SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS 79, Pall Mall, Jan. 5, 1855.

THE Society's accounts for the last year have not yet been audited; and it is impossible to pro-nounce at present whether or not the income has balanced the expenditure. But the Society takes this opportunity of reminding its members and friends that the experience of the last war warns them that without extraordinary personal exertions the income—the increase of which in 1853 was so encouraging -must suffer a reaction, and as a necessary consequence some of the many good works in which the missionaries of the Society are engaged must be aboud oned. Timely and strengous exertions may prevent that unhappy result. To all its clerical friends, without distinction, the Society earnestly appeals for a sermon and collection this year to their churches. Let a Sunday be at once fixed, before the pressure of other classes is felt. And in a time of so much difficulty the Society feelemboldened to solicit from its lay friends even a larger amount than usual of self-sacrifice, and of personal efforts in aid of the propagation of

CANONIC # SYNODS.

The following important opinion affecting the question of the lawfulness of holding in the colnies exclosinatical assemblies for conference has omes requestion assumes to be so that the Society:

O We are of opinion that the Act of Sulanission (25 Hen. VIII. c. 19) does not extend to produint, or render illegal, the holding of diocesal synods within the diocese of Adelaide. "Richard British,

"Firznor Kerns, "Joseph Natikr, " A. J. STEPHENS

" Lincoln's Inn. Dec. 1st. 1851."

TORONTO.

The following extracts from reports recently sent by missionaries in the diocese of Toronto afford pleasing evidence of the care which is still bestowed by some of the Bodiety's missionaries on the relies of the native In han tribes. The Rev. R. Flood, of Delaware writes, on 23rd

September, 1851:-During my residence in this country, I have, as for as in me lay, endeavoured to communicate both to the white settlers as well as the aborigines the unsearchable riches of Christ, and I bless God for the measure of success which attended my feeble efforts. I can also now in the decline of life take a retrespective view of the labour bestowed upon this moral wilderness, and reloice that the seed of the divine word has not altogether fallen upon an unproductive soil.

"Twenty one years since the great majority

of the inhabitants of the township of Caradoc were Indians, which circumstance induced me at the time to make a division of my ministrations in their behalf, seeing they were sunk in all the youl us. midnight darkness of l'aganism; but they have through grace from on high, with few excepthe bate, and embraced the gospel of our Lord and Saviour Jesus Christ. How pleasing and gratifying are the replies made in some of my late visits by the sick among the Mucceys! One young, woman, who was never known to absent herself from church, was lately seized with another tion of the chest, accompanied with great billy saftering and debility. In addressing her in reference to those various allments and afflictions to which every son and daughter of Adam is authority of God' word that they are not sent in vain, her remark was, that they were trials sent to test our faith and love to Him who first loved us by laying down His life, and that we must follow Him here, as we hope to be with Him for ever after death Langlipahwans, an aged tounde, aunt to th young woman, who had been a great lover of idols formerly, was lately ill, and unable to walk from extreme feebleness; when spoken to in reference to the one thing needful, and the necessity of looking with the eye of faith to the blessed work of the atonement for pardon and accept-ance with a sin-hating and sin-avenging God. made the following reply ; I was very feelish, like the rest of our people, when you preached to us the good word long ago, but now we never think of that way but with sorrow. My great doctor in heaven (meaning the Saviour Josus Christ) can only help and save my soul, whether the body is in health or sickness," This tribe is far in advance of the Oneidas of Ojibways ; they are temperate, and attentive to the means of grace. They are turned from darkness unto light, and from the power of Satan unto God, can be illustrated more strikingly in can hope to convert them to Christianity, we the conversion of a pure Pagan than in that of

a nominal Christian,
"The white population has increased twelve
per cent, in the mission during my residence.
I have averflowing congregations in both town-Caradoc and Delaware, but feel quite unequal, of late years, to discharge the increasing

duties which devolve upon me."

The Rev. A. Jamieson writes, on 30th September, 1854, from Walpole Island :--

"The mission, I am dappy to say, is in a if a profune swearer, a sharper, or an infidel, prosperous condition, and the Indians are being gradually reclaimed and added to the congregation of Chris'ts flock. We have two services regularly every Sunday, and also a service once a fortnight, in a school-house three miles and a half distant, for the benefit of the Pottowatomies, who are for one of the highest pews. very regular in their attendance. We have like- The pride of distinction is further flattered a week, for the suppose of teaching the Indians the prayers, the psalms, and hyuns in Dr. O'Meara's translation. As the adult Indians are unable to read, the prayers that it allows people to be select in the company with whom they shall sit. "I do not like to run the chance of sitting next to all sorts of next to all sorts the ten Commandments, and hymns, have to be complacency, when they can forbid the sexton read again and again to them before they are from bringing strangers to their seat, and invite able to commit them to memory. This mode of only such as they may choose. This is virtue teaching the Prayer Book of course is very ally making that a charity which should be a nd much patience is necessary; but right; and if the practice were general, the teacher is cheered in his labours by seeing | would actually exclude from the House of God the progress of the pupils, and by hearing them is large class of energe tivens. Can that on Sundays and at other times, making the system be right which thus works making the days and at other times, making the system be right which thus works against the

responses audibly and correctly, piously and in-telligently.

