very difference between accusation and calumny is that the latter deals only in imputations, while the former is prepared to bring them to a legal adjudication. I presume that you can hardly have taken so serious a step as you have done without being prepared to follow it up, as I now challenge you to do.
The process, as I should offer no technical opposition, would neither be tedious nor expensive; if it resulted in my favour, you must acknowledge that, whatever be the truth of my opinions, they are allowed by the Church of England: if the contrary, I should be the first to admit that I must either retract them, or retire from the office of a teacher. This appears to me to be

ble to us both.-I remain, your obedient ser-ROBERT I. WILBERFORCE.

St. Mary's, Port Elizabeth :-

that the 'congregation of St. Mary's,' accor- Report, as follows:ding to any ordinary use of terms, is on the same side with the Bishop and clergyman of operations were virtually limited to the North the parish, and that the condition of the Eng-

the last few months."

"It seems to me, after a thorough examina- stations, and is thus consequently engaged in tion of the subject, that nothing can possibly propagating the Gospel from Rupert's Land and be easier or more in accordance with all the Labrador to the islands of the Indian and Pacific Rubrics, than simply to sever Morning Prayer oceans. The total sum expended by the Society and Litany from the Communion Service, which during the year 1853, for the maintenance in never were intended to be used at one and the whole or in part of 447 missionaries and 700 same service, but which are complete offices of themselves. There is no authority whatever dents, was (over and above funds specially ap-

tant point complete. time for urging in every quarter the necessity the hot weather, are persons of weak constitution compelled to leave the church in the middle teed for more than five years; many are limited of service, or stay away altogether. Where the sermons are long the evil is still more intoleramade to the large share of the Society's funds

The Bishop of Lincoln preached, on Sunday last, at King's College Chapel, on behalf of the

Portugal-street. The collection amounted to £46. Saturday last (St. John the Baptist's Day) was observed as a dedication festival in the parish of St. Stephen, Westminster, being the fourth anniversary of the consecration of that beautiful church. The observance was conducted after the accustomed manner, which we had occasion in former years to describe. Divine service was celebrated in the church, which was profusely decorated with flowers, at nine o'clock, eleven and seven in the evening. After the first service, the usual procession took place, when the clergy, churchwardens, and several parishioners, with the school children, perambulated the parish boundaries. At the second service the Holy Communion was administered, the sermon being preached by Mr. Tennant, the incumbent. Then came a dinner to the visitors, the clergy, school teachers, choir, ringers, and all the church officials. A parochial tea-drinking followed at five o'clock p.m., which was attended by about four hundred persons, who filled to overflowing the school-ro-Evening prayer at seven o'clock formed the conclusion of these interesting ceremonies, at which the founder (Miss Burdett Coutts) assisted with several friends. Among the company were the Bishops of Adelaide and St. Asaph, the Dean of Capetown, the Rev. Canons Jennings, Harness, Borradaile, Hooper, Bartholomew, Grenfell, Hill, and others. On the following day (Sunday) sermons were preached in the church by the Lord Bishop of Adelaide and the Dean of Capetown. The alms collected at the

festival were given to the society for the Propa-On occasion of the recent confirmation by the of Lichfield, at Audley, Staffordshire, the finely restored chancel of Audley Church received a further decoration in the shape of a reredos of Minton's encaustic tiles. The pattern, in which the Butterfield fleur-de-lis is predominant, was much admired, and a strong feeling was expressed that the restoration of the

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nave should now be proceeded with. The newly-erected church of St. Mary Magdalene, Colchester, was consecrated, on Thurs-

day, by the Bishop of Rochester. A local paper

describes the church as—
"A handsome little edifice in the decorated style, built of Kentish rag stone, with flint facings and Caen stone dressings. It is well ighted with numerous large and small windows,

On Sunday week, the congregation of St. Mary's Church, Huntingdon, were agreeably surprised to find the unsightly reredoes which blocked up a great portion of the east window had been removed, and the window itself filled with richly-stained glass, the gift of David Veasey, Esq., of Castlehill, House:—
"In the five lower lights are figures of Our-Saviour, St. Peter, St. Paul, St. James, and St.

