name of Jesus, enjoined by the 18th canon, that which I have alluded to." and turning to the east at the creeds, no That will do for one dose. Our Ameriother devotional practices than those en- can Communion Office contains a Prayer joined by the prayer book and canons of Consecration, one part of which is disecclesiastical-or, where they are defective tinetly called "The Oblation;" and oppoor doubtful, by general usage, or the site to this marginal title are the words, authority of the diocesan—be adopted by spoken of the consecrated elements, either clergy or laity in public worship.

Advent, 1854." necessity of some such measure as this, what is. Yet here this Bishop, who tells that we could, with a good conscience, us that he speaks "with all the earnestpublicly invite such men as Mr. Gresley, ness which the deepest and sincerest con-Dr. Pusey, Mr. Keble, Mr. Liddell, and viction, with the most minute investigation Mr. Isaac Williams, either to sign this de- of every point connected with it' can proclaration, or to shew cause why they duce, declares that the notion of an obladecline to do so: but we will content our- tion or offering is "an error the most selves with placing it before them. We deadly," a "doctrine the most false," a see no reason, indeed, why even their "heresy"(!) and that "whoever embraces lordships the bishops should refuse to set the example, for it is quite within the bounds of probability, we think, it would put an end to much mischief and annoyance way on this side of the water! Really, if to churchmen in general, and to themselves this be what they call Low-Churchism in in particular, without doing any harm, in any way. The work would come more England, we have none of it in America. We find nobody that we know of, among properly and gracefully from those whom us clamoring for a reform of our Comwe have thus alluded to, but if they con- munion Office; but all men, of all parties tinue to decline it much longer, it will, we known among us, agree in landing and firmly believe, be done without them, and using that admirable Office as it is. Can against them, by much rougher and un- it be possible that we are all Romanizers friendly hands, and with a much greater and heretics? Or is it only another proof admixture of evil, as regards both the that there is no longer Low Church party manner, and the result.

BEARINGS OF THE EUCHARISTIC CON-TROVERSY.

The last mail from England brings news of no new step in the Denison case. We believe there is, on all hands, a general acknowledgment of the technical correctness of Lord Campbell's decision, refusing to issue, from the Court of Queen's Bench, a Prohibition of the Archbishop's proceed- the constitution. The Dean of Montreal in the ings. Archdeacon Churtor sends a letter to the Guardian, in which he says:-

"It is now supposed, and indeed seems to be admitted, that the proposition opposed to Article XXIX. is considered by those who assert it to be an unimportant and "subordinate statement," not at all affecting the Church's doctrine of the Real Presence. . . As to the doctrine of the Real Presence, it is a mere false alarm to suppose that it can be in any danger.'

We are glad to see such a statement mittee. To pay £25 to the church at Stukeley, from such a highly respectable source. It is the direct opposite of the views expres- Book and Tract Committee for the purchase of sed by Dr. Pusey and Mr. Keble. But which of the two opinions in regard to the practical bearing of the Denison case is the last meeting: Subscriptions at Longueuil, the better founded, it is not so easy to de-

termine. A final decision against the Archdeacon whitwell's annual subscription, £1 17s. 6d.; would probably have no effect technically, collection at Frost Village, £6 14s. 6d.; additional frost Village, £6 14s. 6d.; additional frost Village, £6 14s. 6d.; in point of positively erroneous theology; tional subscription at Laprairie, 5s.; Mr. Rowe's but a very decided effect in the popular apprehension, adverse to what has been hitherto claimed as the undoubted intent E. J. Rogens Scretching. and teaching of the Church. This popular apprehension results more from considering the anti-sacramentarian views of those who are prosecuting the Archdeacon than from any true understanding of the on Church Matters, held on Thursday last, at theological bearings of the question. When their rooms, 4, Adam-street, Adelphi, the folall the Low-Churchmen and Dissenters lowing Report was received, and ordered to be are united on the one side, the Church's printed and circulated :doctrine of Sacramental Grace has small chance to escape in their triumph. Some Matters, in presenting the Fifth Annual Report, chance to escape in their triumph. Some Matters, in presenting the Lind back at the suggeshave to observe, in looking back at the suggestance to escape in their triumph. three or four societies are already in oper- tions which they have made in their Monthly conform (as they ignorantly express it) to the doctrine as stated in the Articles.—

