

expressions which follow in the question of serving God, for the promoting of His glory, and the edifying of his people, a man desirous of taking on him the ministerial office, under a sufficient knowledge of the purposes for which it was instituted, accompanied by a due regard for them; and if he be desirous of devoting his time, his talents, and his labours, to so holy and benevolent a use; surely, it is not less to be ascribed to the Holy Spirit, than any good work which he may perform."

This expresses the view of the Church as to the meaning of the expression, "being inwardly moved by the Holy Ghost." The Methodist doctrine of an "inward call," she utterly repudiates as contrary to the Scriptures, and subversive of the Christian ministry.

I have thus shown you, my friend, the utterly inscriptural character of the "Methodist Church." It was rather incongruous to undertake to show this, after I had proved it to be no Church at all, having neither a lawful ministry, nor lawful sacraments. You desired the information, however, and I have endeavoured to give it to you.

[TO BE CONTINUED.]

THE CHURCH.

COBOURG, FRIDAY, MAY 10, 1844.

CONTENTS OF THE OUTSIDE.

First Page. A Letter to the Methodist Clergyman of the North-West. Second Page. The Roman Catholic. Third Page. The Roman Catholic. Fourth Page. The Roman Catholic. Fifth Page. The Roman Catholic. Sixth Page. The Roman Catholic. Seventh Page. The Roman Catholic. Eighth Page. The Roman Catholic. Ninth Page. The Roman Catholic. Tenth Page. The Roman Catholic.

The Lord Bishop of Toronto will hold his Triennial Visitation of the Clergy of the Diocese, in the Cathedral Church, at Toronto, on Thursday, the sixth of June next. Divine Service will commence at 11 o'clock, a.m.

The Clergy are requested to appear in full black robes.

The Annual General Meeting of the Church Society of the Diocese of Toronto, will be held at Toronto, on Wednesday, the fifth of June next. Divine Service, preparatory to the business of the day, will be held in the Cathedral Church, at 1 o'clock, p.m.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church, at Toronto, on Sunday, the thirtieth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate their intention to offer themselves, without delay, and to be present for Examination on Wednesday, the 26th June, at 9 o'clock, a.m., furnished with the usual Testimonials, and the *Si Quidis* attested in the ordinary manner.

In the account of the Visitation of the Lord Bishop of Toronto through the western parts of his Diocese, during the summer of 1842, the following recommendation was contained:

"It may be further suggested, that, if with such instruction, the Clergy in the Mother Country would give to each parishioner, on his or her departure in any way, a testimonial of membership in the Church, it would add much to the firmness of their profession, as well as to their comfort. It would help to maintain in their hearts an unwavering attachment to their fathers' Church, and continually remind them, that, be their lot cast where it may, they are still within the pale of that loved and hallowed communion. When landed on a distant shore, they would in that case make it their first care to seek out the pastor of that Church of which they are members, and by an exhibition of those credentials be sure to engage that pastor's watchfulness and care. As was the case in the primitive ages of Christianity, so were they throughout the bounds of the wide world, they would, wherever a lawfully-ordained minister of the Church was to be found, meet a brother and a friend. They would be privileged to kneel every where at their Church's altars, and though the land was a strange one, and its usages and customs different, and from those of their young and happier days, they would still experience in their place of pilgrimage the Christian sympathy, and, therefore, the richest comforts of home."

This is a suggestion which has been received with great approbation, in every quarter, in the Mother Country. Months ago we observed that it was copied into most of the English religious periodicals; and lately we perceive that the following action has been taken upon it by two distinguished and influential prelates:

"The Bishop of London and the Bishop of Winchester wish to direct the attention of the Clergy of their respective dioceses, to the following extract from the Bishop of Toronto's Visitation Journal, recently published, by the Society for the Propagation of the Gospel; and to express their opinion, that the compliance of the Clergy with the suggestion therein made, is highly desirable."

