RETRIBUTION: Oh righteous doom! that they who make Pleasure their only end, Ordering the whole life for its sake, Miss that whereto they tend;

While they who bid siero
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way.
Rev. R. C. Trench.

RELIGIOUS ANNIVERSARIES. CHURCH PASTERAL AID SOCIETY .- The Anaual Meeting was held on the 9th of last month, the Right Hon. Loan Asmer, President, in the chair. Notwithstanding the depression throughout the country in general, and in the manufacturing districts in particular, the Society's income from ordinary sources had increased more than £3000, compared with that of the preceding year. A legacy of £7321. had swelled the income on that occasion to nearly £30,000 ; last year's receipts, including no extraordinary item of that kind, amounted to £25,767. 9. 6. which forms a deep cause for thankfulness. Donations or collections to the amount of £1000, came in on the occasion of the public thanksgiving, last year, on account of the abundant harvest .- The expendi-2,077,703 souls, or each on an average 6,902. The average income of these incumbents is shout £200., and 154 of them have no parsonage-house. The Society's grants provide stipends, either wholly or in part, for 285 clergymen and 75 lay assistants. A list of 56 applications is before the Committee, which have to be reserved until sufficient funds shall be placed at their disposal. An expenditure of £3,950, could with advantage be devoted to the supply of the wants which have drawn forth these applications.

The Lord Bishop of Nerwich, in the course of an address in support of . wetion for the adoption of the report, took necession to make the following remarks :

I must confess that I have slways been one of those, who, in spite of myself, looked not quite with so satisfactory an eye upon our aid is hostile to the Church of England and is a departure from it, and is little better than a sort of Dissent. I do not think so: far hall your irregularity, if that irregularity will disseminate the Gospel of Christ. We must Church Pastoral-Aid Society interferes with the jurisdiction of the bishops; that it precludes them from examining those persons who may be brought before them either as deacons or as Scripture readers. But I deny that it does any such thing. On the contrary, we ought to be grateful, that it affords us ad ditional means of obtaining evidence of the characters who come before us; I, therefore, am grateful to the Church Pastoral-Aid So-

onding the Resolution, said, I stand here by telling you that he had supported this So-ciety from the beginning. With sorrow 1 own that I have not. So far from it, I was placed under circumstances not unfavourable for knowing something of the working of the Society, yet I deemed it one of those Societles, according to the view which I had taken selected for support than others which had, urged their claims upon mo. But I have had within the last few months, such ample evidence of its usofulness, that I must confess with shame and sorrow that the only reparation I can now make is, to pledge my utmost ondeavours to retract my error. (Loud applause.) I found, when entering on my new sphere of duties, from the kindness of the venerable Prelate who had preceded me, the most ample means of information; and I do not blush to say, that when I found commended to my notice by him any particular district, there I was almost certain to find

the Church Pastoral-Aid Society. I shall I tions, had set an example of order reignbe followed, I am informed, by gentlemen who have ample means of speaking positively as to the working of the Society; but I could not resist the doty which lay on me to say the few words which I have addressed to you; and in conclusion, I will assure you, that if you will send your curates and agents to us with the word of God in their hands-with a firm determination to devote themselves to God's service-nowhere shall they find themselves more welcome than in the diocese of Manchester, over which it has pleased God to give me the opportunity of presiding. The Rev. Dr. BURNETT, Vicar of Bradford,

ntroduced the following details: The nonulation of Bradford might be said to amount to 66,000 souls. In no town in the country has the population increased so rapidly as in Bradford, hundreds having been brought into the town in one day. The Church accoom for 6,654 of the people, and when he conjoined with that the fact that the Church was not full, they would easily see that it was a population which required special look-

there to minister in holy things. Even including the accommodation for 500 afforded by the Dissenters, and 800 by the Roman Catholics, and the 13,000 seats afforded by all other deture, in consequence of the Society's enlarged nominations, the result was that there was not sperations, had amounted to £29,537. 14. 3.

