

keep going. For three years back, a periodical distribution of tracts has been carried on within the limits of the city, with tolerable regularity.—Forty persons of both sexes are engaged in this good work. Each of the city wards is superintended by a member of committee, who receives quarterly reports from the distributors within his wards, and transmits them to the General Board. Besides, the vessels in our ports, the hospital, the jail, and the house of industry, have not been overlooked. An agent also stands daily in the market-place to distribute amongst the farmers. And on the occasion of a recent execution, tracts were scattered broadcast amongst the crowds that had flocked to witness a fellow-creature exchange the scaffold for eternity. Thus has bread been cast upon the waters, that may be borne on their bosom to distant settlements, and found after many days.

Some time ago, the Committees of the Bible and Tract Societies resolved on the joint employment of a *Colporteur*. The advertisement had appeared in your columns. Several applications have been given in. Mr. Thomas Martin, of Fredericksburgh, was deemed, on the whole, the person best qualified, and will immediately enter on his important office. Through this channel the water of life may flow into the houses and hearts of many, who might otherwise remain like the land which is nigh unto cursing, and whose end is to be burned.

The evening of Thursday, the 16th, was devoted to the Anniversary of our *Sabbath Reformation Society*. The report details the circumstances connected with the formation of the Society, and the objects it contemplates. It arose, generally, from a desire on the part of Christians here, to secure a better observance of the Lord's day, and a conviction that this could be most effectually attained by combined action—but particularly, from the unparalleled excitement on the subject, of which the old country was then the scene; and the expected change in our Provincial Postal arrangements. It confines itself to the use of moral means, and these are principally the pulpit, the platform, and the press. The delivery of lectures—the distribution of short and suitable publications—the framing and forwarding of petitions to the Houses of Legislature—correspondence with the sister societies, and aiming at the establishment of a grand Provincial one. These are the objects we have in view.

Several circulars have been drawn up and sent to every part of the province, recommending action on different matters connected with the general theme. Five thousand tracts (the donation of a kind and a generous friend) have been circulated. Correspondence has been entered into with the sister Society at Brantford, and with influential parties in various central localities. We have also resolved on memorializing Government again in regard to the Post Office. A memorial was submitted and unanimously adopted at our Public Meeting. It is of great moment that the agitation commenced last season should not be allowed to drop. The Report of the Parliamentary Committee gives us every encouragement to renew and more vigorously to prosecute it. What are you folks about in Toronto? We understand that you had a meeting last year and a Society formed, but of further proceedings we have heard not. The metropolis should surely take the lead in this, as in every other philanthropic movement. There is no time to be lost. Parliament, it is rumored, meets soon. Something final will be decided on respecting the Post Office. It is now high time to "awake out of sleep."

The anniversaries of our own local Societies were wound up on the evening of Friday, the 17th, by a grand meeting in favour of the *French Canadian Missionary Society*. The thermometer, which had been gradually rising the preceding evening, nearly reached by this time fever heat.

* A Committee was named, but no Convention, and hence the Committee has never met.—*Edit.*

The hall was packed, and the most unmistakable evidences were furnished of deep interest in the proceedings. This was no doubt to be attributed in part to the excitement of which our beloved Fatherland has been the theatre, in connection with the recent Papal aggression. Although this is a stronghold of the Beast, the insolent and insidious steps taken by the infatuated old gentleman who sits in the Vatican, found no sympathy amongst the King-tonians who on Friday last crowded our City Hall. The mantle which a spurious charity has cast around the mother of harlots was torn off, and she was revealed in her naked deformity.

Our excellent friend Mr. Black delivered an address, in which he detailed the rise and progress of the society—explained its objects and operations—depicted the condition and character of the unfortunate vassals of the Man of Sin in the Lower Province—and enforced the duty of more enlarged and enlightened effort in their behalf.

Thereafter, appropriate Resolutions were proposed and supported by ministers and members of the Episcopalian, Presbyterian (Free Church), Congregational, and Methodist bodies.

A considerable collection was taken up, and, after the doxology was sung and the benediction pronounced, the vast assemblage bade adieu to the hall which had been the scene of a five days' Festival.

Altogether, it was a Jubilee Week, and in looking back upon it we have much reason to utter the memory of Jehovah's goodness. In order that this may be exhibited in a substantial form, we propose having an United Prayer Meeting on Friday. From the experience we have had, we would take the liberty of strongly urging upon our esteemed friends the Directors of the various Religious Institutions in Toronto, the propriety of adopting this plan of having simultaneous meetings. The time they have selected (at least for the Bible and Tract) is the most inconvenient that could be—a transference to January or February, when people's purses are generally most weighty, and people's time is most at their own disposal, would, we conceive, be decidedly preferable. By having a Jubilee Week, public attention would be more likely to be arrested and aroused, and that general countenance and co-operation be secured, which (next to the divine blessing,) is most essential to the being and well-being of all our Evangelical Societies.