Following this we have a copy of a Form which has been provided for the use of those Clergymen who may be prevented from entering more particularly into the cases of the families emigrating from their several parishes:

"To the Right Reverend the Lord Bishop, and the Reverend the Clergy of the Church of England, [or the American Church] in the diocese of \_\_\_\_\_, I desire hereby to commend to your pastoral care and brotherly good offices, \_\_\_\_\_, of the parish of \_\_\_\_\_, in the diocese of \_\_\_\_\_, who, with his family, is about to settle in \_\_\_\_\_; and I certify that he is a member of the Church of England, and that his children, severally named \_\_\_\_\_, have been baptized. "Minister of \_\_\_\_\_ Diocese of \_\_\_\_\_ Dated this \_\_\_\_\_"

We hope to see this recommendation generally acted upon in the Mother Country, as likely to have the best influence, in many cases, upon the temporal fortunes as well as spiritual interests of the more humble class of emigrants. Nor should we wish to see it confined to the humbler classes, but should rejoice that all who emigrate to this new world,—we mean of such as belong to the National Church,—should invariably be furnished with some form of credentials which would serve as an introduction to any Clergyman of the Colony, and secure at once from him that spiritual attention which is so important and consolatory both to rich and poor. Without some such introduction, much time may, in many cases, elapse before an intercourse has been established between them and the Clergyman; and if they value religious privileges, and are desirous, indeed, of securing as speedily as possible the friendly regards and confidence of their neighbours, they will feel it important towards that end to be enabled to exhibit some certificate or testimonial which may attest what has been their Christian standing in their native land.

The possession of property, gentlemanly bearing, or even a frequent attendance at Church, do not of themselves justify the Clergyman, or more respectable inhabitants, of a parish in extending towards perfect strangers the attention, or at least the confidence, which their apparent standing might appear to claim; and the many disappointments which have followed a dependence upon mere appearance, is every day rendering more necessary some such certificate or introduction as is here referred to, with those who look for the immediate and cordial good offices of their fellow-Churchmen in a strange land.

We are glad to see that the propriety of such a recommendation is made to apply not to the Clergy of the Colonies merely, but to those also of the Church in the United States. Thousands belonging to the Established Church find their way yearly as emigrants into the United States; and no where, when furnished with the proper credentials, will they meet with warmer and more considerate friends than in the Clergy of the Protestant Episcopal Church in that country.

We are happy to observe in the Montreal *Morning Courier*, of the 29th ultimo, the following explanation, in reference to some remarks which we thought ourselves justified in offering upon a recent article in that journal upon the Irish Church Establishment:

"We are grieved to see that our contemporary, the *Church*, should have misconceived us on the Irish Church

Question. We would be as slow to violate the integrity of the Establishment as would our contemporary, or to alienate any of her endowments; and we certainly never had the least idea of delivering over the revenues, which we wished to suspend for a time, to any hands but those who would be careful for their proper education. We are not advocates for yielding up the right, for expediency's sake, believing that this expediency is often-times made the excuse for a fearful lack of principle; but there are times when it is necessary to bear and forbear, to give up a little to preserve the rest. We would not see a title taken from the Establishment that would impair its spiritual efficacy; but our contemporary must be aware that there are many parishes in Ireland, in which the Clergyman of the Established Church is the only Protestant resident, and many others in which there are only a few. Our contemporary could not suppose that the real interests of the Protestant Church would suffer, by having a curate at a small salary in such parishes as these, instead of an incumbent largely paid for doing nothing, who would be sure to be employed in some other way, giving sound Scriptural education wherever an opportunity offered for establishing a school. We thought that our contemporary would have known as better, than to suppose for a moment, that we proposed to hand over to the hands of others, to be dealt with as they thought fit."

We conceived that certain expressions in the article of our contemporary, upon which we had remarked, were open to the animadversions which, in a friendly spirit, we then offered; but we are happy to perceive, from the passage just quoted, that we had misapprehended his meaning. At the same time, although the suggestion thrown out by our contemporary may not directly assail the principle or vitality of the Established Church, we very much fear that in practical effect it would be found to have that influence; while, as we to-day occasion to show, the grievance complained of by the Roman Catholic tithe-payer would not be abated by making the revenues, which he finances by unjustly contributors, applicable to the support of Protestant schools instead of the Protestant *clergy*.

