

son, the purpose of the latter remained unshaken. Nor is it to be wondered at, that he who was unwilling to admit the theory of Dr. Clarke, without calling for demonstrative evidence, should not be easily driven from the conviction he had arrived at, after a deep and conscientious examination of the grounds upon which it rested.

When, therefore, the peculiar texture of Butler's mind is considered, his uncommon powers of investigation, his patient and unwearied search after truth, his cautious hesitation in coming to a conclusion without a comprehensive view of the whole bearings of the case; and, when, too, the counter tide of parental wishes, and family feelings, and early habits, are placed in the scale, perhaps the secession of no man, from the ranks of nonconformity, ever furnished a stronger argument in favour of an Established Church, than the decision of Joseph Butler to conform to the Church of England. For it must not be forgotten, that he could have no prospects of secular advancement to bias him, beyond such as might naturally follow a diligent and faithful discharge of his ministerial duties. The scene which presents itself to the imagination, where the youthful theologian is combating the arguments and resisting the importunities of those who, doubtless with the kindest motives, would have turned him back again from the Church to which his recent convictions had attached him, and from the mother who was prepared to cherish him in her bosom, reminds us of the touching scene described by the inspired penman, when Orpah "kissed her mother-in-law" Naomi, and left her; "but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people." "return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: Where thou diest will I die, and there will I be buried; for the Lord do so to me, and more also, if ought but death part thee and me."—Ruth i. 14-17.

When Thomas Butler found that the decision, at which his son Joseph had arrived, was not to be shaken, he entered him as a commoner of Oriel College, in the neighbouring University of Oxford, upon the 17th of March, 1714.

THE CHURCH.

TORONTO, FRIDAY, DECEMBER 2, 1842.

CONTENTS OF THE OUTSIDE. First Page. Bishop Butler and Presbyterianism. The Church of England. Fourth Page. Wesley, a High Churchman. Life of Lady Falkland.

THE LORD BISHOP OF TORONTO desires that it should be understood that all persons, in future, desiring to become Candidates for Holy Orders, must present themselves to his Examining Chaplain, at Toronto, with an exhibition at the same time of the fullest testimonials as to moral character, in order that they may, after such examination, receive his Lordship's sanction to enter upon the appointed course of study, under the direction of the Theological Professor at Cobourg.

It will also be expected that all Candidates for Orders,—unless in special cases at the discretion of his Lordship,—shall go through the whole course of study prescribed by the Professor of Theology,—which will embrace the term of two years at the least,—before he shall be considered eligible to present himself for Holy Orders.

THE BISHOP OF MONTREAL has just issued a Circular to that portion of his Clergy whom he expects to visit, during the continuance of the snow-rain, in the ensuing winter, of which a copy follows below.—The Address, to which reference is made in the first paragraph, is that which appeared in No. 13 of the present volume of The Church:

[Circular.] Quebec, 7th November, 1842.

REVEREND SIR,—I beg to inform you, that it is my purpose, with the Divine permission, to hold a CONFIRMATION within your Care, in the course of the ensuing winter, for which I shall appreciate you, in sufficient time, of my having fixed the day. It is also, my intention, if so agreed upon, (in default of other provision for the purpose,) by the Central Body of the Society, to issue a list of names, which shall be framed, to take the opportunity of my visit to the different Parishes and Missions, to establish, with the assistance of the Clergy upon the spot, the District and Parochial Associations of that Society. You can, therefore, see your endeavours, in the meantime, to prepare the minds of your people for their connection with this most important Institution.