Andrew, each with their appropriate emblems; and on a scroll beneath the Saviour are the words. 'I am the Way, the Truth, and the Life.' In the two upper compartments are represented the Crucifixion and the Resurrection, with the text, 'He died for our sins, and rose again for our justification.' The window has again for our justification.' The window has been executed by Mr. W. H. Constable, of Cammy surprise that my visitation, when to judge the acts of the clergy is my official duty, should have been selected by my reverend brethren to the south side of the chancel. The mouldings pass judgment on mine. Again, I might suggest that it would have been more suitable that a complaint should have been addressed to his grace the Archbishop, than that judgment should have been given against me by yourselves. On these points, however, I will not enter. Still less will I retempt to discuss the question of the less will I attempt to discuss the question of the dow is at present impaired by the pulpit and Holy Eucharist, for which a volume would reading-desk, which, it is hoped, the parish will hardly suffice, in the columns of a newspaper. therefore not allow to remain in their present A circumstance has recently occurred at

Mevagissey which has led to some excitement, and a great deal of misrepresentation. A party of Dissenters attending a funeral there, refused to take off their hats at the grave, when requested to do so by the clergyman, who was treated by one of them, the grandson of the deceased, with gross rudeness. This person having subsequently refused to apologise for his ill conduct, though warned of the consequences, was cited for the offence of brawling in a churchyard. The opportunity has been constantly allowed him of stopping the proceedings (which he might have prevented altogether), by making a proper apology, and paying the expenses already incurred, but he refuses to do so, and the vicar has consequently no choice but to proceed .- Cornwall Gazette.

At a meeting on Friday week of the parish-ioners of St. Mary's, Bridgewater, it was re-solved that, instead of a church-rate being granted for the cleaning and incidental expenses of St. Mary's Church, that the funds for the same be raised by the payment of 1s. per quarter for each appropriated seat, and 6d. per quarter for payment of the organist's salary.

A church-rate of 4d. in the pound was proposed last week at Abingdon, when an amendment was moved by the Baptist and Independent Ministers. The rate was carried on a show the only way of putting an end to those imputations of slander on the one side, or false doctrine on the other, which would be discreditations of the society for the society ANNIVERSARY MEETING OF THE SOCIETY FOR THE

PROPAGATION OF THE GOSPEL, AT WILLIS'S ROOMS.

On Wednesday, June 21, the usual Anniver-"The Rev. John King and others."

The Rev. H. Banwell, Examining Chaplain to the Bishop of Cape Town, has written to the Record denying the correctness of certain statements in that paper relative to the church of Lincoln, Oxford, Ripon, St. Asaph. Bangor, Cape Town, Hard Cape Town, Lincoln, Oxford, Ripon, St. Asaph. Bangor, Cape Town, Cape Ediphysical Cape Town, Cape To Llandaff, Chichester, Down, Cork, Edinburgh, "The Port Elizabeth Mercury, the paper you Adelaide, New Zealand, Natal, and Grahamsquote from, and the chief organ of the dissen- town. The Archbishop said the prayer, and then tients, is edited by an active Independent .- | briefly opened the proceedings with an expres-Much of what has recently happened at Port sion of his goodwill and confidence in the work-Elizabeth would, no doubt, find its solution in this somewhat significant fact. Certain it is Rev. E. Hawkins, the Secretary, to read the

diture in the four West Indian dioceses, within

the same period of ten years, has been from £11,200 to £20,000, or £8,600. The other mis-

statement which it seems desirable to correct is

that the Society confines its operations almost

entirely to people of British descent, and takes

little or no part in missionary efforts for the conversion of the heathen. The answer to this

bjection is short and conclusive. The single

during the past year the sum of £10,150, or more than the three Canadian dioceses put

together; while the diocese of Calcutta (besides a large grant from the Jubilee Fund) received

the sum of £8,900, or more than twice the ag-

gregate amount of what was contributed by the

Tasmania. In short, the East Indies and Cey-

on received, during the past year, more than

ne-third of the Society's whole income, and the

ociety must acknowledge that it has not been

able to keep pace with the marvellous progress

of the colonial episcopate, nor to lend that

ffectual assistance to the newly-established

loceses which it ardently desires to afford, and

which the interests of religion so urgently

equire; but it has done all that the funds at its

lisposal will permit. Double-nay, fourfold-

he amount of its present grants might be most

beneficially expended on the diocese of South

Africa; while China presents openings of almost

unlimited promise. Whether or not the Society

shall occupy more effectually its present field of

total expenditure on missions to the heather

cannot be reckoned at less than £23,000.