As there is neither government agent nor encuies of piety and true religion? Men may medical man on the island . I find myself often argue as much as they will in favor of the per doing work that does not properly devolve on system as a convenient mode of providing a me but which, nevertheless, I do willingly, as it certain amount of Church revenue; it does not increased my influence and usefulness amongst oven accomplish that with success; and in its the Indians. I am at once the elergyman, the principle and moral results it is contrary to the physician, and the superintendent of Indian spirit of christianity. All men, and all classes at one time preaching the gospel, at ju another dealing out medicine to the sick and in- the House of Prayer, and no man has a right to firm, at another overseeing their temporal affairs interpose the social, or pecuniary, or official aiding them in the distribution of their annuity, distinctions of this world, so as to repel the and composing differences of various kinds as poorest or the meanest clad of all his fellow they may arise amongst the Christians or the creatures from those privileges. It is one of Pagans, and between the Indians and the white | the blessings of the churches of European counsettlers on the mainland.

"Since my appointment to this mission, 1] the pew system, and that all sorts and condihave given my days and nights to the acquisition of the language, and much of my time is still ther in solemn worship, as much now as when devoted to it; nor do I regret it, as I now conthe Son of the carpenter, and the fishermen of verse easily with the natives, and in the absence. Galilee, worshipped, side by side with the Rabof an interpreter preach to them in their own

tongue.
On the 16th of July last thirty-two ludians were confirmed by the Bishop of Toronto, who expressed himself much gratified with the quiet and orderly demeanour of the candidates. After confirmation, the Bishop delivered an excellent made prominent in the Church of God, and hinder and appropriate address, uvging upon the Indians the gospel of Christ. Shame upon the ingestthe necessity of sober and industrious habits, of a regular attendance on the means of grace, and, especially the importance of a Christian and re-ligious life."

UNITED STATES.

The deroted Bishop of New Zealand, it will land paralyzed by the system of rented seats in scarce be believed, is soon to proceed to his distant diocese in a vessel of about 100 tens burden, about the size of one of our river schooners. The Guardian says:

At three o'clock, P. M., on Thursday last, meet at least let us not increase and render the Southern Cross, the little vessel which is insuperable the obstacles in the way of such to bear the Bishop of New Zealand back to return. At least let us exclude commercial and his discess, and the glad tidings of the gospel selfish methods of revenue from our christianity, of peace to the countless islands of the Pacific, and throwing ourselves upon the only Rule was floated out of dock and towed down the TENTH) which God has ever directly reneriver to her temporary mooring place below; tioned, and appealing to men's sense of Chris-

has a war. It was seen that the persons superintents need the B shop, and in the presence of his friends and relations, some of whom will see his face to more; presenting, as it did a striking contrast to a neighbouring vessel id in started at the same time, with a crew of navvies, on a less peaceful expedition to the Times. The Southern Cross le a little whereter scarce 100 tons burden, built by Mesers. Wegan & Co., of Blackwall, and eleting from £1.890 to £2.090. The stern forms a roomy and comfortable cabin for the Beslop and Mrs wyn, whilst the centre of the vessel is intend ed to serve as a school and home for the native boys whom the Bishop may solect from the islands of bisdiocese, to train as future ministers and schoolingsters amongst their heather countrymen She is commanded by Captain Hector Notana and is intended to said from Southampton on the 10th inst. The Bestop of New Zealand and Mr. Selwyn, A. B. Hore, Log., the Rev E Cateridge, W. Richardson, E-q , and a universals errole of friends were present on the accusion. and we understand that the Southern Cross lett Blackwall the same night, with the Bishop on board, upon an experimental trip to South-ampton. We will only add our heartlest wishes and warmest prayers for a loss-ong-order voyage, the Gospel. Only by such asistance can the anid on the notic object for which she has been Society continue and extent its present oper.

Missionances, "A speaker at one of the late Landon uninversaries stated as he beaut, after careful examination, that the minima of mercon aries labouring throughout the world is about 3,612. These, if equally distributed, would allow but one Missionary for about 167,000 souls.

PROPERTY PENSONS CONTRACT.