With reference to the Confirmation, it is needless for me, as I trust, to point out to you the great value of this Ordinance in the Church, and the responsibility which lies upon his Ministry to labour earnestly in turning it to full account. It is a task which demands your attention, your patience, and your prayers. Without exciting in the candidates, a very high degree of spiritual advancement or otherwise overstraining the requisites for their admission, (for they must be regarded, in the most majority of instances, as babes in Christ, and it is a case which calls particularly for the immediate direction of their hearts, and the necessity of a personal application of these truths, and their sincerity and seriousness in the assumption of their vows. You will, also, instruct them to regard the act of Confirmation, as an introductory step towards their becoming Communicants of the Church, and a distinct, solemn recognition of the principles of Episcopal Church Membership, which it would be grossly inconsistent (as well as in itself unwarrantable) to violate afterwards by any of those shifting preferences in their attendance upon the Ministry of the Gospel, or accommodations to worldly laxity of feeling upon the subject of Church-Communion, which unadvisedly are seen, upon occasion, to prevail among believers.

Upon the same principles, I must request you, (where occasion may be given for so doing) to represent very distinctly, to the parents and friends of young persons within your charge, the responsibility which rests upon them, of their being educated in Sunday Schools, and their being arranged in an orderly manner, will remain standing till the Bishop says the words, "Let us pray," when all will kneel, as they will also in all the prayers which follow to the end of the Form.

The answer to the Bishop's demand, must be made, with as much as possible, in the presence of the Bishop, and he will be glad to receive Confirmation, at one time, as soon as they have been laid down to receive Confirmation; and after lands make way for another, and so on; but till the whole Ceremony must retire to their seats in the Church.

I am, Reverend Sir, your affectionate Brother, G. J. MONTREAL.

We should be glad indeed to see the suggestion of the City Observer, which we give below, carried into performance; but we much fear that, for the

present, a peal of bells, the cost of which, we believe, exceeds \$000, will be beyond the means of the Churchmen of this city. When our two new Churches are erected and paid for, we shall be glad to see the matter of "a peal of bells" taken up; but, until then, unless God should move the heart of some rich man, we fear nothing can be done. Necessaries must be attended to before superfluities.

Way No. 2.—We repeat it, why not cherish the idea of supplying the Church with a peal of bells? Whatever assistance is in his hands, is now, as far as Toronto is concerned, wholly monopolized by three, the bell that tolls monotonously for worship, the fire bell and the steamer bell. * * * We feel confident there is wealth and liberality enough, and harmony too, among the members of the Church, to obviate this, should the suggestion be acted upon. There are many spirit-stirring occasions upon which "the bells ring right merrily" would infuse a light and buoyant feeling into all around. How often has this been experienced in the old country? And why not in Toronto? Why not?

A few weeks ago we presented to our readers the principal part of Bishop McCosky's excellent Sermon on the Apostolical Succession. The subjoined paragraph from a letter addressed to our able and animated friend of The Banner of the Cross, is a gratifying testimony to the value of the Sermon. Mr. Duffield, we should premise, is a Dissenting preacher who has written a series of Letters against the Bishop's discourse:

Every body of Christians in this city, we believe, has an association of its own for the purpose of clothing its destitute members during the inclement months of winter, and thus enabling them to attend, in decent apparel, at the various places of worship.

By looking at this day's Canadian Ecclesiastical Intelligence, it will be observed, that a TORONTO CHURCH OF ENGLAND CLOTHING SOCIETY has been established by the Ladies of our communion, under the most respectable auspices, and sanctioned, we understand, as should be the case in all such undertakings, by the Bishop (our Rector) and the Assistant Minister. Alms-giving should always be performed as an act of religion, and not as a mere pleasing impulse of our better nature. The poor we have always with us, and whenever we minister to them out of love to the Saviour who has identified himself with them, we have an especial assurance that such an evidence of faith will be remembered and rewarded in the day of judgment. (St. Matthew xxv. 31-46.)