And how far their anti-sagramentarian retreases of right principles. This view is confirmed both by the more general retreases of right principles. And how far their anti-sacramentarian retrospect, which they now take, and by the furor might be carried, is evident from the case of a consecrated Chapel in the Diocese of Litchfield, which has positively no clear at all, no communion table of any altar at all, no communion table of any have more than once congratulated the Union kind, nor is the Holy Eucharist ever cele- on the progress made by the Convocation of the brated there from one year's end to anoth- Province of Canterbury. That body has shown er, although it is open for Prayers and signal forbearance in not pressing its claims too far or too loudly; while, at the same time, Preaching every Sunday! And indeed, through the appointment of Committees to consider its own reform, and the more pressing should it be administered? The people wants of the Church, it has shewn a singular duetility and aptitude for business, of such a are put in mind of the Death of Christ by praying "through the mediation" wrought praying "through the mediation" wrought its opponents were groundless, when they deby that Death; and they are also put in clared that it would discuss those subjects which mind of it, it is to be hoped, by the preach- were likely to divide the Church, rather than ing they hear: and if a "memorial" be those which would strengthen and unite it. all that is wanted, surely prayer and the ministry of the Word are enough, and "bread and wine" ought to be ranked with undertake such a task. Amid much detail that works of supererogation. Moreover, why may be criticised probably in opposite ways by is it that those who contend that it is only Union will recognize the substantial wisdom of a "memorial," are so bitterly opposed to the whole, and thankfully rejoice at the prospect its frequent reception? Is it too much of vigorous life for the Church, with which they that Christians should be put in mind of trust God will bless deliberations so directed. as in some parishes, once a year.

late public meeting, has been uttering some same kind in the present Session of Parliament. doctrine, which no American Churchman Your Committee are not anxious on the subject, can possibly endorse, because it is flatly contradicted by our American Communion Office. The contemptuous terms in which the Bishop spoke of the Episcopal Church partial measures in each locality, dictated by the of Scotland, as "the Episcopal sect in good sense of the Church itself, with a view to Scotland," will hardly be considered as its wants and the circumstances of society with doing him any honor. He was presiding (the first time any Bishop had so presided) at a meeting of "Protestants of different shades," united in a "Religious Tract completeness. It would have established pro-Society;" and said, drawing down, as will be seen, "loud applause" for thus denounc. ing sound doctrine:-

minute investigation of every point connected with it, abstain from the slightest notion of the somewhat short-sighted opponents of these

practised for devotional purposes, in public that the Church of England has ever repudiated worship—but not enjoined by the existing and disregarded that doctrine, but I am also formularies of the church, nor by general prepared to show that when it was suggested to tormularies of the church, nor by general her she deliberately rejected it. Whoever embers of the church, distract their attention from ladder which leads him inevitably to Rome; and their devotional practices which are so it is because I desire to direct the earnest exerenjoined; we, the undersigned, do earnestly recommend that all such un-enjoined practions of those who distribute tracts, and tracts such as those which are issued by the Society of which we are advocates to-night, that I do tices be forthwith laid aside, as unnecessarily increasing suspicion and disunion among us; and that beyond bowing at the

which we now offer unto Thee." this be not the full expression of "the no-We are so deeply impressed with the tion of oblation or offering," we know not (worthy of the name) in the Church of America ?- Church Journal, New York.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL. Church Society's Office,

January 3, 1855.

A meeting of the Central Board of the Church Society was held this day, in accordance with

The report of the Lay Committee, presented at the last meeting of the Central Board, was considered, and the following resolutions were passed. To grant £25 to the church at Upton, payable immediately. To grant £50 to the church at Churchville, as recommended by the Lay Committee. To pay £25, being one half of the grant made 4th January, 1854, to the church at North Shefford, provided the church be roofed in to the satisfaction of the Lay Com-

books. The following sums have been received since ville, 10s.; ditto at Waterloo, £4 6s. 10½d. ditto at West Shefford, £1 8s. 1½d.; Rev. A

ENGLAND.

LONDON UNION ON CHURCH MATTERS.

At the Annual Meeting of the London Union

ation for Liturgical revision, all of which Reports, that although a few things were discontemplate altering the Offices of the tressing, and others called for vigilance on the Eucharist and of Baptism, to make them part of Churchmen, yet that the reasons for

> kind as to demonstrate that the expectations of is not the occasion for a detailed examination of the contents of the Reports made to Convocation, neither is it, perhaps, desirable for the Union to different persons, the Committee think that the

the Death of Christ every Sunday? or Your Committee have on two occasions refereven every day? Or is it likely that that red to the Bills before Parliament for Synodical man will profit much, spiritually, by the death of his Saviour who is another that the death of his Saviour who is another that they were right in declaring that death of his Saviour, who is not put in while the introduction of the former of these mind of it oftener than once a month, or, measures was of happy augury, its abandonment was no subject for regret, and that the simplicity In connection with this eucharistic con- of the measure of this year was its best recomtroversy, the Bishop of Manchester, at a late public meeting, has been ultering some because they are satisfied that this great question is settling itself, as all such questions ought to be settled, not by a measure imposed by any central authority, civil or ecclesiastical, but by

which it has to deal, and in conformity with its own principles. The measure of last year was not unreasonsociety in the colonies could see interfering with their local affairs without a feeling of uneasiness. "I do believe that we may be led away farther from the simple and sincere truthfulness of it if it had passed into an Act of Parliament; our glorious, and I may say, and do say, all but inspired reformers, to adopt errors the most deadly, and a doctrine the most fatal. We have lately had within the Church a discussion which has involved the doctrine of one of the Sacraments. We have now a discussion which involves the other; and I do pray, with all the carnestness which the deepest and sincerest conviction; with the most prayerful and anxious the measure recommended to them by such high consideration of the subject, with the most authority. Of their own free will they have

dical Meeting with a view, after gaining their assent, to procure its enactment by the local legislature. The law officers of the colyny appear to have assisted him in the preparation of it, and in the debates in his Synod.