ociety to the four Australian dioceses and

cese of Madras (Southern India) received

his keen and eager eye, and straightforward earnest talk, riveted the attention of his hearers. He did not, however, enter into any details of his mission beyond what have been long before he public, or will be found in our previous ages. He addressed himself mainly to exhibit the power of religion, as mediating between the settler and the Native, and moderating the "For upwards of a century the Society's everity of the Native wars. At the burning lish Church, as a body, has never been so flour- the last thirty or forty years they have been Koraroreka everything was destroyed except the different chapels, and these were most scrupulously spared by them. When the town was in ashes, he borrowed a boat from an American vessel, and went on shore to get off ishing or hopeful, at Port Elizabeth, as within extended to Iudia, Australia, Van Dieman's Land, New Zealand, South Africa, and Borneo Another correspondent of the same journal Within the same period, twenty-five additional urges the separation of the morning services. colonial bishoprics have been founded, and in twenty-one of these the Society has missionary the women and children. It was with difficulty the Captain would risk his boat and crew But I undertook not one should be hurt. And they On another occasion, an armed party threatened some English settlers, who were in a very unprotected and defenceless position was then on the other side of the bay, with a party of warriors, 400 in number, who had asmbled to be baptized. I called them together for uniting these services together, and there is not the slightest difficulty in separating them. They each contain moreover, a portion of Scripture selected both from the Old and the New Testament, so that both are in this very important point complete."

Testament, so that both are in this very important point complete."

dents, was (over that above tunes specially appropriated by the donors) 56,000; a large sum undoubtedly, but less than the income of many individuals. But the friends of the Society may naturally ask, how this money is distributed? The principle on which the Society acts is to make its grants in such a mapper as to elicit the and told them what was apprehended. They offered to cross at once. We did not cross, however; but we passed the whole night under ems—and a most anxious night you may think t was—awaiting the signal for the enemy's hreatened attack. There was no attack that ght. They had heard of our being in readiness; The present season of summer is a very proper greatest amount of local contributions, and and forbore their contemplated massacre: and gradually to withdraw its aid from places as next morning consented to march off in quiet, they become able to maintain their own clergy. For some years past no salary has been guaranfront of the village, and dance their war-dance in triumph. Here were Christian natives in rfering to moderate the passions of their heathen countrymen. And yet you must not think that the passions of the islanders are so Shorter and more frequent services are which are expended upon the older colonies, and it is not unfrequently said the Society for the Propagation of the Gospel confines its efforts to Almost every act of cruelty that they have been the maintenance of clergymen in British settle-ments, whilst the vast field of Heathen missions guilty of was in vengeance of some previous act of even worse barbarity inflicted on them by Europeans. The death of John Williams, the is left to other societies. A few facts will be the best answer to both these objections. 1. martyr, at Erromanga, was the price we paid With respect to the Society's expenditure in the for the wanton cruelty and injustice of a sandala reference to the report of 1853, it will be found wood trader, some years previously; who, instead of paying a chieftain for the wood his people had collected, insolently refused the that the expenditure for that year in the diocese of Toronto, was £6,500, while in 1853, it was ly £3,100; and that in the six dioceses of stipulated compensation, and shot them down British North America there has been, since like cattle. It was some consolation to me, 843, a total reduction in expenditure to the when I took back two boys from that very mount £5,000, while the number of missionaries island, to my school in New Zealand, and showed during the same period has been largely in-creased. The reduction in the Society's expenthem to John Williams's son, as the first-fruits of his father's blood .- We must ask pardon of

our readers for these disconnected jottings down. It is impossible to put feeling and lile upon Bishop Colenso, of Natal, followed, and spoke of his work with an affection and a decision which promises the Church another Selwyn and Gray among the aborigines of Africa. He had been over to his diocese since his consecration on last St. Andrew's day, and in a visitation of ten weeks over the country had seen for himself what its worldly prospects were. Its wants, he said were great. There are 8,000 settlers there, and not a church built. At Pietermaritzburg officiated in a temporary room, and received every expression of welcome and kindness. The Dutch even invited my ministrations. Two boors came to me, who had quitted the Dutch republic to the north, dissatisfied with the religion that prevailed there. They were confirmed, and received the Holy Sacrament, on Sunday morning, and in the afternoon brought their four children to be baptised. The Zoolu natives will be additional objects of my care. I visited a settlement of theirs at the Wesleyan Mission, and was asked to address them, which I did through an interpreter; and they told me in return that my words were too few, that I had come too long a way to speak so short a sermon. My office was explained to them, and they expressed it very well, by calling me "Father of the people." The Governor was "Father of men," but the Bishop was "Father of men," b

of the people"—men, women, and children too!
The bishop is about to publish further particulars of his mission.

Society can only pray that God will put it into the hearts of those whom He has blessed with worl lly wealth to use it as His stewards for the worl lly wealth to use it as His stewards for the worl world wealth to me the world want of funds had obliged him to refuse several offers of clerical aid in his mission.

The Archbishop blessed the people, and the world want of funds had obliged him to refuse several offers of clerical aid in his mission.