We are commended by God's holy Word to "do good unto all men," even unto our enemies; but we are also commended to exercise some discrimination in our bounty, and to provide "especially" for "them who are of the household of faith," which household is Christ's body, the Church. (Galatians vi. 10.)—"Collection for the saints" (1 Cor. xvi. 1) and "ministering to the saints" (2 Cor. ix. 1 and 12), are actions approved to be performed, and when performed, approved of by the Apostle. And, although we are all members of one great family, and are all brethren and sisters, yet blood, affinity, and marriage create closer and holier relations; and in addition to these social ties and claims, a spiritual relationship supervenes; "we being many, are one body in Christ, and every one members one of another" (Romans xii. 5). This community of faith, then,—this participation "in one baptism for the remission of sins,"—this eating of the same spiritual bread, and drinking of the same spiritual cup,—this fellowship in one Catholic Church, and acknowledgment and reverence of its apostolically descended Bishops, Priests, and Deacons,—constitute us into that "household of faith" mentioned by the Apostle, and invest every member of that household with more than natural claims upon our benevolence and assistance.

In a community like this,—we can say it with delight and perfect truth,—the poor, our blessed Saviour's representatives, have always had their wants most bountifully ministered unto, and upon this occasion, we are sure, will meet with undiminished attention. In contributing to a Clothing Fund we not only alleviate a bodily privation, but we enable the sons and daughters of poverty,—who shrink from exhibiting their tattered and thread-bare garments in the house of God,—to repair to His Courts in clean and comfortable attire, without feeling themselves objects of a painful notice.

Another inducement to liberality in support of this newly formed Society, is the rule of extending assistance to the poor of other denominations, after the destitute members of the Church have been relieved, and enabled to appear and take part in Divine Service. For we are confident that there is no Churchman, or Churchwoman, who, after having discharged the obligations which nature and the Church have imposed upon them, would not cheerfully be employed in assuaging the distresses of their fellow beings of every creed and country.

With these few remarks we commend the Clothing Society to the hearty support of every member of the Church, hoping and believing that the "zeal" and "forwardness of mind" which distinguished the Corinthians, will shine with a holy lustre amidst our communion in this city, and that its "alms" will be "had in remembrance in the sight of God."

We receive many publications from the American Episcopal Press, which, welcome as they are, we find it impossible, for want of space, to notice; and we also, for the same reason, can but rarely devote any portion of our columns to the recording of the onward progress of the youngest daughter of the Catholic and Apostolic Church. We open the journals and newspapers of the American Church with a pleasure that weekly grows upon us, and it is a great annoyance to us, indeed, in consequence of our being compelled, out of regard to the general interests of this journal, to occupy so much room with secular matters,—we cannot more frequently transcribe from their interesting pages. We now, however, glean a few items from The Banner of the Cross, which indicate a happy and improving state of ecclesiastical affairs in the adjoining Republic.

Michigan.—Perhaps on no one of our dioceses has the Lord more abundantly poured the continuance of His blessing; than on this young and flourishing section of our growing and spreading Church. We rejoiced in reading the following sentence in a late private letter from one of its clergy:—"The diocese is indeed, prospering gloriously; every where the zealous and pushing forward,—and every parish founded on sound principles: it is a pleasure to live in such a diocese, and under a Bishop so universally beloved and successful in all his undertakings." In 1836, when Dr. McCosky was consecrated as its first Bishop, there were eight clergy in the diocese; now the number is twelve, and not without understanding this increase, the Bishop writes to the Committee of Domestic Missions under date of June 2, 1842.—"So great is the demand for clergymen in Michigan, that I will be obliged to ask for the reduction of all salaries to 200 dollars each, if our number cannot be increased without it. I hope, however, this will not be necessary."