While upon this subject, we are glad to take occasion to present to our readers the noble declaration of the Duke of Wellington on the subject of the Church of Ireland, in answer to a rambling but invidious speech of the Earl of Fitzwilliam upon the 18th of March last:—"My Lords, I must say that there can be nothing more inconvenient than the discussion of such large questions as that which the noble lord entered upon in his speech upon the mere presentation of a petition. My lords, the question which the noble lord discussed this night refers not merely to the topics contained in the petition—not merely to the state of the Protestant religion in Ireland, but to the whole system of religion in this country. The noble lord has proposed a scheme to your lordships, and neither of its nature nor of the period when it ought to be put into execution does the noble lord mention. It is to something or other which the people of this country must make up their minds to assent. The noble lord did not state what it is to be, but I think it is to be the repeal of the law upon which the reformation in this country is founded. My lords, I think of former occasions taken the opportunity of warning your lordships against any such attempts, and I beg leave again to ask you to beware of sanctioning any such propositions as those brought forward by the noble lord, because you may rely on it that there is no individual in the country who is interested in the maintenance of the principles of the reformation as established in this country (Hear). My lords, the whole system of religious toleration, in the maintenance of which so many of the people of this country are interested, depends on the laws upon which the reformation is founded, and I entreat your lordships not to countenance, by any show of indifference to the continuance of those laws, the propositions brought forward by the noble lord. With respect to the reformation in this country, I think you will recollect that the Protestant Church of Ireland has existed in that country for a period extending from 250 to 300 years. It was maintained in that country during a century of contest, rebellion, and massacre; and, in the contest, which took place in this country, under the auspices of the Crown, the Protestants, who maintained that contest, fought for and kept possession of their Church (Hear, Hear). The contest continued during another century; but, though opposed by difficulties of every description, still the Church was maintained in that country, and the laws upon which the reformation is founded, and which the Protestants of that country are so proud of, were maintained on the same footing as the Protestant Church in this country, and the period of Ireland, under the auspices of the king of this country, had the option of either making or of not making that compact. It made that compact. Your lordships' house was a party to that compact with the Parliament of Ireland, and I hope your lordships will not be so ready to break it. The compact, or at least the smallest degree from that compact, so long as it is your interest to maintain the union which exists between this country and Ireland (Cheers). It is the foundation upon which the union rests. It is a compact made with the King of Ireland, and which cannot be broken without being guilty of a breach of faith—(Cheers)—of a worse description than that referred to by the noble and learned lord (Lord Brougham) in the discussion which took place upon another subject in the early part of this evening."

"I think you will recollect that the Protestant Church of Ireland has existed in that country for a period extending from 250 to 300 years. It was maintained in that country during a century of contest, rebellion, and massacre; and, in the contest, which took place in this country, under the auspices of the Crown, the Protestants, who maintained that contest, fought for and kept possession of their Church (Hear, Hear). The contest continued during another century; but, though opposed by difficulties of every description, still the Church was maintained in that country, and the laws upon which the reformation is founded, and which the Protestants of that country are so proud of, were maintained on the same footing as the Protestant Church in this country, and the period of Ireland, under the auspices of the king of this country, had the option of either making or of not making that compact. It made that compact. Your lordships' house was a party to that compact with the Parliament of Ireland, and I hope your lordships will not be so ready to break it. The compact, or at least the smallest degree from that compact, so long as it is your interest to maintain the union which exists between this country and Ireland (Cheers). It is the foundation upon which the union rests. It is a compact made with the King of Ireland, and which cannot be broken without being guilty of a breach of faith—(Cheers)—of a worse description than that referred to by the noble and learned lord (Lord Brougham) in the discussion which took place upon another subject in the early part of this evening."

"I think you will recollect that the Protestant Church of Ireland has existed in that country for a period extending from 250 to 300 years. It was maintained in that country during a century of contest, rebellion, and massacre; and, in the contest, which took place in this country, under the auspices of the Crown, the Protestants, who maintained that contest, fought for and kept possession of their Church (Hear, Hear). The contest continued during another century; but, though opposed by difficulties of every description, still the Church was maintained in that country, and the laws upon which the reformation is founded, and which the Protestants of that country are so proud of, were maintained on the same footing as the Protestant Church in this country, and the period of Ireland, under the auspices of the king of this country, had the option of either making or of not making that compact. It made that compact. Your lordships' house was a party to that compact with the Parliament of Ireland, and I hope your lordships will not be so ready to break it. The compact, or at least the smallest degree from that compact, so long as it is your interest to maintain the union which exists between this country and Ireland (Cheers). It is the foundation upon which the union rests. It is a compact made with the King of Ireland, and which cannot be broken without being guilty of a breach of faith—(Cheers)—of a worse description than that referred to by the noble and learned lord (Lord Brougham) in the discussion which took place upon another subject in the early part of this evening."