From the Gospel Messanger We have received "the Rector's seventh New Year's Offering to the parisheners of St. James' Church, Syracuse. It shows the free seat system in that church on the way to success. The offerings for last your amounted in all to \$7.59 fee. The, following remarks are worthy of

hency read and pondered: I see no reason to be less confilent than here tofore us to the ultimate on cess of the method of offerings to meet all the or finary expenses of this parish. As the parishioners increase in number and become more systematic an Haithful in their offerings, the amount amount also in creases. This is the only method which appeals directly to a sense of duty. It is a method which rests upon the great fact, that in all ages of the world, under the law, and under the gospel, God has required from men a certain portion of their substance for the services of religion. (Prov. 3; 9, 10. Mal. 3; 8, 9, 10. 4 Cor. 9; 13, 11.) Less than run re-41 way never offered by devout men under the fathers dispensation; and when Christian people there to this rule, the worship of God will be pro perly sustained, the reasonable necessities of God's ministers supplied, and the missionary work of the Church extended in regions be-

The other method of praviding Church revenue which has been so generally adopted within the last two or three centuries, does not appeal to the sense of duty so much as to various worldly motives which are hardly consistent with true religion. And if the faulty method has proved in some degree successful, is it to the credit of the popular Christianity of our day? Can that of things be sound in the caurch of God, which requires an appeal to mere expediency-to the love of distinctions to pride of wealthto selfish emulation, in order to sustain the

services of religion?
But the system of pew rents is not successful It does not reach all the people, nor does it provide the requisite amount of church revenue, nor does it promote any other than the selfish and narrow feeling, that a man's relation to the minister of Christ is founded upon a special preuniary contract. Hence the continual apposts to our congregations to make up hy cusurants contributions what the pew rents full to supply. In what one of all the congregations of every name in our land, do pew rents supply the amount which is asked for the various purposes of religion? But if resert is had to voluntary offerings for church buildings. for missions, for religious charities, and for the incidental parish expenses, why not also for greater sacrifice be made to the pride of social distinctions, here in republican America, and that too in the Church of God, than in any other country in the world? For, in England, new rents are the exception, and free seats the rule; and, in the other countries of Europe, pew rents are searcely known. Even Missulmen and Pagans set us a better example, and before we must cease to make morehandise of the House ! of God, and abjure that werst of all distinctions

but it is nevertheless the truth, that it is pride

num pays for his pew gives him a certain dis-

tinction. He is marked and rated by that; and

tion in the congregation, and claims from them

amount of attention, on the ground that he pays

men, have an equal right to the privileges of

tries, that they are comparatively strangers to

tions of mon are equally welcome to meet toge-

his of Israel, and the rich men of Judah, in the

most glorious temple that the world ever saw,

O shame upon the foolish pride of Republican America, that here above all the rest of the

world, the social distinctions of wealth and fashion should, through the pew system, be

made prominent in the Church of God, and hinder

tude of a too prosperous state, that here, where success and abundance among all classes and in

all occupations, more than in any other country, enable men to, " devise liberal things" for the

public worship of God and the institutions of

Christianity, the sense of Christian duty, and

If we cannot return to the generous self denial

of the age of poverty and persoentien, when tree-will offerings supplied all the Church's

the Christian sanctuary.

invariably "No in Christian worships the distinction which is made by money.

It may be himiliating to make the confession,

The replies to the second question, whether the salaries have of late years increased propertionally to the rise in the price of provisions, and the comfort sand necessities of life generally, of distinction, more than my thing else, which are, as may be interest from the facts already upholds the pew system. The price which a

stated, generally in the negative. Railroads have, to a great extent, equalized the price of produce throughout the State, and ment's doubled the cost of living. Let, in few parishes has an increase been made in the salary and in these it has been but triffing while every department of industry has been advancing, pastoral salaries have declined; while

clergyman would seem to be growing poorer. In one parish, where forty years ago the schary was the hundred dollars, it is to day but

four hundred and fifty.

In another case, on the death of a clergy man to whom was paid a salary of twelve hundred dollars, a successor was called at six hundred, the difference being used to pay off the debt of the church; and one of the correspondents of never perhaps in the history of the faith but in the Republic at large, and among the clergy of all denominations, the average elerical st. At income is many times smaller than that of the ciror. medical or legal professions; and there is reason to believe that a majority of our clergy of this Diocese, men of education, intelligence, and refinement, receive for their services in the curpenters and other mechanics obtain by their avoid prolixity, we rather select instances

In addition to the inconveniences experienced by the clergy from the smallness of their salaries, they are frequently subjected to additional and necessary annoyance by the manner in which

The result of this insufficient and irregular

man out rather than to their prode of wealth, scantiest pittance, elegymen destitute of the and a maid struction let us trust the Author of daily necessities of life, and conceding theoreties. Chrostianly to bless and prosper the better may, through murry. Throw expected, respectable, Pressure for the result, both in one lives and in an worthy clergymen, while to avoid inquisitied all that name of Corest. I remain most einereity, and with an unabated live for their sacref Your friend and Plater.