Your Committee are disposed to refer with peculiar pleasure to the precedent thus set: They have formerly pointed out that any secular aid given in the Colonies to ecclesiastical authority must be derived rather from the local legisatures than from the Imperial Parliament. They trust that such aid as may be necessary will be given both in the colony of Victoria and elsewhere; and they look to the interference of Parliament only in those cases where the imperial law has imposed some disability which the Colonial Church and Legislature desire to remove, but cannot. When this is the case, they ot doubt that Parliament would do its duty. More recently, the important Diocese of Nova Scotia has responded to the Bishop's appeal, by agreeing, with a commanding majority, that it will take the necessary steps to establish Synod-

But perhaps the most remarkable of such meetings has been the Toronto Synod; last year the assembled Diocese declared itself a Synod, the assembled Diocese declared itself a Synod, and agreed with the Bishop on its continuance America has made advances towards the estab-

Your Committee have noticed during the past year the progress of Synodical Action in the United States, the prospects of the establish-ment of Cathedrals there, and the progress made in Scotland and the colonies. In connection with this subject they cannot but notice the very valuable First Report of the Cathedral Commis sioners. This Report is full of materials for the renovation of institutions which have been, and may again become, the Missionary centres of the Church for all religious and charitable works, but which latterly have done it but little We look with hope to future Reports of the Commissioners. They cannot fail to afford valuable suggestions, but we do not expect that Synod, may itself consider the reform of the

Your Committee cannot but remark as one of the most surprising as well as hopeful signs of the times that an influential Review, not remarkable hitherto for its friendly mode of dealing either with the Church or the Clergy, should have propounded a plan for settling the great question of Church-rates, by which the repair of the fabric would remain a charge on the pro-perty of the nation, whilst those persons who are exempted from contributing are excluded from all Church rights, and especially from any voice in the assemblies where the necessaries of the Church for Divine Service will be provided by its members! The mode in which the objections of Dissenters are disposed of, free action of the members of the Church is encouraged, and the hearty kindly feeling expressed by one who yet proposes minor details and arrangements such as no Churchman would recommend, though

capable of easy correction, is very remarkable. No less remarkable is the disposition which seems to prevail of settling the education ques-tion, by letting it settle itself on the voluntary

The Committee have had this year to warn Churchmen against several measures. Lord Harrowby's Bill for the Demolition of Churches in the City and elsewhere, and the Sale of the Sites of the Graveyards and Churches—the measure for Facilitating Divorce—the Manchester and Salford Education Bill-the Stoke Newington Church Bill - and Lord Blandford's Episcopal and Capitular Estates Bill. It is not be introduced again this Session. The Com- ton, on Tuesday, 12th December :by Churchmen with the strongest opposition.

Your Committee, while giving, on former occasions, expression to their approval of Mr. Phillimore's Simony Bill, and such undertakings as the Church Penitentiary Association and the Clergy Provident Society, are bound to remonstrate against acts of persons high in authority in the Church which have signalized the past year, such as the sanction given to Bishop Gobat and his proceedings in the East, the unfortunate ceedings connected with the Consecration of the Church at Geneva, and the last Charge of the Archbishop of Canterbury, and they are forced now, before concluding their Report, to allude to a painfu land delicate subject, of pressing and immediate consequences.

The London Union on Church Matters not matters, it will not be expected that the Committee should enter further into the merits of the suit pending against Archdeacon Deniso than to state that the peculiar danger to b apprehended from the case being pursued to it utmost limits, is not in the doctrinal value which will attach to the decision itself, but in the poility of that decision being accepted or dicta

It appears, while the Church of England ha abstained, in dealing with matters of doctrine from enouncing rigorous decisions, and rathe chosen certain limits, yet that characteristic its moderation is to be found in the consequence viz, that it permits, or, at least, declines question, definitions within those limits. Arch deacon Denison rejects formally those extreme which on either side the Church repudiates hence it would seem that the success of pro ceedings against him would narrow the terms munion; or, in other words, would amoun to the imposition of a new doctrinal test. You Committee much regret that a doctrine solemn and sacred should be brought into publ and unseemly discussion. Even now they are not without hopes that a danger imminent and perilous both to the peace of the Church and to dividual minds may be averted. No efforts, in whatever direction, ought to be spared to avert what, if pursued, and however settled, annot but be very disastrous; and your Committee trust that the spirit of partisanship, if it exists, and even an earnest, if over anxious, desire to vindicate the principles of the Church, may be so far reconciled or overruled by higher influences, that the Church may, by its Great Head, be preserved from dangers which, in the doment of many, seem to menace her integrity, and which anyhow must interfere with her ordinary duties. - English Churchman.