"I think you will recollect that the Protestant Church of Ireland has existed in that country for a period extending from 250 to 300 years. It was maintained in that country during a century of contest, rebellion, and massacre; and, in the contest, which took place in this country, under the auspices of the Crown, the Protestants, who maintained that contest, fought for and kept possession of their Church (Hear, Hear). The contest continued during another century; but, though opposed by difficulties of every description, still the Church was maintained in that country, and the laws upon which the reformation is founded, and which the Protestants of that country are so proud of, were maintained on the same footing as the Protestant Church in this country, and the period of Ireland, under the auspices of the king of this country, had the option of either making or of not making that compact. It made that compact. Your lordships' house was a party to that compact with the Parliament of Ireland, and I hope your lordships will not be so ready to break it. The compact, or at least the smallest degree from that compact, so long as it is your interest to maintain the union which exists between this country and Ireland (Cheers). It is the foundation upon which the union rests. It is a compact made with the King of Ireland, and which cannot be broken without being guilty of a breach of faith—(Cheers)—of a worse description than that referred to by the noble and learned lord (Lord Brougham) in the discussion which took place upon another subject in the early part of this evening."

"I think you will recollect that the Protestant Church of Ireland has existed in that country for a period extending from 250 to 300 years. It was maintained in that country during a century of contest, rebellion, and massacre; and, in the contest, which took place in this country, under the auspices of the Crown, the Protestants, who maintained that contest, fought for and kept possession of their Church (Hear, Hear). The contest continued during another century; but, though opposed by difficulties of every description, still the Church was maintained in that country, and the laws upon which the reformation is founded, and which the Protestants of that country are so proud of, were maintained on the same footing as the Protestant Church in this country, and the period of Ireland, under the auspices of the king of this country, had the option of either making or of not making that compact. It made that compact. Your lordships' house was a party to that compact with the Parliament of Ireland, and I hope your lordships will not be so ready to break it. The compact, or at least the smallest degree from that compact, so long as it is your interest to maintain the union which exists between this country and Ireland (Cheers). It is the foundation upon which the union rests. It is a compact made with the King of Ireland, and which cannot be broken without being guilty of a breach of faith—(Cheers)—of a worse description than that referred to by the noble and learned lord (Lord Brougham) in the discussion which took place upon another subject in the early part of this evening."

Upon this the Bishop of Exeter remarked, that sincere thanks were due to the Earl of Fitzwilliam, for having contributed so largely to the stability of the Church of Ireland, to the confidence of the Protestants in England and throughout Christendom, by drawing forth the admirable speech of the Duke of Wellington. Providence (he added) had enabled the noble Duke to confer great services on his country, but he had never conferred a greater service on the country than on the present occasion."

In the *Christian Guardian*, of the 1st instant, we observe a Letter signed A. addressed to us, and which the Editor of that journal, with his customary magniloquence, announces as peculiarly pertinent to our lamentable pertinacity in "earnestly contending" for what we firmly and conscientiously believe to be the truth.

We have not the slightest recollection of any former letter addressed to us from the same source, and which the writer very thoughtfully reminds us of a particularly pungent affair,—for we are oblivious alike of its piquancy or of its existence. It would be a great misfortune to the conductor of the *Guardian*, if a journal as "The Church" did not happen to exist, or if circumstances of the times did not give him an opportunity to ring the changes upon the obliquities of "Puseyism," and the atrocities of "High-Churchmen." Without these topics to evoke his editorial energy, we should have no place, it is to be feared, for the sparkle of the "scarcely at all" salt which appears amongst his paragraphs; and if an individual can ever be a fair judge of his own performances,—for parental regard in such cases, however amiable and indulgent, may be unjust,—the *Guardian* should acknowledge, with great gratitude, the obligations he is under through the existence of such topics, to redeem his paper from a condition of wearisome insipidity and intolerable dullness.

The *Guardian* invites his correspondent A. to further animadversions upon the subject he has chosen for rebuke and admonition: it may be kind of him, as respects the peculiar necessities of that journal, to obey the invitation; but as regards ourselves, we may very truly say that that it will be our lot. We do not think him likely to shake the principles in which we are happily well established,—much less, to

subvert the foundation upon which they are erected. We strongly recommend him to further inquiry into the subject upon which, we suppose, he means to undevote us, and perhaps the result of an honest investigation may be what is recorded in the following extract, for which we are indebted to the *Episcopal Recorder*—