Hanny Gergory. Sympose, Jan. 4, 1955.

STIPENDS OF THE CLERGY. At the Convention of this discrete in country, and teach schools, or give private lessons, or engage in the department of ill-remuses as appropriated to consider whether any The fact of modest, meritarious, and able 1853, it will be remembered, a committee was appointed into consider whether any and what steps are proper to be taken to consisting of Messis, John Jav. Orden Hoffman, James F. D.Peyster, John R. certain questions, to which answers were perent, justice will not be done to either." requested. At our fate Convention the some of the hard-hips of the clergy, "that they committee made their report, which was are mefficient from that cause.

following is an extractive The replies to these questions show that the number of parishes in the round districts of the Discove which are supplied with a globe, a par somer, and sufficient provision to meet the ren somethe wants of the protors, is comparatively

in on half of the parishes in this Discusse there would appear to be migicle, no personage, no code winers; and in a respority of cases, the malaries are insufficient in amount for the suppost of the clergymen, and are too often irrega

The partial returns obtained by the Committee. do not enable them to state with accuracy the nearly cate of the sclarges paid throughout the Dogs or, nor, for the purposes submitted to

them, is such an maptiny necessary.

In some of the city parishes it is believed that a generous provision is made for the Retor, and in these parishes the liberality of the congregation towards the Church is generally felt for beyond their parish lunds. In those of the country parishes, where the Rector has the adof a globe and parsonage, and of kindly. thoughtful, and helpful parishioners, a salary of less then a thousand dollars is sometimes found sufficient to enable a married elergyman

to live contortably. But in the majority of cases, both in the city and country, where the silvry ranges from one thousand to five hundred dollars, sometimes with, but more generally without a parsonage it would appear to be frequently quite insuffi cient for the support of the elergyman and his family, even though they practice severe econ-omy and duly self-denial. Of the parishes circumstances have been brought to the knowledge of your Committee, the Rector of more then twenty receive less than five hundred dollars a year. Of these twenty, the salaries of one half do not exceed three hundred dollars; and this, too, in instances where the clergyman

is married, and has a family.
In one case, a elergyman doing duty in two parishes, receives but two hundred and fifty dollars for his services in both. In another, situated in a wealthy country, the paster has "a parsonage and two hundred dollars, with no perquisites than gloves and scarfs at fu sionary, instead of receiving a salary, he states that he has been expected, and compelled, to

advance moneys for church accorano lations. The letters addressed to your Committee anxiety, in regard to the present and future support of their families from the scanty provision made for them, is felt by a majority of any roral clergy, and by many also in this city, and have satisfied your Committee that the insufficiency of their salaries has frequently occasioned, among our warthy pastors, the most annoying

among our warmy passors, the most amonging pocuriery embarrassment, and sometimes pain-ful distress and pinching poverty.

One elergyman, in illustration of the point, refers to the case of a reverend brother of high chara ter, good t dent, and more than respectable schebrship, - a faithful and diligent labourer in the Church who conferred to him that he could not afford meat at his table more than once a week.

Another mentions, that on one occasion when ! ten clergymen had met together in the corthern part of this State, the question was incidentally nsked, and from curiosity passed round, "Does your salary suspect you?" and the answer was

Your Committee do not deem it necessary to

labourers are growing richer, the

this clergy man, for instance, whose salary is three hundred dollars, who has to pay one hundred and forty dollars for a house, and to support his family by teaching, thus describes the remissions on this point preveiting in hiremissions on this point prevailing in his parish : - " When about nine or ten mouths have passed, I get a portion of the \$500; the rest has usually been handed in after the expiration of afteen months; so that practically, as a means of support, my salary is of but hitle use."

mode frequently adopted, of raising salaries by subscription, is represented an precarrous and humiliating to the paster. In many cases he is expected to perform the disagreeable task of collecting it lamself; and where he is spared this annoyance, the duty is not always promptly performed by the vestry, but he is frequently exposed to the inconveniences of debt, not by any fault of his own, but simply by their delay, in the collection and payment of his small pittance In a few instances, but the committee tran calling, believe the number to be quite small, the salary One of the n m'd appear to be paid in eggs regetables, and provisions; and in some parishes, parishioners are disposed to set off any claim they may have upon the paster against their subscription for his support; they involving their personal ner unts with the debt due him by the Church, creating unnecessary perplexity, uncertainty, their statutes, and the erection of fresh

reconnection to our clergy has frequently com. counteract the miserable philosophy which pelled, as your committee find, a partial, and then prevailed; and sought to receive the constitually a total aban louneut of the duties ignorance which often excited his indigof their office, "I have been again and again called on,"