culated a letter, which appeared a short time with our own. since in the Daily News; and, as it is calculated to disturb the miuds of many Churchmen, we iefly notice the eroneous assumption on which it proceeds. Mr. Smedley takes for granted two things-first, that on the question of bapsmal regeneration the phraseology used generally at the present time is precisely the same as that commonly employed when our articles and liturgy were framed. Arguing on this supposition, and rightly concluding that we are bound to take those documents in the animuz imponens, he taxes those within the Church who hold the doctrine of baptismal regeneration with Popery, and those who do not hold it with perand on the horns of this dilemma he fancies he has caught all the clergy. He next concludes, or rather assumes, that those who wish certain formularies to be altered do so kind of liturgical reform. It never appears to have occurred to Mr. Smedley that the reformers oblation or offering in the doctrine of the Eucharist. (Loud applause.) I am prepared, on proper occasions, if it be necessary, to show not only

statement may be philosophically true in the mand of the original propounder, and have been rightly understood by those to whom it was imnediately addressed, and yet in the lapse of copal Church, and is as follows: time have come to mean something so different, that, while it may be conscienciously acquiesced in by those who are acquainted with its origin, t may, nevertheless, be highly expedient to in history and archæology. As to the charge the only duly appointed channel of grace in the of Popery brought against those who entertain land, the witness and keeper of Holy Writ, and what Mr. Smedley calls the doctrine of baptismal the dispenser of those ordinances through which him as they best may; this is a matter of theological controversy, and one, therefore, into which we decline to enter. As to the charge of includes some words of Mr. Mackenzie's. To hypocrisy against those who disbelieve the doc-Mr. Smedley calls those of baptismal regeneration, that is to a certain extent a question of fact; and if the charge is to be maintained on the ground that they wish for a revision of the Litur-

An impression had gone abroad that the Conactually entertained at one time. We are enaand on certain preliminary measures. It has | bled to state, however, on the best authority, again met, and thanks to the firmness of the that no meeting for the despatch of business Bishop, and the tact and good temper of those will take place until the 6th of February next.

Who have acted with him, it has agreed on a The cause of synodal action is making rapid. The cause of synodal action is making rapid declaration of principles of singular excellence, and a code of regulations for its future guidance, colonies. The dioceses of Toronto and of Nova in which the experience of our Church and the Sister Church of the United States has been combined with much wisdom, excellences being adopted and faults rejected. With a conception adopted the constant of of the wants of the occasion singularly grand, this the most important Diocese in British North to take a share-by virtue of their membership. lishment of Provincial as well as Diocesan as- and according to the nature of their admission semblies, which in the present state of the Colonial Church must before long be responded of the Church. These happy commencements of the Church. These happy commencements n the colonial churches cannot fail to react with good effect upon the questions connected with the revival of synodal action in the Church at

> NEW ADVERTISEMENTS. Upper Canada College. Owen and Wood—Coach Makers.

LETTERS RECEIVED TO JANUARY 10. R G., Manvers, rem. vols. 17 and 18; W. O. St. Catherines; Rev. Dr. McN., Bowmanville rem. vols. 17 and 18; Dr. B., Merton; H. J. W. Morrisburg, rem. vols. 17 and 18; Rev. D. J. W any thorough reform can be matured until the time when the Church, freely represented in Fredericton, N. B.; L. P., Springfield; Rev. H.P. Cornwall, rem. for magazines; Rev. J. K., Deal Town; Mrs. A., Hamilton, rem

The Church.

TORONTO, THURSDAY, JANUARY 11, 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 follows, viz .:-

Port Hope, St. George's, "" Cobourg Annual Meeting, Thursday,

By order of the Managing Committee. T. WILSON, Secretary. Grafton, Dec. 11, 1854.

BRANCH OF THE CHURCH SOCIETY. The following arrangement was adopted for

GORE AND WELLINGTON DISTRICT

	our Tangara,					
	Elora	Tues.	Jan.	30,	61	M.
3	Guelph	Wed.		31,	71	.M.
1	Galt	Thurs.	Feb.	1,	71	M.
ì	Paris	Friday,	66	2,	7 1	M.
į	Georgetown	Mon.	"	5,	71	M.
į	Milton	Tues.	66	6,	71	P.M.
į	Palermo	Wed.	66	7,	11 4	.M
ì	Oakville		66	66	7 1	M.
i	Wellington Square	Thurs.	46	8,	71	P.M.
ì	Ancaster & Dundas		66	9,	7 1	P.M.
i	Brantford	Tues.	66	27,	71	P.M.
9	Mount Pleasant		"		11 /	
	Upper Cayuga	66	46	66	7 1	P.M.
	Hamilton Annual	Thurs.	Marc	h 8,	71	Р.М.