Add is Morded to 301 incumbents, who have Aid is afforded to 301 incumbents, who have of the word of God. But the public-house acunder their care an aggregate population of commodation and the beer-shop accommodathe lowest and most degraded appetite of -was plenty enough. Taking it that every one of those shops afforded sitting room and accommodation for twenty persons at one time, then there was drinking accommodation in Bradford for 7,860 profligates, while Church accommodation was provided for only 6,000 persons inclined to worship the Almighty and hear his word preached. The avidity which hear his word preached. The avidity which was shown for Infidel publications was really astonishing. He had taken much interest upon that subject, and he had had many parties watched, and he found that many who were clothed in rugs, upon the night they were paid their wages, spent their ten pence or their shilling upon them. That was a fact which showed whet it was to give the people education without religion. Such was the state of too many of the people in the large manufacturing districts; and yet the people were perfectly willing to receive instruction. One of fuite with so satisfactory an eye upon our Foreign as upon our Home Missions. I one of the very worst districts in Bradford, and it them; but I have changed my raind, and limself visited many of their abodes of misery and that when the creature of prejudice, and that when the graded before our I shall always as previous creature of prejudice, and that when the truth is placed before me I simil always be able to follow it. I did believe that in content of the party beamed up, and it was evident from their whole conduct that they econverting the Hindows, the Chinese, and to be neglected by us? God forbid! but then they we forget the properly that a Charles we forget the properly that a Charles are seen a people were much gratified. And are such a people converting the properly that a Charles are seen as these we forget the properly that a Charles are seen as the constitution of the properly that a content to be neglected by us? God forbid! but then others, we forgot the proverb that " Charity arises the question, How, unless we were to should begin at home." My argument was have a return of the days of miracles, was this—why do they not subscribe to our such an amount of ignorance to be fought with charities? The answer from those who well understand the matter was, "It is from those who contribute to Foreign Missions that the greatest additions are made to the subscriptions for our Home Missions." This is not before the foreign the first tions for our Home Missions." This is not become a family of the Pastoral-Aid Society. He was among one of the first recipients of it. He was overwhelmed with the duties of a large parish when his late beloved diocesan, the now venerated Architecture of the first recipients of the first recipients of the first recipients of the matter was a first recipient of the first recipients of unnatural; for, as may went be supposed, the supposed the supposed, the supposed the supposed, the supposed the supposed the supposed the supposed the supposed the supposed, the supposed the s shall not confine it to one point, but shall scatter the seed over the water as far as our formans will allow us. We have been told were now in Bradford, one of the very first. means will allow us. We have been told were now in Bradford, one of the very first-that the Society is irregular—that pastoral born children of the Church Pastoral-Aid "Preservative against Popery" was being re-Society. As he was one of the first, so he stood there one of the largest recipients of the bounty of the Society. He was in the receipt of £450, for four curates and one lay-assistant, from it. But when I see what the Church all of whom laboured in the vineyard of the Pastoral-Aid Society is doing-when I see Lord in the patish of Bradford, but he could the many cases in which it is carrying the employ many more in that labour of love—the Gospel to the poor man's door, and dissemi- evangelizing the heathen at home. The renating religion where religion was never turns they had made to the Society were very epread before, I hall its efforts, and care not small, but that fact only proved that the mone whether it is regular or irregular. I rather of the Society was laid out where it ought to be-where it was most needed. When he was connected with the large manufacturing parish of Macclesfield, it was thought an additional not stand merely upon the footing of our an-cestors, but advance and go on with the subject was made to the Trustees of Hyndtimes in which we live. It is said that the man's Charity Estate, who being inclined to favour the desire for more church tion, a party was organized against the scheme, and a Petition against it was sent in, signed by 1,600 persons, saying the church was not wanted. When the matter came under the the Petition, "Here I find 1,600 reasons in favour of the church." The same reasoning applied in the parish of Bradford. They had

had received, but he trusted the day was not far off, when, by the blessing of God upon their efforts, they would be enabled to make a large and an ample return of souls redeemed from perishing. The question of lay agency The Lord Bishop of MANCHESTER, in sec-Rev. Brother. He concluded his address question be need say no more than that, in his Brother. He concluded his address opinion, a whole amount of theoretical evil could be overthrown by one single illustration of practical good, when infant schools were about to be established, all these objections had to be met. The question was asked, "Are you going to separate the mother from the child, oh you can never be so barbarous," but six months of the practical benefits of the sysin some points, perhaps, less desirable to be tem swept those objections to the winds. For his part, he was desirous to obtain and make use of, all the assistance in his power, which he could do conscientiously. The system had been effectually tried in his own parish. Six-teen of his own communicants had been selected, and he put them through an examition; he' found them intelligent, and imbued with strong feelings of attachment to the Church. Their Evangelical feelings were sound us any he had had experience of, and he rejoiced in the day on which he availed himself of lay-assistance. We add an extract from the Rev. Hugu STOWELL's address:

her working classes, at a time when the him, the same is true, and no unrighteoussome seitelant or some ourate supported by rest of Europe was shaken to its founds. need is in him. If yo were of the world, He will not do so. But further still, and houses should close at twelve o'clock on fractor amounted to 10,400,000 per annual.

o returns to make yet for the large sums they

ing triumphant amidst disorder-of patience under the most extreme suffering, and, at the same time, under the most extreme excitement-of tranquillity in the Let it be fairly looked at. Is it not because midst of revolution-of peaceful obedience to the laws, when anarchy elsewhere was spreading its baneful influence, and almost reigning paramount, which placed her in a proud pre-eminence amongst nations, and made her, at the same time, the admiration of the whole civilized world. And to what was England mainly indebted for this proud—this noble -he would say for this powerful position? She was mainly indebted for it to the diffusion of Christian truth, and the influence of that truth on the masses of the working classes. But he did not he sitate to say that if the pressure of way in which controversy can terminate; twenty years ago, and that the masses of the people had been in the condition that he remembered them to have been in that time, if they had not had the advantage of Acts of recent legislation, which had borne on the sanitary condition and social comfort of the people; if they had been without such instrumentalities when the tempest broke out as had by the goodness of God been raised up in our land, the resuit might have been different. An encouraging feature it was in the times, that the masses of the people had come up in remembrance of their brethren who moved in a higher rank, as most assuredly they would come up in remembrance before God. To the noble Lord in the chair must be ascribed the credit of having under God been the means of calling into peration that measure by which the presure of labour on the factory operatives had been mitigated, and so long as the Short Time Bill was in operation-and might it be in operation while a loom worked or a spindle turned—the efforts of that Noble Lord on behalf of the suffering poor would be remembered with gratitude It was a happy feature of the times that no session of Parliament had been of late al lowed to pass without some measure of legislation for the moral, social, and sanitary inprovement of the masses of the working lasses. And this was as it ought to few for the many rather than the many for the few-the rich for the poor rather than the poor for the rich—the nobleman for the labourer and not the labourer for the nobleman. It was by caring for their fellow-creatures less fortunate in their worldly position that the true dignity and true security of the

BRITISH REFORMATION SOCIETY .- The 21st-Annual Meeting was held on the 11th of last month, the Eart, or Cayas in the chair. The Society's object is concisely expressed in the designation, which it has adopted, of "the British Society for Promoting the Religious Principles of the Reformation." The receipts, printed under the auspices of the Society, in 5s. monthly volumes: nearly 600 Clergymen had subscribed for it. The Chairman mentioned that in Bridgewater, about 24 years ago, a Roman Catholic chapel was built, mainly in the expectation of making proselytes [the lamentable defection of a Clergyman of the Church of England at that place justified the expectation.] For a short time it had its effect, a number of people were drawn together by the novelty : but at the present period it is almost, if not altogether, closed-being opened occasionally only, for the benefit of the few Irish people that happen to pass through that part of he country.

nobleman were maintained.

We subjoin an extract from a very long and nowerful speech delivered by the Rev. Dr. McNeile, Canon of Chester.

There is a most extraordinary indisposition to religious controversy. Now, in proportion as men are in real earnest upon any subject, they become tolerant of controversy; nay, they take part in it. On secular subjects, on social questions, on political questions, financial questions, scientific questions, there is no indisposition to controversy; it is carried on with engerness, and the zeal that carries it on is commended on every side. But unfortunately, with reference to religious controversy, the zeal that carries it on is condemned; so that a zealous man in every other department is commended, but a zealous man for the truth of God and the purity of religion is frowned upon as a troubler of the pence and quictness of society. It is a remarkable fact, that the only perfect teacher of perfect fruth, that ever was upon earth, was an almost incessant controversialist; not, I suppose, from choice-from any abstract preference for controversy in itself. but that the circumstances of the case, acting upon the purity and perfection of his own character, compelled him to controversy. Hear him: "I am come in my Father's name, and ye receive me not; if another. shall come in his own name, him yo will receive. I seek not mine own glory. He Will he who claims paternity over all that speaketh of himself, seeketh his own England, in the patient endurance of glory; but he that seeketh his glory that sent