WESTERN NEW-YORK.—In his address to the Convention of the diocese on the 17th ult., Bishop De Lancey gives the following summary of his labours in the last year:—"I have officiated in 74 organized parishes, and in 13 places where the Church is not organized; in all 87 places; Baptized, 18,304; Ordained 1 Deacon and 1 Priest; Consecrated 8 new churches; Officiated 9 new candidates for Orders; Preached 163 times; Administered 646 Communion in 62 congregations; and travelled in discharging my various duties, 4,925 miles. My labours have been very cheered by a cordial reception, and by devout and large congregations of listeners to the word of truth. In the large number confirmed, being more than one-third greater than reported to any former Convention; in the pains and care taken generally by the clergy in preparing the candidates for confirmation; in the increased diligence of the solemn seasons of the Church; in the earnest and willing attention which considerate and reflecting minds are bestowing upon the claims of the Church, and the obligations of Christian people to conform to its requirements; in the active faithfulness of so many of the clergy; and in the more devoted and earnest feeling of fidelity and attachment to the Church of Christ which is pervading our communion; I cannot but discern with humble gratitude to God, the evidences of His blessing without whom Paul labours and Apollis plants in vain."

On the 23rd ult., the Bishop of the diocese held a meeting at Ganabter. The confirmation reported were 281 during the past year, and 11 priests and five deacons had been ordained. The state of the parishes is represented as every way encouraging. We regret to learn that there are but seven candidates for orders to meet the pressing wants of this rapidly increasing diocese. The business of the Convention was transacted with the utmost harmony.

EASTERN DIOCESE.—From Bishop Griswold's late address to the Convention of this diocese we gather, that during the past year there has been a considerable increase in the number of communicants. In New Hampshire there were 42; in Maine, 79; in Rhode Island, 282; in Massachusetts, 658; amounting in all to 1061. Fifteen new candidates for Holy Orders have been received; 10 Deacons have been ordained, and 4 Priests. The Bishop says:—"In viewing the state of our churches, there are several things which rejoice my heart, and increase I trust my thankfulness for the privilege of being their minister. One is, that our parishes are now nearly all supplied, and we rejoice to see that the supply is officiating Ministers. Another and a very pleasing circumstance is the spirit of love and harmony, and brotherly-kindness which so happily prevails, and seems to increase among all the members of the Church. The Churches and parishes which have entered the General Theological Seminary this season, and four other applicants are expected to enter soon."

CLERICAL VETERANS.—We recently saw it stated in one of our contemporaries, that among the Clergy present at the late Convention, was a venerable and distinguished name, that of Andrew Fowler, Rector of Washington College, Hartford, was the Rev. Dr. Fowler, who is now in his 80th year. He is said to be the oldest officiating minister in the Episcopal Church in this country, being eighty-three years of age; and yet such is his health and vigour, that a few weeks since he crossed the Atlantic on a Sunday morning to officiate in a distant parish. The Chronicon gives the following biographical sketch of Mr. Fowler:

"He was born at Guilford, Conn. A. D. 1759, (we believe,) was educated a Congregationalist, and graduated at Yale College, 1783. While in College, his erudition was excited by the study of Latin books on the catalogue, and he applied to the President for permission to read Latin. This was declined, on the ground that they were dangerous books, inasmuch as they tended to shew that there were other sources, as might have been anticipated, he became a Churchman, and accepted of a call as a lay reader in the adjacent town, of West Haven, Conn. He was ordained by the Bishop, and was ordained by Bishop White, from that time to the present, he has been labouring most assiduously in the cause of the Church, as his manifold labours and abundant are characterised by piety, and consistent churchmanship, and great practical good sense."

It may not be generally known that the first clergyman who received orders in the Church in this country, is still living, at the advanced age of ninety years. We allude to the Rev. Adolphus Adolphus, residing at Bridgeport, Connecticut. He was ordained by the Bishop of New York, August 3, 1785.

The Editor of the Gospel Messenger, August 3, 1785. A visit of Mr. Baldwin to Urica, states that for fifty years he was the appointed examiner of the Presiding Bishop Griswold, when the latter was a candidate for the Deanery of New York. On Sunday, September 25, Mr. Baldwin attended Divine Service in St. Paul's Church, Syracuse, and at the close, the congregation were gratified in being addressed from the chancel by this faithful old servant of the altar, "leaning on his staff for very age."

By its own long look back and compare the infancy of our Church with the wonderful increase of its strength and influence which they have been bearing, it is not without reason that they exclaim, "How has a little one become a thousand, and a small one a strong nation."