T. GAMBLE GEDDES, Secretary.

-	SOCIETY.									
APPOINTMENTS FOR PAROCHIAL MEETI										
ne	Weston	Tues. J	an.	23,	2	P.M				
8	Etobicoke	66	66	66	6	P.M				
h	Sydenham	Wed.	66	24.	11	A.M				
3-	Springfield	66	46	66	7	P.M				
1-	Streetsville	Thurs.	66	20,	11 .	A.N				
	Brampton	66	66	66	6	P.N				
ıs	Tullamore	Friday	66	26.	11	A.N				
2,	Berwick	66	66	66	6	P.N				
er,	Berwick	*Tues.	66	30.	12					
of	Lloydtown	66	46	66	7	P.N				
e,	York Mills	Tues.	Feb.	27.	5	P.N				
0-	701	Wed.	66	28.	7	P.N				
1-	St. Alban's									
28	Newmarket									
:	Unionville, Markham	Frid.	66	2.	2	P.N				
)-	Unionville, Markham St. Paul's, L'Amoureax	66	66	"	6	P. 3				
of	Christ Church, Scarboro',	Tues.	44	6.	11	A. N				
it	Whitby	66	66	66	7	P. 3				
ır										
50	Arranged at a meetin				Ch	urc				
ic	Society's house on the 18	3th Dec	emb	er.						

J. G. D. M'KENZIE, Secretary. * Hour changed at Incumbent's request.

We have so frequently heard persons who have not well considered the subject editor of the Scottish Episcopal Journal, orthodox and excellent periodical, so en-A gentleman named Smedley has widely cir- tirely do the views of the writer coincide

"THE CHURCH, THE ONLY DULY APPOINTED CHANNEL OF GRACE IN THE LAND.

We print the subjoined letter entire (notwithwe print the subjoint leavest action (lateral standing some harsh expressions that might have justified its rejection or required a modification of its terms); and we do so, partly because of the evident earnestness of the writer, and partly because the views which he, in common with others, entertains, seeming to require some public correction, we desire to place those

20th November, 1854.

Archbishop, which he has submitted to a Syno- never seems to have occurred to him that a Scottish Episcopal Church," in the number of

'It is not merely because He "would have the Church of His Son represented in its integrity" that God "permits and strengthens" our Communion, but, we humbly believe, for a change it for the sake of those less deeply read | deeper and more vital reason-because she is regeneration, we must leave them to combat the richest blessings and promises are con-"I have quoted the entire sentence, which

them I chiect not. I believe that, 'because God would have the Church of His Son represented in its integrity.' He 'permits and strengthens' our beloved Church. I further believe that she (the Scottish Episcopal Church) 'is a duly appointed channel of grace in the land, the witness and keeper of Holy Writ, and the dispenser of those ordinances through which the richest blessings are promised and con veyed.' 'All this I steadfastly believe.' But I do not believe, and, by God's grace, shall never acquiesce in, the false and unscriptural dogma that the Scottish Episcopal Church is the only duly appointed channel of grace in the land. It is a false dogma. Let us look at the lives and conversation of many of the members of other communions in Scotland, and what do we find? -that they are 'ungodly,' and 'to every good work reprobate,' following, like the unconverted heathen abroad and at home, their ungodly works? Nay, on the contrary; do we not find them bringing forth in their lives, 'the peace able fruits of righteousness' and holiness? 'By their fruits ye shall know them,' saith our blessed Lord. 'They that are Christ's have crucified the flesh with its affections and lusts,' saith St. Paul. And again, 'By grace are ye saved through faith.' But how can these be saved, these who belong to other communions than our own, if our Communion be 'the only duly ap-pointed channel of grace in the land?' The fruits of righteousness, and holiness, and charity, daily exhibited in their walk and conversation she, on the authority of Him whom we call Lord and Master, that they also are 'His,' 'the people of His pasture, and the sheep of His hand.' Yet whence derived they the grace necessary to the production of these holy fruits, if our Communion be, as you fearlessly assert she is, 'the only duly appointed channel of grace in the land?' "It is an unscriptural assertion. The Word

of God, the ultimatum of appeal in our scriptural and reformed Church, tells us, that the disciples of our blessed Lord having seen some casting out devils in His name, who yet kept aloof from their Apostolic company, complained of their conduct to Jesus, and desired Him to 'rebuke' them, 'because they follow not with us;' but were met with this gentle yet firm rebuke by the Saviour. 'There is no man which shall do a miracle in My name, that can lightly speak evil of Me.' St. Paul, in answer to the earnest entreaties for direction in the way of salvation, of the Phillipian jailer, said to him Believe on the Lord Jesus Christ, and tho shalt be saved.' And again, 'No man can call Jesus Lord, but by the Holy Ghost.' Now, do we not find that among our brethren who are 'without' there are many who, when asked 'for a reason of the hope which is in them,' are able to give it in such clear and scriptural terms avan, St. Paul's, Tuesday, Januaryoo, as John's, Wednesday,31, 10 a.m. taught of God?' And yet, how can such an attained their knowledge and experience is attained their knowledge. as leave us in no doubt that they have been 'taught of God?' And yet, how can such have Cartwright, Thursday, February, ... 1, 11 A.M. Darlington, "...... 1, 7 P.M. Clarke, St. George's, Friday" 2, 11 A.M. Port Hope, St. George's, "...... 2, 7 P.M. Clarke, St. George's, "...... 2, 7 P.M. Our adorable Saviour to Nicodemus make us our adorable saviour adorable Saviour to Nicodemus make us our adorable sa tread with cautious steps on such delicate and tread with caucious steps of the wind bloweth unknown ground as this, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of