the world would love his own. But me it hateth, because I testify of it that the works thereof are evil." This opens the secret of the indisposition to religious controversy. of a lingering carelessness about truth altogether? Does not the disposition, I will not say to tolerate, but to approve of controversy, keep pace with sincerity? And therefore, when we are accused of producing ill-will or causing contention, we take the liberty of saying: "Nay, it is not that we have prosincerity," I hold it to be impossible for a man who is sincere in true religion, to be in a fallen world without in his measure and in his place, and according to his ability, being a man of controversy. There is but one distress we had gone through during the and that is, either by the suppression of two past years had happened in England truth or by the universal spread of truth. There is no controversy, I suppose, amongst the lost, for there is no true servant of God there; and there is no controversy amongst the saved, for there is no enemy of God such institutions as this and the various there. But here there are both friends and enemies of God. The enemies scruple not to put forward their strength; and when all peace in any region of this fallen world, it is because the servants of God are faithless to heir trust.

> Our Reformers were faithful men. Reaining the long-neglected treasure of the Holy Scriptures, comparing what they read therein with what was done in the Church around them-what they had been long in the practice of doing themselves-they started with horror at the frightful discrepancy; and with boldness, with patience, with intelligence, with zeal, with learning, they carried forward that glorious movement, the success of which, while it delivered their Church from the corruptions, delivered themselves and their country from the tyranny of Papal Rome. Had they done otherwise-had they adopted the apparently kind and charitable, but really the barbarous notion of compromising the truth for peace, and fraternizing with those who hold error, because no man has any concern in the creed of his neighbour; -- they might have ived in peace and died in their beds, without involving the Church in any angry controversy-without exposing themselves to the dungton or the stake, and without winning for their country either civil or religious freedom. But that is not what they did. It was not that the British Church separated from the Church of Rome, but that she purified herself. Did the Church of Rome, n the fifth and sixth centuries, separate rom the Christian Church? No; but she corrupted it as far as she could. Dal the English Church separate from the Christian Church in the lifteenth and sixteenth centuries! No: but she reformed it as far as she could. It was glorious to reform; it was disgraceful to corrupt. Who will question that it is the duty of a Church to reform, when abuses are proved to exist? Our Lord's addresses to the Churches of Asia Minor show that this is clearly the duty of a Church. her first works," She had follen into the grievous error of withholding from her children some of those ordinances and means of grace, which the Lord Jesus Christ had instituted. She had withholden from her children the cup in the Lord's supper, and public worship in a language which her people could understand. It was her duty to reform—she did reform; it is her duty to retain that Reformation. The English Church had fallen into the grievous error of instituting, and insisting upon means of grace. as she called them, which the Lord had not instituted; nay, rather which his word condemned; masses, and pilgrimages, and relics, and the like: It was the bounden duty of the British Church to reform this; she did so, and here we stand at this time inviting a number of British Christians to maintain that Reformation. It is marvellous that it should be required; but it is required; you will feel that it is required when I mention another particular. British Church had fallen into the grievous error of putting herself under the dominion of a foreign bishop; she had declared that nothing could be done through Christendom with acceptance to God unless under the direction of that one head. This, of course, precluded all possible reformation as long as hat head, claiming infallibility, and of course immutability, presided over her; the very first step towards reformation here, was to discard that head, to deny that he had any supremacy here, to proclaim "that the Bishop of Rome had no power of jurisdiction within this realm." This was done; and this should be retained amongst other things. I am quite aware that it will be said, that what is proposed to be done in these times o

The our own has no immediate connexion with this; that it is not proposed to add to the power that he has in this realm by instituting diplomatic relations with him, but only to regulate the management of that power. But why, I ask, British Christians-why should his power here be recognised at all? but as a matter of recognition, it is treachery to the simplicity of our own allegiance. Churches, be content to fraternize with ours? over all, to be but a frater among many?