The Church.

calling, are now engaged a secular (and I do come the governors of the age in what not here mean academical or literary) asocations he lived. It is not uncommon for pastors of congregations, in hopeless poverty, to relinquish the scene of their loved and chosen labours in city and

and what steps are proper to be taken to dergymen, being rejustantly compelled to sug-scence a more permanent and generous port themselves and thur funders by teaching. support for the clergy." This committee, and to make the duties of their profession secondary, is repeatedly stated by other reverend gentlemen;—one of whom aids the remark; "It is clear to me, and I think, on reflection, Layingston, and John A. Dix, addressed to must be so to others, it is even to the sum of the clergy a circular, containing preaching the Goopel are combined in the same

ordered to be pronted and made the spec-cial order for the next Convention. The meal which he can allow to his babes, and the sait to savour it, have he mind free from care ?

> LETTERS RECEIVED TO FEB. 14. G. H. jr., Bytown, rem : T. K., St. Catha-rines, rem. in full, Vols. 17 & 18; Rev. J. W., Grafton, rem. for Mrs. C .: T. S., Bayham, rem. in full, Vol. 18; Rev. R. G., Reach, rem. for S. R.; Capt. W., Kingston, rem.; Ven. Arcid. C., Fredericten, S. B., rem. in fall, Vols. 17 & J. C., Toronto, rem.

NEW ADVERTISEMENTS. Governess wants a situation.

The Church.

TORONIO, THE RSDAY, FEBRUARY 15, 1855.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY. The Annual Parochial Meetings of this District branch of the Church Society are appointed to

be held as follow-, vix.:-Colourg Annual Meeting, Thursday,

By order of the Managing Committee. T. Wilson, Secretary, Grafton, Dec. II, 1854.

HOME DISTRICT BRANCH OF THE CHURCH

SOCIETY. APPOINTMENTS FOR PAROCRIAL MEETINGS. t. Alban's. Thurs. Mar. 1, 2 P.M

Arranged at a meeting held at the Church Society's house on the 13th December. J. G. D. M'KENZIE, Secretary.

GORE AND WELLINGTON DISTRICT BRANCH OF THE CRURCH SOCIETY.

The following arrangement was adopted for holding the Parochial Meetings in these Districts | the Reformation advanced. To true those at the Managing Committee Meeting in Hamilton, on Tuesday, 12th December :--Brantford Tues, Feb. 27,

Mount Pleasant Wed. " 28, 11 a.m. Upper Cayuga " " 7 r.m. ilton Annual } Thurs. March 8, 7 P.M. T. GAMBLE GEDDES, Secretary.

LONDON AND RUBON DISTRICT. PPOINTMENTS OF ANNUAL PAROCHIAL MERTINGS

By order of the managing committee.

SIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY. noon; and chairmen of Parochial Branches are requested to send in their reports at least one week previous to the day of the Annual Meeting.

T. B. FULLER. Thorold, 10th Feb., 1855. Secretary.

For the Church. ON THE UNPOPULABITY OF RELIGIOUS TRUTH. No. 111.

"THE REFORMATION.

It was our purpose to have adverted to the great struggle which took place in the Church during the Arian controversy, and which have been already laid down; for then in defence of God's eternal truth. St. Athanasius stood against the world in

The struggles which preceded and followed the decisions of the Deutero-Nicene Council might also be rendered available for the same purpose; but in order to more recent, and consequently more gene-

rally known. It is our purpose therefore in the present article to consider some of the features of it is raised, and the irregularity with which it is the Reformation, and to show how clearly we can trace in that great convulsion the two principles to which we particularly refer, viz., " That unadulterated and unmutilated truth in the things of God always excites the bitter opposition of the human heart," while "A defective and erroneous faith, necessarily leading to a defective and erroneous practice, is ever popular among the multitude."

In the early part of the reign of Henry VIII, the Church of England was in a state of great and acknowledged corruption, and in utter bondage to the usurped authority of the See of Rome. Learning. both sacred and secular, was confessedly at a low ebb, and the mora's both of priests and people were disgraceful to their Chris-

was undoubted y Cardinal Wo'sey, who, by the amberty of his Legantine court, endeavored to restrain the evil lives of the elergy; and by his foundation of lectures. at the University of Oxford, his revisal of colleges and severals of learning, strove to nation.

and volume character and im dives, tiete can be no doubt that his fall, I not cheefly occasioned, was greatly arealerated by these efforts to check the vices and over-

He was one indeed who could bard r under any circumstances have won the love and account of the multitude, but it is unquestionable that a large measure of facity, mescapresentation and hatred which that he was, according to his own views, a character and to open rebellion against the

a reformer. While he thus, in a certain measure, partook of the movitable fate of every religious re ormer; be a so partook in the same proportion of their reward, maximich "I know," writes another, after regenting as after he had passed hence, as efforts brought forth (as we venture to think must length upon their patience with quotations be acknowledged) a certain amount of good.