"I have thus, sir, endeavoured to shew you, that the assertion you have made is at once a false and unscriptural one. False, both on account of its total want of scriptural authority to The following arrangement was adopted for holding the Parochial Meetings in these Districts tates of reason, looking back from effect to cause, unlikely that the first two of these, at least, will at the Managing Committee Meeting in Hamilconclusion. There can be no effect without its cause, e. g. there can be no good effect produced by a bad cause: and as we find that, in the daily life and practice of a large body of our brethren belonging to other communions than our own, the effect is good, we justly infer that the cause which has produced that good effect must be good likewise. St. Paul says, 'If the root be holy, so are the branches:' so, if the branches be holy, the root from which they derive their existence, support, and nourishment, must be holy too.

"The assertion is an unscriptural one; because we find no warrant for it from Genesis to Revelations, and because we find a spirit analagous to that which prompted the assertion strongly condemned by Him whose professed followers and disciples we are.

"In conclusion, let me sincerely hope that such an assertion is not the real sentiment of your heart. Such an opinion, expressed through the columns of the ably conducted Journal of our Church can only be calculated to steel the hearts of those who, by birth and prejudice, ye remain without our Communion, still further against her. I firmly believe such a statement to be no more likely to gain our separate brethren to the bosom of our beloved Church, than the anti-Popery lectures which still continue to din the ears and vex the minds of all sober-minded persons, are likely to gain a single convert from Rome.

"Let our scripturally-reformed Church stand forth exhibited before those who 'oppose themselves' in the purity and Apostolic simplicity of her doctrine and practice, and she cannot fail, by God's blessing, to draw many, very many, into her fold. But if converts are to be made, they must be drawn towards her by 'the bands of love,' so that beholding her godly conversa tion, they may indeed 'take knowledge of her that she has been with Jesus.'—I am, Sir, with much respect, your most obedient servant, "ROBERT BROWN."

We insert this letter here, because we believe that the FALLACY which it contains is very commonly received, not only among members of other Protestant communities, but also among members of the Church both in England and Scotland, who, while they consider themselves good Churchmen, yet conceive that they should express the same opinions as those set be wanting in the charity which all Christians forth in "Robert Brown's" letter to the are called upon to exercise, if they maintained that the Church to which they belong is "the that, to the exclusion of other matter, we how however transparent this fallacy may apinsert the letter and the exposure of the pear to many of our readers, its wide-spread fallacy, which leads to their adoption, con- currency in many quarters gives it importance; tained in the December number of that and we accept the opportunity which our correspondent's communication offers of shewing in a few words how entirely unsubstantial the grounds are upon which it rests, how inconsistent its erms are with real charity, and how irreconcile ble its maintenance is with the existence of our

Church, and with our position as members of that Church. Those who maintain the position of our correspondent assume that to assert that "the Church is the only duly appointed channel of grace in the land," is to anathemise and exclude from the pale of salvation all individual Christians who differ from us. This is an entirely mon with others, some public correction, we desire to place those some public corrections as follows: false assumption. Assertion with regard to individuals at all, even within the Church. It To the Editor of the Scottish Ecclesiastical Journal. refers solely to systems. Of these we know something, because God has been graciously because they disbelieve them; and thus he sweeps into his net every one who desires any kind of liturgical reform. It never appears to hope I may be allowed, with all due deference ferent individuals (whether within or without yourselves, as the Editor of the Scottish | the Church) we know nothing, and shall not of Edward the sixth's time may have attached one meaning to the word regeneration, and the that Church, to make the following remarks would be the height of arrogance and implety to

sented, at other times to be surrendered.

As far as regards our own pages, we enter-tain no fear that many of those who read them will either pronounce judgment upon our ortho-doxy from one isolated passage, or, giving a fairer hearing to the evidence which these pages contain, will pronounce an unfavorable neatly got up and professes to advocate judgment upon the point at issue. We have the principles of the party arrogating the position of the Church firmly, to do so in a charitable spirit towards all who differ from us, received remonstrances from well meaning people for having gone too far in that direction. But we are, after all, little concerned, at present, for the reputation of this Journal. It is the injury which the THE CHURCH suffers from a misconception of what she really is that are

human partnership which we may enter or not as we please? No Episcopalian can hesitate i. e., of the Holy Catholic Church governed by Bishops, must either be maintained by Scottish condent, or any other member of our communion, has a doubt upon the subject; but we

duly appointed channel of grace.

authorities whom we might quote with the risk add no more, as his assertion is identical with

prevailing fault or misconception of the present they would insure its insertion in the

Church being thus constituted.

spiritual blessings are appointed to flow! * * * * of the Christian Church derived?