more serious still :- the British Church had fallen into the grievous error of "teaching o'clock on Sunday, In the metropolitan for doctrines the commandments of men" in districts, one-fourth of the persons convicted the great question of a sinner's acceptance of drunkenness, from 1838 to 1844 inclusive, with God; teaching that man's performan- were taken into custody on the Lord's-day. ces, his ecclesiastical performances, his Since the passing of the Metropolitan Imfasts, his penances, his church-goings early provement Act, drunkenness had decreased in the morning, his daily prayers, his nightly nearly fifty per cent. The Report then rigils, were indispensable to his acceptance referred at some length to the transmission of with God; teaching, too, that if a man sin mails and the delivery of letters on Sunday: after his baptism, he may not refer at once to the atonement for forgiveness, but must be journals to the effect that it was in contempreferred to the penance imposed by the Church, before he can regain any approximation to his baptismal standing, and that even by undergoing that penance, by per-forming all that the Church imposed, it was letter to the Postmaster, inquiring whether impossible to regain entirely the standing from which he had fallen, and that his forgive- requesting that his Lordship would receive a ness remained infinitely doubtful until the day of judgment. And this, as it strikes me, is the most deadly point of the recent attempt to Romanize our Churches in this country; his is the point put forward in the celebrated Treatise upon Baptism, by Dr. Pusey. He argues there exactly as Roman Catholic writers argue, and he has been betrayed into the use of the precise term used by the Council of Trent to represent the condition of a sinner after baptism; for he calls the penance imposed by the Church, and to be performed by such an offender, "a second plank," on which the shipwrecked mariner may possibly be rescued, but on which he is in imminent peril to be drowned. You know how treatises of this kind have been received in Christian England, You know Postmaster-General to the same effect. In how these things have been dressed up in every possible attraction of narrative and poetry, and then presented in all the beauties place upon the polished tables of the polished society of this and other towns in the kingdom, that they may be taken up heedlessly by the young and uninstructed, that the poison may be insinuated into the guileless the peace of families broken up, and the instance of the Society, had memorialized unscemly aspect presented in the land, of their separating at their door, one to go to Eighty-six Memorials, addressed to the First one Church and another to another, to Lord of the Treasury, deprecating the inwhat is still called the Church of England, though the poison of Rome be, gently, I grant, and in homocopathic doses, ministered. [Here the speaker noticed Mr. Yorke's reference to the formal cause of the origin of Romanism, and went on to state, in further ex-planation of that view, that the fathers frequently, when enlarging upon the Christian lesson they had learned, allowed their old Platonic or Pythagorean errors, which they had gathered in the schools, to creep out; thus they propounded notions, for instance, about the essential sinfulness of matter, and about man's becoming more holy in proportion as his spirit is delivered from matter; and this in the midst of very much in their writings that was truly orthodox and highly valuable. He then proceeded thus :- But this connects itself with another subject, perhaps still more practically of importance to

But then our opponents take advantage of this to say, "You go to the Church to inquire into this fact.' We do not go to " the Church ;" we go to men as men. We must find out the fact first, and know that the Scripture is from God before we can know what " the Church" means. We go to men as historians, to men as individuals, but not to men as constituting a body-"the Church." Before we can ascertain that there is a Church, we must ascertain from competent witnesses that there is a Bible, and learn in the Bible, what a "Church" means.

Scripture. They ask our young people,

How do you know what is Scripture ! how

ed with history is to be, as a matter of fact,

Lord's DAY Society .- The 17th Annual Meeting was held on the 12th of last month, John Labouchene, Esq., in the chair. Receipts during the past year, £812. 0. 2. Payments £658. 2. 4. The following is but a brief abstract of the report.

The House of Commons, at the solicitation of the tradesmen of the metropolis, have appointed a Committee, with a view to the passing of a legislative chartment. The evidence given before the Committee was of a most interesting character, and for the most part went to show the sufferings inflicted upon tradesinen by Sunday trading, and their carnest desire for relief. More than 5.000 tradesmen, together with probably three times that number of young men and boys, were, it appeared, entirely deprived of the benefits derivable from the day of rest. A Bill, then, lay on the table As a matter of fact, it is to be deplored that of the House of Commons, having been such power should be exercised over any of introduced at the instance of the metropolithe subjects of our most gracious Queen; tan tradesmen, which was calculated to restrict trading on the Lord's-day. With regard to Sunday trading in intoxicating liquors, the Committee rejoiced, that in almost all the new local Acis, a clause had to descend from the high ground of Pater been introduced similar to that in the Metropolitan Police Act, providing that public-