"The result of a pretty thorough examination of the whole subject, says a gentleman who is a lay member of the Presbyterian denomination, in writing to one of the editors of the journal above named,—an examination 'begun, continued and ended,' with constant prayer to the God of Truth, for His Spirit to lead me into all truth, has been a deep conviction in the mind of the writer, in favour of Episcopacy. The evidence which I have accumulated from the authors whom I have examined in connection with my Greek Testament, is so strong, that it amounts in my own mind to almost a complete demonstration of the truth of the divine institution of government established by the Great Head of the Church, as that of the three angles of a triangle are equal to two right angles. To others I confess it might not appear so strong. But let any man divest his mind of prejudice, and let him examine the subject with an humble mind, and earnest desire to know the truth, and he will come to the same conclusion, whether he has the candour to acknowledge it or not. The last book that I have read on this subject, and which has operated more than any other to produce such a result, is 'Episcopacy tested by Scripture,' by the Right Rev. Bishop of Pennsylvania. I consider it decidedly the most powerful thing written on the subject which has met my notice. It is perfectly unanswerable. This I am now reading again, comparing it carefully with the Greek Testament, and taking an analysis of the argument, not so much for my own benefit, as that I may be able to give to him that asketh me a reason for my opinions. I have also most carefully read those articles in the *Episcopal Recorder*, entitled, 'Why I am a Churchman,' and 'Should I injure to their support?' I do not say that they have had a great influence upon my mind. While reading them I was led to ask myself, why am I a Presbyterian? Have I as good reasons for being one, as this man has for being an Episcopalian? If not, why am I not an Episcopalian? To this last question I could give no satisfactory answer."

We should be glad to find that an individual who, like A., has so much sympathy to spare for the offences of a "High-Churchman," would examine well the grounds upon which the latter obtains his designation, a designation which is really an honour, though it is meant as a reproach. We should not wish to see him, or any other professing Christian, abate one jot of their zeal, or relax in the glow of their piety or the strictness of their self-denial; but we wish to see that light in its legitimate position,—in a candlestick, that is, in the Church of Christ's own appointment, and not flitting hither and thither at the capricious will of him to whom it is vouchsafed, and thus distracting rather than directing,—exciting wonder, rather than affording illumination or guidance.

We observed in several papers, some weeks ago, a notice of an attempt about to be made by several Clergymen in England to "produce a secession from the Established Church, upon the plea of a closer adherence to the principles of the Reformation. We are slow to notice rumours of this sort which bear upon high and weighty interests,—feeling very well assured, at the same time, that the very extravagance of the projects to which they refer, is in general the best guarantee of their hollow and contemptible character. In allusion to this project, we notice the following in a late number of the *John Bull*—

"We alluded last week to a report which had reached us, that a considerable number of Clergymen were about to secede from the Established Church. The report was founded upon a reason to believe that the extent of the mischief has been much exaggerated. The number of malcontents is by no means formidable; and we trust that they may yet be brought to see and acknowledge their error."

"The *Record*, in speaking of the advertisement in its columns which gave rise to the rumour, says—

"We have not the least notion from whom the advertisement proceeds—most likely from some Papist or Tractarian; and with the proper we have no sympathy, and regard it with unmitigated disapprobation."

Upon these few lines we must leave to say, that the insertion of such an advertisement in the *Record*, without the usual precaution of ascertaining its source, bespeaks a greater concern for the profit it might yield, than dutiful allegiance to the Established Church. The "unmitigated disapprobation" would have been more decidedly and more honourably evinced by rejecting the advertisement which announced it to the world, than by recklessly throwing the blame of it in quarters where, we apprehend, it is least deserved. It is quite possible that a "Papist or a Tractarian" may have indited the advertisement in question,—the former with jesuitical cunning, the latter with ill-directed zeal which we have so often had cause to lament; but it is more than probable, from abundance of internal as well as extraneous evidence, that it emanates from the religious party to which the *Record* himself professes to belong.

Our readers will have perceived that a work with the following title,—"The Roman Catholic Church not the Mother Church of England; or, The Church of England, the Church originally planted in England," has just been published by the Church Society at Toronto. It is from the pen of a zealous and devoted Minister of this Diocese, the Rev. T. B. Fuller; and, as the preface states, has been published with the sanction, and even at the request, of the Lord Bishop of Toronto. We have perused it with attention, and can heartily recommend it as a highly useful and seasonable publication, and by general circulation calculated to effect much good. Next week we intend to publish an extract from it; by which the object and character of the work can be better judged of."

We beg respectfully to suggest to our brethren of the Clergy, who are kind enough to interest themselves in procuring the subscriptions due to this journal, as well as to our Agents generally, the convenience which will be afforded by the approaching Visitation, of making remittances on its behalf. These, we beg to assure them, will be very acceptable; as a large amount is still due upon the present volume, and heavy weekly expenses have regularly to be met.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following letter has been transmitted to the Treasurers and Secretaries of the Districts and Parochial Associations:—

79, Pall Mall, March 8, 1844. DEAR SIR,—In anticipation of the Annual Report, I am directed to transmit for your information the annexed Summary of Receipts and payments for the year 1843, together with a Statement of the Income, Expenditure, and Capital of the Society during the last nine years."