We could multiply extracts of this pleasing character did our space permit, and we could point to the good and venerable Bishop Chase, rearing the Church and its attendant institutions, in Illinois, with apostolic zeal,—and to almost every diocese in the United States, to prove that the Church is doing its duty, and endeavouring to win souls to Christ, and unite His scattered people into one "beautiful flock."

On the 13th October, Dr. Johns,—a divine most highly spoken of,—was consecrated Assistant Bishop of Virginia, with the view of sharing and lightening the toils of Dr. Meade, the Bishop of Virginia, who suffers under infirm health; and there seems every probability that Dr. Eastburn will soon be placed in the same relation, to the Right Reverend Dr. Griswold, the aged and holy Bishop of the Eastern Diocese.

Our English files, by the late packet, have not yet reached us, though we shall probably get them before Christmas. In the meantime we are indebted to our esteemed and watchful contemporary, the New York Churchman, for the following piece of intelligence:

CHURCH IN SCOTLAND.—An event of considerable importance has occurred in the diocese of Edinburgh, the particulars of which, as we are informed, are substantially as follows:—"The 25th Canon of the Scottish Episcopal Church it is decreed, that if any clergyman shall officiate or preach in any place publicly without the licence of his Bishop, or if he be for the first offence admonished by his Bishop; and if he be again so admonished, he shall be suspended until, after due censure, he be restored to the exercise of his clerical functions."

Notwithstanding this canon, the Rev. D. T. K. Drummond, for some time held a weekly meeting in a public room, in an unlicensed and unlicensed Hall, where, in violation of the canon, singing, and extempore prayer were used, but the liturgy of the Church is not read. The Bishop of Edinburgh, whose conduct was irregular, and that if persisted in, the rules of the Church must be enforced. A sentence of suspension was passed between the Bishop and his Presbyter, which the latter has published, as far as appears, without the permission of his superior. Mr. D. attempts to establish, that if the meeting were held by him in an irregular, so also are several of the prohibitions. The Bishop of course does not positively prohibit. The Bishop of course has not positively prohibited, and in consequence Mr. D., without waiting the sentence of the Diocesan Synod, and disregarding the right which he has, thinks himself aggrieved, to appeal from that sentence to the Bishop of the diocese, who has intimated his intention of resigning his charge.

From the Church Intelligence of November 23, we learn that Mr. Drummond has resigned his charge, and that the following Dissenting clergyman has been issued:—England.—A Committee of the Rev. D. T. K. Drummond's Friends having, this day, resolved to visit him, and to continue his ministrations in Edinburgh as a CLERGYMAN OF THE CHURCH OF ENGLAND, it is requested that FAMILIES and INDIVIDUALS desirous of supporting this object, and of taking seats in the Church, should state the number of names required, as early as convenient, to Mr. Wynne, W. S. 3, Clark's Court, Edinburgh, 24th October, 1842."

This Mr. Drummond is the same clergyman who some time since signed the Edinburgh resolutions against the synodical letters of the bishops in recommendation of the College; and though we grieve over his fall into seclusion, we are happy and glad that discipline is awake in the Scottish Church. His resignation cannot save him from degradation from the ministry; and all the shewers of his seclusion, whatever name they may assume, are liable to excommunication. The vine will be made more flourishing by the excision of fruitless branches.

We cordially concur in the remarks of the Churchman, and wonder that Mr. Drummond is not honest enough to leave the Church and embrace Dissent.—His conduct to Bishop Tetrap appears to be most disgraceful and irrelevant.

When a Dissenter praises a Churchman, it is a sure proof that the Churchman, has been unfaithful to his principles. When a Dissenter condemns a Churchman, it is a sure proof that the Churchman has acted as a consistent believer in the existence of "One Catholic and Apostolic Church."

patches, justifying his conduct, to a limited extent; but we strongly doubt whether Sir Robert Peel does not look upon the late revolution in this Colony with a most anxious eye,—and whether he does not make a virtue of necessity, and reluctantly conform what he does not well know how to repudiate.