Abridged from the Cornwall Gazette. first resolution, and made some remarks in his own homely way. The only exception I can take, he said, to the Society, is that its name does not express the whole of its objects. It is cluding some few adults), from this town and does not express the whole of its objects. It is called the Society for the Propagation of the Gosether the Gospel, or scatter Bibles to spread Christianity, we desire to plant a Church; and what Church spould that be but our own? We know this Society propagates the doctrines of our Church by means of ministers bearing a commission from the Church. It is a true Church Society Lt cannot be charged with encouraging sive address—heard with earnest attention by ociety. It cannot be charged with encouraging sive address-heard with earnest attention by Romanist tendencies. It is open to every complexion of theology which is allowed within the limits of our Church. And people who forsake this Society because it admits missionaries with whose sentiments they do not individually agree, The address, though treating of high, mysteri in order to be consistent, must leave the Church ous subjects—especially of the imperceptible nature of the Spirit's influence—was expressed The principles of the Society are the true principles, and its working is fair and honest. The report just read has shown that its funds are report just read has shown that its funds are not appropriated in favor of one party in the Church, as has been iniquitously affirmed. And the altar rails, and proceeded to the laying on Church, as has been inquitously amended. And I hope that the parties who have affirmed it publicly, will publicly own their mistake. I should have a poor opinion of them, if, after trumpeting forth their accusation, they were to whisper their recantation. For these reasons, appropriate quietude of the occasion. I have always endeavored to combat the preju-

consecration.—On Finding, shortly after the conclusion of the Confirmation, the Bishop consecrated an addition which had been recently made to the St. Mary's burying-ground, Pydar Street. At half past two o'clock, the Bishop, accompanied by the Rev. T. Phillpotts, arrived the tround and was met at the Lyck Garage at the ground, and was met at the Lych Gate by the clergy of the parish and some others of the neighborhood, who had previously assembled in the Burial Ground Chapel. J. T. Nan-the north and south sides of the communion kivell, Esq., presented the petition for conse-cration; and the Bishop, after directing that the petition be registered, expressed his readiness to comply with its prayer, and humbly besought God to bless the work; saying-"The glorious Majesty of the Lord our God be upon us; prosper Thou the work of our hands; oh, prosper Thou our handy work." The sentence of conecration was read by the Rev. T. Phillpotts; igned by the Bishop and ordered by him to be luly registered. The Bishop read the approate prayer. The Choir sang part of the 30th Psalm, and the service was concluded by the Bishop pronouncing the benediction. The procession returned to the chapel, into which the Bishop entered, and, we understand, expressed admiration of its proportions and details. The Bishop then retired, and entering his carriage at the gate, returned into the town. at the gate, returned into the town. A congre-gation however being assembled, it was deter-repeat it; and from what we have heard of the mined by the clergy present that a service with sermon should be held immediately in the burial ground chapel, which was crowded on the ocus. The Bishop of New Zealand here can tell you, that the only collegiate establishment at Wellington that offers superior education is in

THE BISHOP'S VISITATION .- On Monday the be no unwelcome visitor .- Montreal Herald The Bishop of New Zealand was the next to rise, and was received with the warmest acclarise, and was received with the warmest acclarise, and was received with the warmest acclarise, and was received with the warmest acclarise. He epoke and looked on the clergy, and the was well filled. The service for the administered the Holy Communion to the clergy present, as well as to a considerable number of

At the conclusion of the service the Bishop took his seat in front of the altar, and the names of the clergy were called over, but no charge was delivered, the recently issued Pas-toral being in the place of it. The clergy then proceeded to assist in laying the foundation stone of St. George's Church, of which a full account is given below. The high sheriff and upwards of fifty of the clergy afterwards dined with the Bishop at Pearce's Royal Hotel. A discussion took place after dinner on the important subject of auxiliaries to the clergy, for which the recently published pamphlet of the Rev. Professor Browne furnished the text; and after the Bishop had stated the principle which it was necessary to hold in view, and which must not be violated for any considerations of supposed expediency, a committee was appointed to consider the subject. and prepare a report or suggestions, to be submitted at the next meeting of Convocation.

Colonial Ecclesiastical.