We say so because we think it impossible to reflect upon the incurase influence which he exerted without coming to the pathies with "the men of the new learnconclusion that it was in some degree owing to those efforts which have been subsequent to the dissolution of the smaller already adverted to, that the wretched scholastic system of the day fell atterwards abbeys), when the rigorous statute of the into a certain measure of discredit-tia: Six Articles was passed, which required, restriction, S. B., rem. in fail, Vols. 17 & onto a certain measure of discreda -- 132. Six Articles was passed, which required, reply to the "Church," should have duly under pain of death, conformity to some of reply to the "Church," should have duly sites, wearied with the fruitess disputa- | the worst features of Romanism, " the temtions of philosophy and the barren subilities of the schoolmen, turned their thoughts and studies to the works of the primitive, were unanimous against the reforming offence of which, in defending ourselves, fathers and the decrees of the early coun- | Prelates." + cals, thus forming a class or school which was soon after known as " the men of the

new learning." ted them for the performance of that work God they were called upon to direct-a for the obstructions offered by the laity, who now in certain quarters are lauded as the most conservative element in the Church and the truest bulwark of her doctrines at is to the obstructions of the LAITY, arising from the unprincipled rapacity of the court and the superstitious ignorance of the multitude, that the defects of that mighty deliverance are to be ascribed. Still, few who read these words will doubt that it was a deliverance frought with blessings far outweighing its defects, whatever we may esteem them to be, and the more infimately we become acquainted 7 P.M. with all the dangers and difficulties of those trying and tromblous days, the more grate-

> raised up fitting instruments for the fulfilment of his own work. We are all more or less acquainted with the various steps by which the work of steps would be unnecessary and beside our purpose, for no good churchman but thankfully acknowledges that "the men of the new learning" who at every hazard urged the reformatory movement onward lupon its course were doing a good and holy work, well pleasing to God and full of blessing to man. It is not then to the progress of the Reformation, but to the manner in which a work so confessedly good and doctrines in which we glory as so emphatically true, were received by the bulk of the people at the time, to which we would seek to draw attention as illus-

trative of the principles which we have laid down. We find by referring to the history of The members of this District Branch are that period, that from the first " the men hereby notified that the Annual Meeting will be of the new learning" were objects of susrecount more particularly the painful proofs upon this point which have been brought to their knowledge.

held in St. Mark's Church, Niagara, on Thursday, picton, dislike and ca'umny to the great upon this point which have been brought to their knowledge. the 1st of March, at balf-past six o'clock, P.M. imajority of all classes. The favor which The managing committee are requested to meet they met with at the hands of the king in the same place on that day, at twelve o'clock, ares from no conviction upon his part of the doctrinal corruptions which then prevailed, nor any love for the truth which they were endeavoring to restore, but simaly because their views upon the independence of the English Church of the See of Rome fell in with his wishes upon the subject of the divorce. That independence having been achieved, it was necessary that it should be maintained, and in order to its maintenance the power of the mendicant orders, who were devoted to Rome had to be, if possible, destroyed. Hence the dissolution of the smaller monasteries. At this period, and indeed at the time of the destruction of the larger abbeys which to have deduced from it those principles so rapidly followed, no step had been gained in the work of Reformation beyond the repudiation of the Pope's supremove your Committee refers to satisfies, as proving were they so remarkably illustrated as that not only in this Diocese and this Church, then in defence of God's eternal tenth ments, and the unwise as well as sacrile gious bestowal of their lands and revenues upon the needy or unprincipled members of the nobility that bound that powerful class to the cause of " the men of the new learning." For the most part they had no sympathy with the holy teachings of the Reformers; they still held, as the vast bulk of the population dal, the corrupt faith which the Church of England as a Church had not yet repudiated, and many of them on their deathbeds professed repentance for their denial of the authority of "the apostolic see," and declared that they died in communion with Rome. Such men looked with no loving eve upon the Reformers, and when the day of trial came many of them showed what manner of spirit they were of. Winde the cause of "the new learning" had little hold upon the latty of the higher

c'asses beyond that afforded by their own interests, it (together with its advocates) were held by the bulk of the nation, especially in the rural parts, in a degree of abhorrence which it is not easy to express. As it is now, so it was then. It was a few of the clergy-more learned than the bulk of their brethren, and not only greater in sacred knowledge but in holy zealwho were the means of orginating and carrying forward the Reformation. It was the mass of the Ining who opposed and obstructed it, but betterness and violence was added to their opposition in consequence of the inflammatory teachings of that large portion of the clergy who were the advocates of the former corruptions and superstitions. " The men of the new learning" were discredited as being soung -they were contemned as beceties, innovators, corrupters of the old accustomed