"From Christ himself. "What was thought in the early Church of persons who separate themselves from the fellowship of the Apostles, or who refused to acknowledge the power of the Bishops who suc-

ceeded them? "They were considered guilty of schism!" But does the assertion that the Church the Omnipotent. We could not, with the evidence that is before us of the personal piety of many who are in the Church, assume that their piety s the work of anything but the grace of God Himself. And even if we had no such evidence, we might not form a conclusion upon a matter as to which we are wholly in the dark. But we may be sure that in such cases the gift is obtained by God's infinite mercy, not because but in spite of the rejection of God's appointed means. With the knowledge we possess, we dare not, indeed, seek for or expect the promised blessing through any other channel than that which He has appointed. And while we rejoice that God does not, to others less instructed, deny a large measure of His Spirit, we will ever lament that any should, in ignorance, reject His appointed means, and will lose no opportunity in disabusing them of the error under which they labor. In conclusion, we shall quote the words of our correspondent's own Diocesan, as setting forth far better than we can, the sentiments which

Presbyterians and Presbyterianism:-"When we look, indeed, on classes of men in the mass we may fairly doubt whether some of the highest gifts and graces of the blessed Spirit are bestowed as largely under the Presbyterian system, as under that which we believe to be revealed—I mean the graces of love and gentleness, reverence and meekness, and unworldliness, and a lowly and childlike

Churchmen should entertain both in regard to

which wants, as I believe, (independently of other doctrinal objections to it) the authority and completeness of an Apostolic commission, the work of Divine grace is wrought, and the reign of Satan is broken. I see the masterey of passion youth, by a principle of love and duty to the Great Unseen. I see the energy of manhood degree in this respect perhaps unexampled, except in Scotland, I see a token of deep homage to the word and will of God as here understood, and a great witness to the influences of unseen and engrossing occupations. I See mourners endued with the grace of resignation, and comhope and are patient in tribulation. a polemical spirit, yet) a high degree of the unmistakeable purity and sacredness of domestic religion, and that love of holiness which is never so influential as when it is mixed up with all the evermore the incense of its perfume. associations which gather round the parental ing Christian sustained and comforted by reliunderstanding; and, while I am unshaken in ceived. We doubt even whether one

nion, like our correspondent, unnecessarily sen- what I know to be the faith of God's Chi stive of the language used by Preachers and from the first, and what I could not venture Ecclesiastical writers; makes members of other my own instance to dispense with, yet I acreligious communities look upon Episcopalians knowledge the finger of God in that handwritas uncharitably exclusive, or arrogantly presumptuous; and, worst of all, causes the just claims of the Church sometimes to be misreprecibildren of men, and the tokens of His own unspeakable gift.'

OUR EXCHANGES.

We have received the first number of a

paper called the Windsor Herald; it is

ever endeavoured, while maintaining the true name of Reformers. During the last few months, new papers have been started in and while speaking plainly of things, to do so various parts of the Province: this fact without pharisaically condemning, in foro con- bears testimony to the prosperity and inscientice, individuals. We might appeal to many passages where we have not scrupled to commend the personal purity of life exhibited by Presbyterians. In truth, we have, ere now, misconception of what she really is that renders the question of importance.

Now what is THE CHURCH? A Divine Instiof this number we shall cease to send our excuse by those to whom after the issue paper; but this is not the motive which influences us in adopting the course, which in his reply, if he is one upon Episcopalian suggested itself to us long since, but which principles. Indeed, as has been often remarked, the Divine Institution of Episcopacy, being deemed uncourteous, and giving offence to any who have honored us by Episcopalians, or they must defend themselves seeking an exchange. Our chief object from the charge of schism in remaining separate from the established religion of the gate sound Church principles, and to country. We do not imagine that our corre- chronicle events occurring in the several Parishes and Missions of this Province, nion, has a doubt upon the subject; but we wish to shew, first, that the reasonable, nay, inevitable result of the Episcopalian view, is just such an assertion as we ourselves made,—

"The Church is the only duly appointed chan-"The Church is the only duly appointed channel of grace in the land;" and secondly, that nel of grace in the land;" and secondly, that this assertion is in no respect opposed to the injunction which bids us "judge" no man.