INSTALLATION OF THE DEAN AND CHAPTER OF THE

CATHEDRAL CHURCH OF MONTREAL. We were able to inform our readers on Saturday last, that the Bishops of Quebec and New York were expected in this city; and on that lay both these prelates arrived here from New York, and became the guests of the Bishop Montreal, at the See House. The Rev. J. H. Nicolls, Principal of Bishop's College, accompanied the Lord Bishop of Quebec as his chaplain. On Sunday they all took part in the different services of the Church. In the morning Bishop Wainwright attended at the Cathedral, where he preached, and the Bishop of Quebec did the same at St. George's Church. The Bishop of nearly completed, in the Quebec suburbs, his Lordship preached and, assisted by the Rev. S. Gibson, administered the Holy Communion for the first time since the congregation have met there for public worship. All the benches cannot do .- Bombay Guardian. met there for public worship. All the benches in the school-room were well filled, and 39 per-sons stayed to receive the sacrament. In the afternoon the three bishops and a large

body of clergy attended at the cathedral. The prayers were said by the Rev. Principal Nicolls and the lessons were read by the Rev. C. Ban-eroft, M.A., rector of St. John's. At the conclusion of the prayers the Lord Bishop of the diocese, having left his throne and taken his seat in front of the communion table, addressed the Rev. E. Rogers (who acted as his commissary on the occasion,) and said, that having, in accordance with the powers vested in him by the letters patent establishing the bishopric of Montreal, thought it right to nominate certain persons to form a chapter and to be dignitaries of the cathedral church, his Lordship had now to request that he would administer the usual oaths prescribed on such occasions to the persons so nominated, that they may be admitted and installed into their several offices. The oaths of allegiance, canonical obedience, supremacy, that against simony, and that concerning observance of cathedral statutes having been administered. the bishop then severally admitted those present to their respective offices and stalls, with a short address to each of them. We gave a list of these appointments last week, and therefore need not v repeat them. This ceremony being ended, the anthem, "Lord of all power and might," was sung most effectively by a very full choir, and the service concluded with an appropriate sermon by the bishop, taking his text from Acts some of the readers of the Church, that the eminent Presbyterian Divine, the Rev. Robert Boag, of Cartwright, challenged me to a con-

labor, and be ready to enter upon such new enterprises of faith as it would appear called to by the wonderful dispensation of Providence, in our day, must be determined by the zeal and liberality of the members of our Church. They can, if they will, enable the Society to do far more than it has ever yet attempted, and the Society can only pray that God will put it into Scriptures of God. How to use the talent thus mitted to our care, so that it may most spread of Gospel truth, and the extension of the kingdom of His dear Son.

meeting separated, leaving a collection of £114 redound to God's glory, and further the edifying at the door.—Colonial Church Chronicle. of the body of Christ, should be our earnest desire and endeavor. And it is with a hope that it may tend to strengthen the cords of our tabernacle, and in some measure knit more closely together the several members of our Church, that, in accordance with the powers entrusted to me, and in conformity with the usage of the Church of England, of which we form a part, I have made the several appointments connected with this diocese, of which we have this day have wirnesses: that the body of the clergy, serving throughout their various charges, may have another link to knit them together in visible unity with their bishop in his cathedral church and with each other; that the members of the chapter, ministers of high standing and influence, may, in cases of difficulty, act as assistants in carrying out some better system of ecclesiastical discipline amongst the clergy, and be unto their bishop an authorized council and chosen body of advisers; in the words of the patent providing for their appointment, that they may "be subject and sub-ordinate to the bishop and his successors, by assisting him and them in the exercise of his and their jurisdiction and functions." are elements of strife ever at hand to separate: let us welcome whatever will help to knit us together in one. But let us all remember that the closest outward bonds will fail to accomplish this blessed effect, unless we all drink of the same blessed spirit, the spirit of meekness, charity and truth. Let us seek to drink largely Consecration .- On Friday, shortly after the of this spirit; and then, in the best and highest sense, we shall be of one mind, and "the word of God shall grow mightily and prevail." And his Lordship then, after drawing a forcible picture of the character of a faithful pastor, oncluded by exhorting all to discharge diligently their several duties, and live up to the high

table, and there was a large congregation pre-sent. The address of the newly appointed officers respectively will, in future, be as follows:

The Very Reverend the Dean of Montreal,
The Venerable the Archdeacon of Montreal,
The Reverend Canon Gilson, &c. &c. In the evening the Bishop of Quebec preached at St. Stephen's Church and the Bishop of New York at St. George's. They both left town on Monday. This is the first time the Bishop of Quebec has officiated in Montreal since he resigned the charge of this portion of his old diocese upon the constitution of the new see. His Lordship was warmly greeted and affecurses he delivered, we feel sure that he will

Romanism and Wissent.

THE SCOTTISH KIRK .- The Go Bishop assisted by the Rev. T. Phillpotts, the Rev. W. W. Harvey, and the Rev. J. W. Murray, 19th. The Lord High Commissioner made the of the Scottish establishment met on Friday the placed £2000 at the disposal of the Assembly for the religious destitution of the Highlands and Islands. The chief business discussed was the question of "Snell's Scholarships," at Ox-These are ten Scholarships in Balliol College of £100 a year each, endowed for training clergymen for the Episcopal Church of Scot-land, on the presentation of the University of Glasgow. But Glasgow being identified with the Presbyterian Establishment, these endowments have become diverted from their proper object, and are given to Presbyte rians and laymen. The General Assembly is larmed at the threatened loss of these scho ships, to which it has no right whatever, by the Oxford University Bill.

