

We read in the "Colonial Church Chronicle" that in the Diocese of Montreal, whose Bishop (Fulford) made him-self so favourably known at our General Convention, there is at least one substantial evidence of healthy growth. The moneys raised within the Diocese, for Church purposes, have risen from £5899 in 1853 to £16,000 in 1865. The first year of our lamentable civil conflict, affecting the neighbouring British Provinces with its depressing influences, and the year 1863, so full of doubt and darkness to us till midsummer, were the only ones in which the steady progress upwards was set back. In the former, the contributions of the Diocese ran down from £10,200 to £8,900. In the latter, from £11,900 to £11,000. With these two exceptions, each year has shown a considerable growth over the preceding one in that sure evidence of interest in Christ's cause—a readiness to contribute for its advancement.—*Journal*.

A Regular Quarterly Meeting of the Clergy of the Deanery of St. John, N. B., was held yesterday at St. Mark's Parish: there were eight clergymen present. Divine Service was held in St. John Church, and an excellent sermon was preached by the Rural Dean, the Rev. Canon Gray, D. D., from the text, "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."—2 Cor. x. 4. The work of the Christian Ministry was dwelt upon in its character of a warfare: its weapons, the source from whence they derived their efficacy, and the various strongholds of the world, the flesh, and the devil to be demolished through them, were all described. There was a more numerous congregation than is usual upon such occasions, and a goodly number of the worshippers remained to partake of the Sacrament of the Lord's Supper, after which the clergymen met to consider, as usual, a portion of God's Holy Word, and to discuss matters relating to themselves and their work in the Lord.—*Witness*.

The Foreign Committee of the Board of Missions, New York, has addressed an appeal to the Bishops, Clergy and Laity. Claiming the whole world for their "mission field," the committee have during thirty years carried on their work. They call for more help to support their missionaries in Greece and in Africa, in China and Japan, in Hayti and Mexico. If the extent of their missionary efforts may be taken as an index of their strength, the Church in the United States gives wide tokens of vitality. The continuance of the mission in Greece gave rise to animated discussion, and called forth a brilliant speech from Bishop Coxe, in its favour. Its expediency seems very doubtful.

Bishop McIlvaine thus writes of the inspiration of Holy Scripture as acknowledged by the Church in the United States—

It is true that, in our formularies, we have no *direct, dogmatic definition* of the faith of our Church, on that head. But when the universal belief of the age in which those formularies were constructed is considered, in connection with what they do declare, and the manner of such declarations, we are satisfied that no such definition could have made the doctrine of our Church more decided or impressive.

In that age, among all that called themselves Christians, the supernatural Inspiration of the Scriptures was not called in question. To meet any error then in being, it was quite as unnecessary to make a formal article of Faith asserting such Inspiration, as, in the same way, to assert the duty of prayer. And our "Articles of Religion," it is well known, were framed with special reference to errors then urged, more particularly those of the Church of Rome. Not only was such Inspiration a matter of universal acceptance in that age, but the writings of English Reformers, and of Divines immediately succeeding them, among whom we name, as of the highest representative