Assuming, then, as we well may, that the Church is a Divine Institution, intended to be careful and the land; and secondly, that the treest our readers in the Continent; at the same time experience has taught us that our paper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper; and we can be considered as a proper must be a newspaper. regulated by fixed rules delivered to the Apos tles, and that our Communion fulfils the conditions of tion of the Scriptural and Apostolic ordinances news of general interest as can be found n regard to this matter, it follows that in this in any weekly paper unconnected with a country our Church is the only DULY APPOINTED daily one. Those who conduct our paper channel, &. For if ours be a duly appointed, i.e. Scripturally and Apostolically instituted, channel, and if only one such organization was instituted from the first, then all systems which liffer from ours in the fundamental character- may fairly be expected from one who is istics are without due appointment, i. e. Scripenabled to give his whole time and enertural and Apostolic authority. Thus, if we gies to one object. When therefore a assert the Church system to be Scriptural and Apostolic, and therefore duly oppointed, the necessary consequence is that expectation and therefore duly oppointed, the necessary consequence is, that no system but that of the Church stands upon the same footing as to appointment. All other Ecclesiastical systems but our own, in this country, plalnly want the distinguishing marks of the Apostolic Church, and therefore we are not are Church, and therefore we are not only warfor truth, and that highest charity which truth of truth, and that highest charity which truth alone can consecrate, to say, that the Church of fact, that for months we had sought in vain our Blessed Saviour's appointment is the only for something of interest to the Church Churchmen, high Churchmen, as those who from that particular locality. By limiting, churchmen, high Churchmen, as those who are true to Church principles are often named, may be suspected of carrying too far the results of the Divine Institution of Episcopacy. We shall therefore here appeal to none of the many authorities whom we might quote with the risk also benefit our readers. Those of the of such a suspicion, but we shall take the words Clergy particularly, who approve of the of such a suspicion, but we shall take the words of one whom no one, of any party, can accuse either of extreme views or uncharitable portion of the editorial labors, and, with thoughts. Dean Ramsay of Edinburgh thus speaks in his Catechetical Manual—and we shall but a trifling sacrifice of time, they can do so by forwarding to us any paper containing local and ecclesiastical intelligence, "On this subject, what may be considered a with the paragraph marked. By so doing Church, now they know we receive "A tendency to overlook the fact of the the paper in exchange, and take it for "What is the natural result of such a mistake? granted we have always time to read it. "People lose sight of the Church as the We do not, at this moment, know one of means, instrument, or organ through which their our exchanges which we shall stop without regret, but the welfare of our paper demands it, and we trust, after this expla-"From whom are the rules and regulations nation, that none will bear us a grudge or think that we have been biassed by antagonistic feeling to their religious or political sentiments, consistently and decorously maintained.

On our first page will be found a letter of the Abbe Laborde to Pope Pious IX. The Abbe speaks not only for himself, but only duly appointed channel of grace, include the assertion that God will not permit His grace who agree with him—it will rejoice the to flow through any other channel? By no heart of every true Catholic that there are means. We dare not so limit the power of the those even in communion with the Church of Rome who dare to protest against her innovations. Other articles bearing upon the question of the Immaculate Conception, which we have transferred to our colums, will be read with interest.

> We are happy to learn that the University of Trinity College, Dublin, has conferred the degree of Doctor of Laws on the Rev. J. Travers Lewis, A. B., the worthy Rector of St. Peters, Brockville.

Reviews, Books and Publications.

VICTORIA REGIA; or, The Great Water Lily of America; with a brief account of its discovery and introduction into cultivation. Imperial folio, with six superb Plates by Wm. Sharp, colored to nature from specimens grown at Salem, Ms. By John Fisk Allen. Toronto: Henry Rowsell.

We would call the attention of our readers to this very beautiful publication, which may be seen at Mr. Rowsell's. It consists of a series of six large colored "At the same time I gladly and reverently engravings of this most magnificent of bow before the fact, that under a system floral productions, accompanied by an interesting account of its discovery, history, and mode of culture.

Beauty in itself seems to be a sort of overflowing and expression of the perfecchecked and bridled amidst the temptations of tion of the Divine nature, and the profusion with which it is scattered over the devoted unsparingly to works of faith and labors of love. In the stillness and order which the present day, which refuses adornment pervades for the most part, the great city where even to the House of God unless in posimy lot is east, on the Christian's Sabbath, to a tions where it can be seen and admired by men. Here is this most wondrous of the flowering tribe-matchless in beautymarvellous in its vast proportions-shedthings on men engaged in the most exciting ding its rich and delicate fragrance around it in its native streams-almost unseen by forted by all the hopes and consolations of the gospel, and their sorrow sanctified to their all who could appreciate and marvel at growth and grace, while they both rejoice in its loveliness-yet blooming on from age I see to age in the solitudes where it dwelt-(amidst many divisions indeed, and too much of lifting up from the lone waters on which it lays a glorious eye of adoration to the still heavens above, and offering up for

It has been our good fortune to see the hearth and the family altar. I see the depart- Victoria Regia in full bloom, and therefore ance on the great Atonement, and by the communication of grace, mercy, and peace passing these splendid plates may readily be re-