Before another number of this journal can appear, the Fourth of December,—the anniversary of Mackenzie's Rebellion,—will have transpired. It will send a pang to every British heart, that the instigators and approvers of that Rebellion are now the favoured subjects of Her Majesty in this extraordinary Province.

We deem it unnecessary to reply to the Baptist Register, being quite content with our case as it now stands.

Communication.

CONFORMITY TO THE RUBRICS.

Sir,—Having been long deeply convinced of the great disadvantage under which the Church labours from the want of due attention to the Rubrics, and consequently of uniformity in the performance of her public services, it was not without great gratification that I listened to that part of the Primary Charge, our reverend Bishop, in which he enjoined his Clergy to give more earnest heed to their observance, as a means of establishing that order and uniformity which should characterize all the ministrations of the Church, and the absence of which, in many instances, is greatly to be lamented.

The following extract from a Charge, very recently delivered by the Lord Bishop of Diocese of Rangoon, at a Visitation of his Clergy, contains observations so just and apposite, and at the same time so much in accordance with the expressed intention of our own Bishop, that I hope I may be excused for inserting it in your widely-circulated paper:—"It is not only in the face of the pastoral returns, that a laxity is found to exist in one parish, while in the adjoining one a laudable desire to maintain order and uniformity prevails. Now it is obvious that encouragement is thus afforded to those who, disposed, to resist measures which to them seem not necessary, but not universal; and it is obvious, also, that the inclination of the obedient, conscientiously to discharge his duty in these respects, is thereby placed in an 'invidious position—one, of all others, to be deprecated, and altogether at variance with the Apostolic maxim, 'that there be no divisions among us, but that we be perfectly joined together, in the same mind, and in the same judgment.'"

A PRESBYTER OF THE DIOCESE OF TORONTO.

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections in aid of the funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

Table with 3 columns: Name of Church, Amount, Total. Includes St. James's Church, Perth, through the Rev. M. Harris, \$6 0 0; St. Andrew's Church, \$28 19 8; St. George's Church, \$1 5 4; 67 Collections, amounting to £273 10 7.

T. W. BIRCHALL, Treasurer.

THE TORONTO CHURCH OF ENGLAND CLOTHING SOCIETY.

1. Resolved.—That it is expedient to form a Society, to be called "The Toronto Church of England Clothing Society."

2. Resolved.—That the object of this Society shall be to provide useful clothing and bedding for the destitute poor, particularly those professing to be members of the Church of England, and resident in this parish.

3. Resolved.—That, in order to carry out the objects of this Society, annual subscriptions, and donations in money or clothes be solicited from the members of the congregation of St. James's Cathedral.

4. Resolved.—That the city shall be divided into sections, and one or more visitors appointed to each section, to whom all applications shall be referred for investigation, previous to relief being afforded.

5. Resolved.—That the management of this Society shall be entrusted to a Committee of twelve Ladies (five of the most pious and amiable), with a Treasurer and Secretary, who shall be elected annually on the 1st of October.

6. Resolved.—That a Registry shall be kept of the names and addresses of all persons who have been relieved, and relief granted, which shall be open for the inspection of subscribers.

7. Resolved.—That a General Meeting of the subscribers and friends of the Society be held on such day and hour as shall be fixed on by the Committee in each year, and the accounts, as audited by the Committee, shall be presented, the proceedings of the past year reported, and the Treasurer, Secretary, and Committee chosen for the ensuing year.

Patrons.—Mrs. STRACHAN, Committee. Mrs. Allan, Miss Hector, Mrs. S. Baldwin, Mrs. J. B. Macaulay, Mrs. D. A. Boulton, Mrs. J. Macaulay, Miss Cameron, Mrs. John Powell, Mrs. Draper, Mrs. J. Prout, Mrs. Grasset, Mrs. S. Ridout.