Saturday nights, and not re-open before one statements having appeared in certain public lation to increase the business of the Postoffice department on the Sabbath, and ultimately to have a delivery in London on or not the report were well-founded, and deputation to explain to him the injurious consequences which must result from such a measure. A reply was received, stating that his Lordship was not aware of any measure in contemplation for a general delivery of letters in London on Sunday. A Meeting was held immediately after at Freemason's Hall, to take measures, not only for preventing such an alteration in London, but also for procuring a general suspension of the mails, and of the delivery of letters on the Sabbath all over the country. In Liverpool 5,600 persons had signed Memorial, praying that the business of the Post Office in London might be assimilated to that of Liverpool. Upwards of 600 heads of families in Bath had memorialized the other places a similar course had been pursued. In Shrewsbury and some other towns the deliveries on the Sunday had, that binding can add, that they may find a through the efforts of the friends of Sabbath observance, been reduced. In Ipswich, Hertford, Exeter, Chester, Learnington, Trowbridge, and Taunton there had been active proceedings. In almost all the towns in which money orders were paid and issued ieart, the edge of the wedge inserted, and on the Lord's-day, the inhabitants, at the the Postmaster-General against the practice. Lord of the Treasury, deprecating the in-crease of business at the Post-office on the Sabbath, and praying for the suspension of the transmission of mails throughout the kingdom, were presented to his Lordship by a deputation, with Lord Ashley at the head, on the Sth of May. The deputation was courteously received, but no reply was given on the occasion. The Postmaster-General had stated that, he was prepared to discontinue the delivery of letters on Sunday in any place where a decided majority of the inhabitants had expressed themselves in favour of such discontinuance. The Committee had learned that out of 12,000 persons applied to in Manchester to sign a memorial in favour of the suspension of Post Office business on the Sabbath, only 200 had refused, and it was hoped that 36,000 signatures would be obtained. The violation of the Lord's day on railways continued our people now. The stronghold of true to a painful extent. Upwards of 50,000 as a standard of reference for truth. The ter on Sunday and return the same evening, for the purpose of affording an opportunity great subtlety of our opponents in this matter of attending the morning and evening servis, to originate a doubtfulness as to what is ices at the respective places of worship. The company was written to on the subject, but the same thing was done on a subsequent occasion.—The Rev. John Davies, do you know how much of what is here given is really Scripture? and how do you know you have it all?" This is a matter of of Worcester, still persevered in the efforts testimony; it is a matter of history; it is to he had so long been engaged in, to improve the condition of the boatmen on canals. be examined as any other question connect-

The Rev. Daniel Wilson, Vicar of Islington, in moving a resolution expressive of the convictions of the meeting on the duty, and the privilege of the appointment of the Lord's day, made the following remarks:

He had listened with deep interest to the letails of the Report, and connecting them with similar statements which had been made for the last seventeen years, he felt that the country owed a debt of gratitude to the founders of the Society. True, it was not of so exciting a character as some others. But it was often as true in moral things as in physical, that the mightiest objects were not the most valuable. It was not the mountain peak covered with eternal snow, but the silent and gentle rivulet to which the earth was indebted for fertility. He believed that one of the greatest blessings that God had vouchsafed to Britain was the formation of this Institution. Yet it was a humbling and astonishing thing that in a Christian country like England, with her Protestant churches, her Protestant Articles, her Protestant services, where the law of God was written on all the public edifices of religion, and read to the congregation every Sabbathday, it should be necessary to have amongst them an Institution to promote the observance of God's holy day. The fact remained, however, that owing to man's corruption, to his love of sin, and his departures from God, this Society and kindred institutions had become indispensable. On the question of Sunday newspapers, he would just state to the Meeting the following facts. In 1813, the circulation of the Dispatch was 3,725,000; that of the Sunday Times, 1,030,000; that of Bell's life in London, 1,014,000. There were many others of less note. Since the year 1813, four new Sunday papers had arisen with an annual circulation of 5,720,000. Besides these newspapers the issues of weekly periodicals of either an Infidel or un Anti-christian cha-