It will be satisfactory to you to perceive, that during a year of much commercial depression, the "ordinary contributions" to the Society, were augmented by nearly 15,000*l.*; and although this increase, by which our income was raised to a higher amount than it ever before reached, is a cause of real thankfulness, a glance at the table of expenditure will show how inadequate our resources still are to the demands upon them, and that far larger and more systematic exertions are required to place the Society in a position which it ought to occupy. It should not be concealed that a considerable portion of last year's increase was derived from donations made in answer to the Society's "Appeal"; yet, even deducting this, there is under the head of "Subscriptions and Collections," an excess of more than 6000*l.* as compared with the year 1842; and this increase the Society attributes mainly to the more general adoption throughout the country of "Parochial Associations."

On the other hand you will observe, that the capital of the Society has again been reduced, by less than 24,500*l.*; and that unless our income be brought to a nearer equality with our expenditure, that portion of the stock which is not held for special purposes will very soon be entirely exhausted. In connection with the subject, the Treasurers have directed me to state, that as the pressure upon their Funds is most sensibly felt in September, when the half-yearly bills of Missionaries are presented for payment, they would feel obliged by early a remittance from your district as may be convenient.

Although the Society has always scrupulously abstained from an appearance of dictating to the Clergy any one particular mode of reading it, yet, it is particularly worthy of remark, that the reports of the Clergy, in speaking of some systematic plan of parochial contribution, as that by which a sufficient fund, for the great purposes of its institution, is more likely to be permanently secured.

The Society with a view to make the necessities and claims of the Colonial Church more generally known, has lately published, at a very low price, the Journals of recent Visitations by the Bishops of Montreal and Toronto. That of the Bishop of Nova Scotia is now passing through the press, and it is intended from time to time to add to the series, and it may also be an opportunity of stating, that in addition to the "Colonial Atlas" and large "Missionary Map of the World," some very convenient "Cottage Maps" of the great divisions of the Colonial Empire have been recently issued by the Society for Popular Christianization.

We trust that these several publications may be the means of exciting a more general interest in our Colonial and Heathen Missions, and thus tend, with the God's blessing, to promote the extension of his holy Church, in all parts of the world. I am, dear Sir, yours faithfully, ERNEST HAINES.

Copies of the "Summary" and "Statement" may be had at the Society's Office.

DIocese OF NOVA SCOTIA.

The Society has recently published the Journals of Visitation through portions of their extensive diocese, by three of its colonial bishops. The following is an interesting summary of his confirmation tour, by the Bishop of Nova Scotia:—

"I have thus brought this long, and I fear, tedious detail to a close. If apology for its length be necessary, I would offer an assurance that I am not so much likely to trespass upon your patience, for I cannot hope, in any future years, if future years should be allowed me, to attempt as much as has been led to attempt in the last. The summary is easily made. It has been my happy employment to consecrate twenty churches, to baptize thirty Deacons and four Priests have been ordained; and forty-four confirmations, in which eleven hundred and ninety-seven persons were confirmed; to deliver one hundred and seven sermons or addresses, and affecting this, I have travelled more than three thousand miles, and more than one hundred in open boats. It is now my humble hope, as it has been the object of my constant prayer, that in these efforts there has been some blessing from the mercy of our Heavenly Father, and that without such blessing, all the labour would be in vain. If God has been honoured, even in the least degree; if the prosperity of His Church has been advanced, even in the most limited measure; and if the salvation of even one individual, through the preaching of the Gospel, has been effected, I have been happy to be able to ascribe all the glory and the praise to His Holy Name."