R. F. B.

Kingston, Jan. 22, 1851.

POPERY IN LONDON AND IN TORONTO.

MR. EDITOR,—

From a late article in the *London Record*, it appears that "an address to Cardinal Wiseman" has been adopted by the Puseyites, and the leading members of the congregation of St. Barnabas, lately presided over by the Puseyite clergyman, whom the Bishop has set aside, have subscribed this document. It is now before me, and a strange document it is as proceeding from professed members of a Protestant Church. It "approaches His Eminence with unfeigned expressions of respect for his person and office, as Bishop of the Church of God." It "disclaims cordially the sentiments" put forth "by so many of their brethren and fellow-Churchmen" regarding the Papal aggression. It does not profess "sympathy and condolence" with his Eminence, but "suggests that the opposition ostensibly directed against him is truly pointed at themselves as 'trusting to the sacramental element of the Church.'" "Such," adds the *Record*, "are the fruits of Mr. Bennett's teaching; such the fruits of a system to which the Bishops of London, Oxford and Bath and Wells, gave their countenance personally or by proxy, on St. Barnabas-day."

And what were the members of the London "Church Union" about at the same time? They

were addressing the same Mr. Bennett in terms similar to those with which his congregation (and others) were addressing Cardinal Wiseman, and congratulating him on the "noble stand" he was making against his Bishop? No, doubt Bennett had to resign, and there was an end of it; but how solemnly affecting the lessons taught us by all this of the growing Popery within the Church of England! and how matchlessly ridiculous the language of Dr. Pusey, when he speaks of his resolving "to die within the Church of England" as *proof positive*, and the best he could give, of his being its *best friend*? Yes—eating her bread, and devouring her vitals! This is the morality taught by this man—Pusey. Is it not taught also by Professor Sewell of Oxford? And will it not be taught also by Professor Beaven of "Toronto University" to the students of the Free, and Congregational, and Baptist, and Methodist Churches, when rallying around him, that they may sit at the feet of this Gamaliel; while he, worthy man, condescends to say with Dr. Pusey—clasp the 5000 dollars in hand, and the £450 of yearly income—"If nothing will convince them, death in the bosom of the" (University) "will." And this is the man whom our legislators have provided as our Professor of Morals!

But what more? Let me ask you, Mr. Editor, and your readers, to ponder what follows:—

"Some movements in the Church Societies of Bristol and London, attract attention. In the Bristol Society, as the *Times* reports, 'a division arose with reference to the Headship of the Church; and Mr. Ward placed on the books a notice of motion affirming the authority of the Pope.' 'This startling proposition' led to lengthened discussion, and at last Mr. W. Palmer, Vicar of Whitchurch, gave notice of a string of resolutions embodying a declaration of principles and objects. The declaration affirmed, among other points, that the Roman Church has repudiated communion with all other Churches which do not recognize the claims of the Bishop of Rome; and has 'corrupted the primitive faith;' therefore communion with that Church on the part of individuals of the English communion cannot, consistently with the laws of Christ, be restored, until the Roman Church shall have relinquished her pretensions.' This resolution was seconded by the Rev. George Augustus Denison, Prebendary Clark, Mr. Hoare, the Banker, and others. An amendment was moved by Lord Forbes, seconded Mr. A. J. B. Hope, M. P. and supported by Dr. Pusey and the Rev. J. Keble, with others.—The amendment was carried. Thereupon Mr. W. Palmer and his friends seceded from the Bristol Union; and immediately coalesced in a new body, with the name of 'The Somerset and Bristol Church Union,' alleging that 'those who opposed the original resolutions manifested a tendency to Popery.'"

And pray, did they not? Well—what happened next? A meeting of the "London Church Union" is called, and they assemble accordingly. The same gentleman who took a lead at Bristol, on the side of Protestantism, does the same here, and an anti Romanist "declaration" is proposed. What is the issue? Dr. Pusey appears; addresses the meeting, it is said, with "remarkable personal effect," arguing "that the declaration is either the same, or less, or more, than the formularies of the Church of England—if less, it is idle if the same, superfluous—if more, wrong!" This precious piece of logic took; and the "resolution" in favour of Popery "was put and carried unanimously, amidst much cheering!"

And now, to come nearer home. What says *The Church*—the organ of Episcopacy in this city and province, as is understood—to all this. Here it is, as extracted from *The Church* of Nov. 14, 1850:—

"That the majority of the Bristol Church Union can be charged with, or even suspected of, a leaning to Popery, we cannot find the slightest