Morwenstow-The roof of this fine old church is covered with shingle, which, being old and leaky, entails considerable yearly outlay in repairs; and so imperfectly does this perishable material perform its office, that the eautiful groined wood work underneath is found to be in a state of decay. - The parishioners perceive the necessity of removing the rotten wood, and substituting the more permanent covering of slate. A large attendance having met in vestry to pass a rate sufficient for that purpose, it was ascertained that the cost of a slate roof would be under £80, while that of shingle would amount to £360; but, notwithstanding the very large difference in expense, and the superior durability of slate, the Vicar declined to put any resolution to the vestry, which had not for its object a shingle roof. -The sequel is much regretted by all good churchmen, and most of all by the parishioners; who by an overwhelming majority refused to grant a rate for a purpose of which they did

The Bishop of Victoria, describing his late tour in Southern India, says :- "There is now Montreal attended at the morning service in the | a Brahmin in the judge's court, and educated in school-room at the new church of St. Luke, now the Madras university, who gained the prize for the best essay on the evidences in favour of the Christian religion, and who yet remains a heathen." Here we see a striking exemplification of what education can do, and of what it THE POPE AND THE PRIESTS .- The Nation,

in its last number, hints darkly at a rumour which has prevailed for several days, to the effect that the synods which have lately met have taken decided steps in reference to the interference of priests with politics. The organ" professes to have no precise knowledge of the nature of the new statutes, but it is said they are mainly directed to prevent the occurrence of scandal by the appearance of obvious divisions in the clerical body. It is believed to be all but certain that there is a statute forbidding any priest to canvass or otherwise conduct political agitations in the parish of another, without the express consent of the latter. It is further reported that there is a tolerably stringent statute with reference to the appearance of the clergy at political banquets. The Nation half affects to discredit these unwelcome reports, at the same time leaving its readers to understand that there is a "something" going on which it would not be politic to dis-

Correspondence.

To the Editor of the Church

Manvers, July 14, 1854. Rev. Sir—It will be in the recollection of some of the readers of the Church, that the troversy with him, some months ago, which

a pamphlet of thirty-three pages of closely- late a Presbyterian Minister, was admitted to printed matter, bearing the following title:
"Puseyism versus the Bible and the evangelical construction of the Prayer Book." This work in like cases in this country, and in the mother is somewhat scarce, having been printed for private circulation, and, though addressed to for better livings, for Presbyterianism is as me, no copy was sent to me. The writer, though he is not very particular to discriminate at other times, thinks that it will be to his advantor. It is as the church, if not better. Fearing that I take up to much of your space, I beg to remain, Rev. tage to do battle for what he calls the evangelical part of the Church, assuming at once that they are not able to do so for themselves. He pursues a course similar to that of his eminent brother Dr. D'Aubigny, in his "Puseyism Ex-amined," which underwent a somewhat severe re-examination at the hands of Dr. Falloon. Mr. Boag will no doubt be rather taken by

He is behind the spirit of the times, for the

evangelical construction of the prayer-book is

found by its former supporters to be untenable. It is rather a strange circumstance that while Mr. B. was muoring to support the state of the strange of the state of the stat Mr. B. was innorming to support the ciety was being formed in London, the object of which is to effect a revision of the prayer-book. I copy from the New York Church Journal, which came too late for me to use the fact in my rejoinder to Mr. B., which is in course of publication. The Journal copies from the Christian Times, a dissenting paper, which writes thus on the subject:—"The fact is, that public discussion has at length given place to private and confidential deliberation: and the result is the formation of a Society to effect that reform which has been so often advocated in this journal. A provisional committee has been formed, a subscription list opened, and the infant association already possesses a local habitation and a name. It is designated the "London Liturgical Revision Society," and its avowed object s to promote a revision of the Book of Common Prayer, in order to bring it to closer conformity to the Word of God, and the principles of the into any details of the Society's programme, so far as it may be said to possess one. The extent of the proposed revision and the best mode of effecting it, will no doubt be determined by the views of those who may hereafter give n their adhesion to the Society; but we have reason to believe that the reforms suggested will neither, from their insignificance on the one hand, or their extreme character on the other, be deemed undeserving the support of taphysical and Rhetoric prizes. earnest, evangelical Churchmen. There can be, for example, but one opinion among those who take part in the movement, as to the propriety of amending the Baptismal Service, of substituting Presbyter for Priest throughout the Prayer-Book, and of expunging the denunciatory clauses of the Athanasian creed. There are other points which present equally suitable ground for united action, which will be seen as soon as the Society shall have passed through the provisional stage of its existence." Mr. the provisional stage of its existence." Mr. Boag will see from this that the "evangelical construction of the prayer-book" is out of date.