In reviewing what has been brought before me, during the journeyings of the past summer, I regard as of much importance, the fact that I have not called upon more than twenty-two places, separated from each other by hundreds of miles, in all of which new churches have been completed, or are in progress. This surely may be regarded as evidence of the expansion of the Church, and of the progress of the Reformation, which has been manifested by the increased gratitude to the two great Church Societies in England for their instrumentalities in conveying the blessings of the Gospel to these Colonies, and by an increase, a large increase, of the ministry of the Word and Sacraments. Again, we may regard as a hopeful sign, an increased and affectionate attention to the ordinances of the Church, wherever those ordinances may be administered, and a manifest increase among our people of their own religious responsibilities, and of the necessity which is now laid upon themselves for much greater exertions than they have hitherto made, for the support of the blessed gospel, in its pure administration, among the remote and scattered parts of this continent, and the spreading of our local Church throughout the diocese; the enlarged contributions for building churches and parsonages, and the progress, still too slow, though certainly advancing, in contributing to the support of the Society's Funds, which are happily increasing, and which, I trust, may be spoken in terms of no measured praise of the Missionaries generally in this diocese; of their zeal in their Master's cause, their self-devotion and exemplary piety, and their holy submission, and prudence and contentment, often in a humble and unassuming manner, and in primitive piety of many of them are above all human praise.

"Surely we may entertain a humble hope, that the result of the Society's care and benevolence and prayers, and the progress of the Reformation, will supply convincing evidence that their efforts have not been in vain; and that, as they require, so, humbly speaking, they deserve, much more support and assistance than they have ever yet received. Her Majesty's Government, and the public generally, individually, nor will such enlarged support and assistance be withheld, if the Society shall be regarded, in their true character, as the agents and representatives of that holy Church, for the evangelizing of the world; for sustaining and extending a knowledge of the principles of the Divine religion, which has been already received among the Colonists of the empire, brethren of the same blood, and of the same immortal hope; and thence carrying it to the benighted nations around them, who are in the darkness, and in the shadow of death, because the day of their redemption has not yet begun to dawn upon them. We regard it as a privilege to the splendour of the Sun of Righteousness."

AUSTRALIA.

CHURCH OF ENGLAND SOCIETIES.

On Monday last the Australian Diocesan Committees of the Societies for the Propagation of the Gospel in Foreign Parts, and for the Promotion of Christian Knowledge, celebrated the Seventh Anniversary of their establishment. A sermon was preached in the morning in St. James' Church, by the Rev. F. Cameron, and the children belonging to the parish were introduced in a procession round the Race Course, and afterwards conducted to the Elizabeth-street School-rooms, where they were regaled with roast beef and plum pudding. Nearly one thousand persons, including 400 ladies and gentlemen met at the Grammar School in Phillip-street to receive the reports of the proceedings of the committees during the last year.

The Lord Bishop of Australia occupied the chair, and after a short introductory remarks relative to the progress of commencing such a meeting with prayer, he requested the audience to join him in that solemn act. His Lordship then read several prayers appropriate to the occasion and afterwards called upon the secretaries to read the reports of the Societies. We regret to observe, that an elaborate report, containing much information relative to the statistics of the Societies. It stated, among other things, that the committee had been greatly impeded in their ordinary operations, by the circumstances of the times; but that they were nevertheless of opinion that the cause of the Church had not declined. Through the Divine blessing upon the preaching of the Clergy, the truth appeared to have taken strong hold upon the minds of the people. The condition of the general morals, when compared with what was seen a few years back, was greatly improved, and there appeared to be an increased acquaintance with the nature of a Christian Church, and an anxious desire to participate in a devout and useful manner in its worship. We regard it as a credit and improvement of Churches, the committee had less to report under this head. St. Paul's Church, Coburg, had been consecrated in the past, and St. Mark's, Appin, in the present year. The churches of St. Andrew's, West Maitland, were in such a state of forwardness, that it was probable they would be shortly set apart for Divine worship. The same might also be said with respect to Goulburn, Limestone Plains, and St. John's, Camden. Considerable progress had also been made with Trinity, together with other churches in the neighbourhood. But most striking instance in Sydney, was the handsome and commodious building erected in the burial ground opened on Whit Sunday, 1842, since enlarged to about double its former capacity, and re-opened on Whit Sunday, 1843. It was presented to every member of the Society, and the Society had less to state under other subjects than had been added; but by far the largest share of the funds had been contributed by one individual, Robert Campbell, junior. In other directions there were symptoms of activity, which promised good results, if application had been made from Bathurst (where funds had been collected for a church; at the village of St. Leonard, and on the north bank of Parramatta River, the foundations of two churches are about to be laid; at Dapto a neat and substantial church was approaching completion; besides there were churches in course of erection at Balmain, near Botany, Bungonia, Kiama, Dapto, Ashfield; Clergymen had been appointed at Camden and Singleton, and others had been sent to Portland Bay, Moreton Bay, Clarence River, &c., and temporary provisions had been made for the West of Sydney and Geelong. The number of books distributed by the Society was much greater than in former years, and was as follows: Bibles 746, Testaments 318, Prayer Books 1,757, books and tracts 22,270, and 39 maps; making a total increase over the preceding year of 58,547. The report adverted in terms of regret to the continued introduction of the "High-Churchmen," and paid a tribute of respect to the late Rev. T. Whitehead, one of the Chaplains of the Bishop of New Zealand, who had bequeathed the sum of 100*l.* to the institution. The report of the Parochial Associations contained a list of the children attending the day schools, in