* Blunt's Sketch of Ref. 137, 165.

wave - the correlations of noteines both in extensive demand for this excellent portrait thought, neie, most consequently be lake. T expented to them as the authors of

that description of noty though which then provided, and appealing to the continue and miniastenes in runs; and the consequest want and misery that beleft the only e, they denounced them as at more the tops of God and the enemies of man. So violently were the feelings of the the bitterness which marked the imports. back of the population excited by these none devations that they led inroughout the he endured must be attributed to the fact country to proceedings of the most violent manufactured by consigning us,

> existing laws. The proof of these statements is so abundant in almost every history of the Reformation that it would argue on our part a very mean opinion of the information of our readers to trespass at any upon the subject. A few brief references will suffice.

There can be no stronger proof that the nobility, as a body, had no dectrinal syming," than the fact that, in 1539 (two years monasteries, and after the surrender of the noral Peers, with the exception of Cromwell-if he could then be called a Peer-

In support of the above statements we find a good idustration in the words ad- our remarks with an extract from its dressed by the Duke of Northumberland columns in order to refresh its memory on This " new learning," which was in to the people when brought to the scatfold truth old, was that which so especially fit- for his share in the attempt to place Lady Jan : Grey upon the throne. Throughout of reformation which in the providence of the roign of Edward VI. he had uniformly which latter charge we consider tantamount favoured the cause of the Reformation, work which they wisely began, and which to but on the scaffold be unequivocally and that it then endeavoured to substanthey would have as wisely completed but professed his sincere belief in the Roman Catholic faith. He exhorted the people to be firm in the religion of their forefathers and to reject the 'new teaching.' Innocations in religion had caused all justly applicable; we moreover designated the miseries of the last thirty years, and therefore he conjured the people, if they would avoid a recurrence of such calamities, to drive out of the nation those trumpets of sedition, the new preachers."1

As for the plainer sort, especially in the country parts, we find that under the influence of some of the clergy their abhor- diced person who has taken the trouble rence of "the new fangled ways" was so great that, as was observed above, over the larger part of England they broke out into open rebellion. After a violent outful must we be to Almoshty God who break in Lincolnshire that serious insurrection occurred in the north which is known as "the Pilgrimage of Grace." Forty thousand men assembled in arms, led by priests bearing a cracifix before them. They were on their sleeves an emblem of the five wounds of the Saviour with the name of Jesus wrought in the middle. They all took an oath that they had entered into the pilgrimage of grace from no other motive than their love to ponent as the Church ? God, their love to the king's person, their desire of puriying the nobility, restoring the Echo here puts forth in its defence, the Church, and suppressing heresy."

> Rome, the spirit of insurrection strongly pervaded many of the counties, and the religious grievance afforded by the Refor- a discussion it has hitherto been always mation was ever prominent in their remonstrances. The Commonalty of Devonshire But irrespective of this, neither of these rose in 1549 and formed a regular army, pleas, we confidently affirm, can be reamounting to 10,000 men; " their demands garded as at all to the purpose. It is very were that the Mass should be restored half crafty indeed in the Echo, when detected the Abbey lands resumed, the law of the in practising the deception which it was Six Articles executed, holy water and holy the first to allege and charge upon us, thus bread respected, and all other particular attempting to change the issue, and then grievances redressed."4 Later still we are appealing to the prejudic s of a party, in told that the people continued clamorous order to clude a charge it could not disfor the use of the old altars instead of tables | prove; but the Echo will please to bear in -for candles at Candlemas-ashes on Ash | mind, that it is not a question of doctrine Wednesday, and the like (Blunt, p. 240); for discipline-of apostolical successionand after the accession of Mary, although for baptismal regeneration-we are here the cause of the Reformation had a certain discussing; but simply this, did the Echo measure of popularity in London, "still in or did at not, produce mutilated extracts the country the cause of the Pope was far from a standard writer, with the design of more popular; custom pleaded for it, and fastening upon us a charge of ignorance, or its pageants were agreeable to the taste of wilful falsehood, in discussing the principles the million"-(Ib. p. 257). The result of we conscientiously hold. That is the this state of feeling was that Mary and her with the blood of those who, for the sake been inadvertently betrayed into error by of God's truth, disregarded the power of taking its quotations at second hand, we the clamors of the people.