Nothing short of bringing it into "closer conformity with the word of God and the principles fore the Law Society of the Province, and en-

In another column the same paper thus speaks

of the enterprise:
"A Society has been formed, having for its object the version of the Liturgy, in order that those passages which savour of Romish or Tractarian Doctrine may be expunged, and the Church in her ritual be rendered more thoroughly and truly Protestant. It would be of incalculable advantage that she should be thus ed from the charge of inconsistency or unin time be superseded or removed, and the others. sympathies of other communions, holding evangelical sentiments, be attracted to the Church grasp nor sympathetic look of inquiry which grasp nor sympathet out, that is what "Puseyism" is. Here we another matter in this Journal from which I your last resting place! copy (June 22) to which I would call Mr. Boag's attention. It is the gratitude shewn toward himself by the men whose cause he has so ably with cares and anxieties—perhaps vexed with advocated, when they themselves appear to have failed in making it good. Listen to the Evangelical Record' talking of Robert's own house or at the bar, in the hospital or the pulpit, religion. Before quoting I would mention that or bent with years tottering in second chil he in his pamphlet, in comparing Episcopal ness and mere oblivion; whenever the pet lireland and Presbyterian Scotland, calls Ireland the "land of vice and crime," and Scotland that of "Religion and liberality." The Record thus discourses:—"The midnight of the Church of Scotland"—"A darkness that might be felt" -" one of the most deplorable periods of the Church's history." Such are the epithets applied by competent judges to the moral condition of the Scottish Church establishment during the latter years of the last century. It was a time when her "burning and shining lights" had gone out, and left few to reflect their brightness or emulate their zeal-when the standard of pulpit teaching rarely rose above the freezing point of Robertson or Blair—when even Socinianism and Infidelity had deeply affected the universities and the clergy—when lance of truth, that he believed the Scottish Church was more favorable to Deism than any other religion. The effect of such a state of things on personal piety, and even on morals, may be easily inferred. It is said to have been a common practice to commute for a sum of money the public profession of repentance enjoined by ecclesiastical law upon persons guilty of any flagrant crime; and when such persons had paid the fine they were admitted to the mion table without any scruple. So little regard had the leading members of the "general assembly" for the doctrine and precepts to which they were avowedly pledged, that they found no difficulty in acquitting one of their number who had published a Socinian work. Such was the animus of that body, that, when in the year 1796, one of the "faithful few" submitted a resolution to the effect-"That it is the duty of Christians to carry the Gospel to the heathen world," the overture was crushed

for saying that his brother, Dr. D'Aubigne, was subject to three months' imprisonment for go with "Cui proprium est," unless it is to be subject to three months' imprisonment for go preaching in a church in England, not having taken with "parcere" also, which it clearly is "episcopal ordination." This he considers the summum of Puseyism. I would advise the should be "whose property is always to have 'Liturgical Revision Society" to be careful not | mercy." to overlook the preface to the Ordinal. Although it professes to be founded on "Holy Scriptures and ancient authors," I think the assertion admits of very grave doubt. It may be satisfactory to Mr. B. to know that no bishop, whechallenge I answered in the shape of a small doubt, be refreshing to Mr. B. in this warm pamphlet. This was not satisfactory to the weather: —"On the 9th ult. in the church of reverend Sir, that you would be kind enough to After alluding to the circumstances connected Rev. Robert, for he has come out upon me with the Holy Cross, Uniontown, Mr. W. S. Wright, send a copy of the number of your paper which

Yours very sincerely, WM. LOGAN.

EDWARD JAMESON ALMA,

Of whose death the writer of this short notice was but recently informed, has been prematurely hurried—to judge by the narrow measure of human reason—to the end of that way we all must, sooner or later, tread. He died a few weeks since at Woodstock, C. W., after a very surprise to find that his labor has been in vain. brief illness, with youth and respectability, talents and education; his future loomed forth a prospect of brightness and screnity, where in-deed beyond life's ordinary asperities, which rather relieve than deface its chequered picture: nothing more rugged was to be scanned. There was every promise of a long and distinguished life before him. But how mysteriously are

human events arranged!

Cut off in the very blossom of the fairest hopes, it was scarcely an impious tear that could dim the eye, nor an unhallowed pang that ierced the bosom of a class-mate when leaning few days ago over the enclosure circling the freshly-heaped mound in the sequestered Church yard at Niagara, he ruminated upon the fate of as fine-hearted a fellow as every lived.