connexion with the Association, which was as follows:— St. James' Primary,—Boys 108, girls 54; total 162. Infant's, number 100. St. Philip's Primary,—Boys 95, girls 15; total 110. St. Andrew's Primary,—Boys 56, girls 69; total 125. In all schools where the sexes are distinguished, boys 534, girls 491; St. James' Infant School, sexes not distinguished, 100; total 634. The Rev. Mr. Walsh next came forward and read the Joint Report of the Parochial Associations of Sydney. Both Reports were received with expressions of approbation by the assembly.—*Australian*.

POPISH BISHOPS IN ENGLAND NOT BISHOPS.

Mr. Glover, in his *Figures and Papers*, lays down these positions:—"The Roman Catholic bishops in England and Ireland are not bishops in any sense, unless they have been bishops in any sense abroad. That even if they have been true bishops elsewhere, yet not being wanted by us in England and Ireland, where Christ is named, they intrude themselves. They according to the Nicene Confession, even supposing them to speak the same thing—that is, to hold the same faith as those who are already in possession of the sees respectively, are busy-bodies in other men's matters, and therefore not apostolical in their conduct and plans." We have already seen, that the Roman Catholic bishops in England, and their nuncio, never null and void their episcopacy. Secondly, supposing these bishops are not to speak the same thing as those already in their sees, then they are not Catholic—i.e., they are un-Catholic in their doctrine."

CHURCH HISTORY OF ENGLAND.—Mr. Walters of Rugeley is preparing for publication a History of English Church History, from the time of the Reformation to the present. It is by the Rev. G. A. Poole, M.A., Vicar of Welford, and author of the *Life and Times of St. Cyprian*. Such a history is very greatly wanted.

THE ANGLICO-CATHOLIC CHURCH.—The Rev. Mr. Gresley of Lichfield has, we believe, just ready for publication, a book with the above title. It is a long and interesting treatise upon its publication, as like all that proceeds from the pen of Mr. Gresley, we doubt not that it will be sound, judicious, vigorously written, and in every way admirable.

FRANKLIN'S OPINION OF THE PRAYER-BOOK.—It appears from the *North American Review*, of 1843, that when on his second voyage to England, and agent for the colony of Pennsylvania, the vessel being detained over night at Reed's Island, in the Delaware, he wrote to his daughter a letter, containing some excellent advice, a part of which I transcribe, so far as connected with the Prayer-Book is concerned. "The act of devotion in the Common Prayer-Book is your principal business there, and if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and sanctity than the moderns. I do not mean you should despise sermons ever of the preachers you dislike, for the discourse is often much better than the man, as sweet and clear water come through dirty pipes, and following the water to the head, as you seemed to express a little before I came away some inclination to leave our Church, which I would not have you to do."

STRAFORD, ESSEX.—The Venerable Archdeacon Jones has very liberally appropriated his fees arising for instructions in the Diocese of Essex, to the erection of a house for the residence of the officiating minister. We believe the sum already amounts to about 2400*l.*

QUEEN'S COLLEGE, BIRMINGHAM.—The Rev. Dr. Warrenford has presented to the Queen's College, Birmingham, the manuscript donation of 4200*l.* towards the erection of a College Chapel, "with his most fervent prayer that the Almighty may prosper and bless the Queen's College, and the Queen's College Hospital, institutions founded on sound Christian principles." The following rules for the Students in College, are prescribed by the Vice-Principal, the Rev. Chancellor Law. Students are expected to wear their academic dress whenever they appear in Hall or at Lecture, or without the College walls; they are required to attend the daily prayers of the college, and to temper and discipline in every respect to be sober, abstinent from the College after ten o'clock at night; they shall not absent themselves from the College for any night during their residence, without the Warden's express permission; they are expected to appear in Hall at seven in the morning, and to attend Divine Service at the Queen's Hospital on Sunday.

ISLE OF MAN.—Active measures are in progress for the restoration of King William's College, recently destroyed by fire. It is expected that the building will be ready for the reception of students after the Midsummer vacation.