Here, then, we have a remarkable proof that the Lasty, as a body, are indeed conservative of the religious opinions which happen popularly to prevail in their own day and those immediately preceding; but since popular opinions on the subject of religion are always in a greater or less degree erroneous, their conservatism necessarrly becomes in the like proportion a conservatism of error. It is so now, as we hope to show; it was confessedly so at the time of the Reformation. The faith of the Church, as well as of the people, was defective and erroneous, and it brought forth. as cannot be denied, most defective and Franktown per Rev. R. Lewis ... 1 0 7 erroneous practice; and yet (as we think St. Peter's Church, Osnabruck, per we have conclusively proved) this defective and erroneous faith was highly popular. When learned and holy men alose and denounced that faith as corrupt, and St. Mary Magdalen's, Picton, per displayed in contrast the unadulterated truth, it excited, as it has ever done, the St. George's, Drum'dville 2 1 3 St. John's, Stamford ... 0 15 5

W. S. D.

† Carwithen, chap, vi. vol. f. p. 186, 187, 2 Carwithen, Vol. l. e. xi. p.367, 2 Hume, c. xxxi.: Carwithen, c. v., Hume, c. axxi.:

the Roy. H. J. Graseit, which has just been completed. It is from a Daugerreotype recently taken, but much enlarged in size, and is one of the most truthful likenesses we have ever seen. As a work of art also it is worthy of notice, being excoedingly well drawn on the stone, and Rev. Str .the impression is clear and distinct. It: At the last meeting of the Synod the

that the and worship, which being as they of one so generally known and respected as the Rector of St. James'.

OUR REPLY TO THE ECHO.

With all the vehemence of affected lanocence our contemporary, the Echo, in its last issue, complains that we have transcended the bounds of courteous discussion in our article of the 25th of January last, and in threatening language vows that he will make us feel the weight of his manswered and unread, to his dusty shelves, unless we amend. With a threat so dreadful hanging over our heads, it will not surprise our contemporary that we are anxious to set ourselves right with him and the public in this matter; and for this purnise we beg to remind the Echo that, so far from our being the assailants on this occasion, we were really the party assailed by it in the first instance with opprobnous language, for which we did not give even the shadow of provocation; and are therefore the persons, if any, who have just reason to complain of want of courtesy, voked.

Upon this fact, the Echo, we humbly conceive, before it penned its intemperate reflected. Doubtless it deemed it a fine stroke of policy, to represent itself as the aggrieved party, and charge us with the we have proved a guilty. The Echo surely could not have forgotten, for we prefaced the point, that in its editorial of the 8th of December last, it charged us with ignor. ance or a wilful suppression of the truth: to a charge of wilful deception or falsehood; tiate its accusation by quotations from

In reply, we presumed to shew where the charge of deception or falsehood was the attempt to conciliate schismatics by lightly passing over their erroneous doctrine in language almost identical with that which St. Peter applied to those who attempted to barter principle for popularity, and in respect to the quotations from Hooker of consuiting his works, that they were so garbled and mutilated by the Echo as totally to obscure the genuine sentiments of that illustrious writer, and to mis-

lead the public. Now what is the Echo's reply ! That, forsooth, it never advocated any other form of church government than that of the Protestant Episcopal Church all over the world, as being most in accordance with scripture and ancient writers; and it then asks, with confident assurance of a negative response, "What is the use of wasting time or space in arguing with such an op-

Now with respect to the first plea which we have only to say, it is not the first time Fifteen years after the rupture with that our Divine Mister has been betraved with a kiss; and as to the second, it is indeed ludicrous to hear the Echo declining

foremost to provoke. distinct question now at issue; and unless counsellors were enabled to deluge the land the Echo will candidly confess that it has the Court as holdly as they had disregarded beg to say, and we say it with regret, that we, with all unprejudiced persons, must hold him convicted of a wilful attempt to mislead the public and slander us.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP IN

JANUARY, 1855. Previously announced £13 19 0 St. Paul's, Adolphust'n 0 10 St. l'aul's, Fredericksb'g 0 10 0 Per Rev. J. A. Muloch tained it met with the universal fate of religious reformers—they were everywhere spoken against, reliculed, and persecuted. 32 collections, amounting to £25 11 2

Correspondence.

ANNUAL SUBSCRIPTIONS.

was brought out by Mr. J. A. Allen, of question was discussed, whether, at the Bullalo, but is now in the hands of Mr. election of a Bishop, the Clergy should Rowsell, of this city. Those parties who first agree upon a candidate, and propose bespoke copies from Mr. Allen can obtain him for the acceptance or rejection of them from Mr. Rowsell. The price is the laity, or the nomination of candidates reasonable, being only ten shillings, and should proceed equally from clergy of we have no doubt but there will be an laity, or from any member of either body.