Poor Ned! the first, and not the last, of our number to be snatched away, by the unrelenting grasp of mortality—and how suddenly!

In the year 1849, he matriculated at what is to the Word of God, and the principles of the At present the University of Toronto. He was Reformation. We do not feel at liberty to enter then little if anything beyond sixteen years of age. He entered the institution with more than ordinary credit-a harbinger, indeed, of his after success. He won honours at every stage of his Academical course. Untiring in perseverance, his cleverness was well rewarded at the close of the Freshman year. He carried off the Logic and the Chemistry Prizes and was well classed

The Sonior Sophister, his graduating year, crowned his career, when he obtained both the Jameson (Historical) Medal and the Metaphisical Medal—the former of gold and the lat-

ter of silver. He received with the rest of his class in 1853 his degree of B. A., and fresh to my recollection return the well merited eulogies of the Professor, the elegant and graceful allusion of the President in conferring the Jameson Medal, the kind and solicitous expressions of the Dean; whilst the applause of students and spectators

of the Reformation," will be of any use in tered the senior class, a distinction we have understood which no one previous to him of like youthful age had ever attained. He was but about sixteen.

To speak of his amiability of disposition and unblemished character, surely it is not flattery or adulation that can "sooth the dull cold ear"

Quis desiderio sit pudor aut modus Tam cari capitis.

ed from the charge of inconsistency or un-landy in doctrine, a charge originating in his follows no less than that of his Professors. the discrepancies too often found between her articles and her liturgy. By the purification of hearted and obliging, and of manners and disthe latter, the foundations of Tractarianism position the most innoffensive; abounding in wit would be overthrown, corrupt teachers would and pleasantry, yet most tender of the feelings of

get at a fact which is worth knowing, and which we first greeted his return, after an absence If for the last ten years have been trying to find out, that is what "Pusevism" is. Here we All lament and mourn his loss, not alone for the learn that its foundation is the Prayer Book as now by law established:" for there are learned to many, his excellencies are not forpassages" in it which "savour of Romish or gotten, though he himself is no more one of us. Tractarian doctrine," which no "evangelical construction" can render palatable. There is

Whenever gracious heaven may decree it-be it sorrows and troubles-or full of buoyancy and ness and mere oblivion; whenever the pitcher is consciousness be mine and my class-mates; that our lives were as innocent and guileless as was that of our lamented class-fellow and friend,

Toronto, June 11th, 1854.

To the Editor of the Church. REV. AND DEAR SIR,-Perhaps a doubt may have arisen in the minds of some of our younger clerical brothers as to how the words "to whom it belongeth justly to punish sinners," which occur in the prayer to be used in time of "war and tumults," should be read. There can, I think, be little question that the sense intended to be conveyed is, that it is the Almighty's property 'de jure" to punish sinners and to have mercy on those who repent. His justice in punishing can hardly be the leading idea.

If the former be the sense the word justly should of course be read with 'belongeth. is a matter of no great moment, yet it may be interesting to some to know that Sir John Cheke, or whoever translated this part of the liturgy of Queen Elizabeth into Latin, turns the passage by "Cui proprium est peccatores punire," a version which accords with the interpre

While on the subject I may allude to another somewhat similar passage in the Holy Communion service, especially as it seems to throw further light on the one in point: "Thou art the same Lord whose property is always to have mercy." Now the question is, does it mean whose property is to have mercy always? or, whose unchangeable property it is to have mercy The Latin version before alluded to again seems to determine for the latter : " Tu es idem Dominus cujus semper proprium fuit misereri." The only passage I have met with apparently against

at once, and it was determined by an over-whelming majority that no such absurd project should be entertained.

Mr. B. is exceedingly rabid (but in this he is excusable, these being the dog days), with the "Jesuit organ, the London Morning Chronicle," for saying that his brother, Dr. D'Aubigne, was the resition of the "Samper" in the Majorathy against this is in the "prayer which may be said after any of the special prayers," of which the Latin "Cui proprium est misereri semper et parcere" in dwas used in the Salisbury Breviary, as palmer shows. Yet even here, notwithstanding

July 17th, 1854.

THE WORD "CATHOLIC."

REV. SIR, -The articles published some time ther "Evangelical or Puseyitic" (a new term which Mr. B. gives it), admits dissenters to use of the word "Catholic," quite cured me of a exercise the "functions of the ministry in the bad and thoughtless habit I had, of applying it Church of England' without having first received "episcopal ordination." The following notice in the same Journal (June 22) will, no all that glorious title we bestow upon them all that they require, and arm them with a podonte in the same Journal (June 22) will, no