Treasurer.—Mrs. J. B. Robinson.

Secretary.—Mrs. W. Boulton.

DELAWARE AND CARADOC PAROCHIAL BRANCH OF THE CHURCH SOCIETY.

On the 3rd November, a meeting of the members of the Church in Delaware and Caradoc was held in the school-house attached to the Church of the former place, for the purpose of establishing a Parochial Branch of the Church Society, as audited by the Committee, shall be presented, the proceedings of the past year reported, and the Treasurer, Secretary, and Committee chosen for the ensuing year.

Patrons.—Mrs. STRACHAN, Committee. Mrs. Allan, Miss Hector, Mrs. S. Baldwin, Mrs. J. B. Macaulay, Mrs. D. A. Boulton, Mrs. J. Macaulay, Miss Cameron, Mrs. John Powell, Mrs. Draper, Mrs. J. Prout, Mrs. Grasset, Mrs. S. Ridout.

Treasurer.—Mrs. J. B. Robinson.

Secretary.—Mrs. W. Boulton.

DISTRICT OF THREE RIVERS.

Three Rivers, Rev. C. H. A. A. Rector, Chaplain to the Lord Bishop, Hon. Secy. G. M. G. Rector, Hon. Secy. N. G. Rector.

DISTRICT OF MONTREAL.

Rev. J. B. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. FRANCIS.

St. Francis, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. JAMES.

St. James, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. JOHN.

St. John, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

Table with 2 columns: Diocese, Rector. Includes Wellington District (Rev. Arthur Palmer, A.B., Rector), Niagara District (Rev. Thomas Green, Rector), Ontario District (Rev. George R. Grant, Rector), Chippawa, Stamford, and Drumsville (Rev. F. W. Rector, A.B., Minister of St. George's and Officiating Chaplain), Toronto (Rev. Thomas Brock Fuller, Rector), North York (Rev. John Anderson, Rector), South York (Rev. G. Mortimer Armstrong, Rector), Mouth of the Grand River and Dundas (Rev. C. B. Gribble, B.A., Rector), Settlements on the Grand River (Rev. B. Cadmore Hill, M.A., Rector).

THE EPISCOPAL CLERGY AND THE BIBLE SOCIETY.

Some time ago we noticed the formation of a "Church Society," both in Toronto and in this city; and we hinted at the consequence, namely, that our public Societies, hitherto sustained by all classes of Protestants, would be abandoned by the Episcopalians. This has already happened throughout the Province, so that now very few of that denomination will co-operate in the Bible Society. We believe that the only exceptions among the clergy are here and in Kingston, amounting to only three or four. It is not easy to determine what considerations have led to this general defection, since the Bible Society does them no injustice but rather is its benefactor. Judging, however, from the avowals of many of these deserters, it appears that they are chiefly actuated by exclusive and sectarian feeling, and partly by a desire to circulate only the Churchman's Bible, namely, the Bible along with the Prayer Book and Apocrypha. It deserves to be known that such are the Bibles circulated by the Canadian Knowledge Society, from which our 'Church Societies' are supplied.

Had any unfairness been done by the Bible Society, we should not wonder at the defection of the Episcopalians; but we could even tell them of some Protestants, who continue to support that Society even after meeting with partial dealing.—The Baptists, though excluded from its patronage in the publication of new versions for the heathen, still co-operate in its domestic and colonial efforts.

We are glad to find that the Clergy have acted, as a body, so conformably to the expressed wish of their Dioceses. It is not the fact (as implied above) that The Church Society circulates no Bibles, but with the Prayer-Book and Apocrypha. It so happens that in the Depository at Toronto, at this moment, there is not a single copy of the Bible containing the Apocrypha, and not six with the Prayer-Book appended to them. The Society intends to keep on hand Bibles of every description—some without the Apocrypha and some with it, and others with it.

Very few of the Bibles circulated by the Christian Knowledge Society contain the Apocrypha. We submit the other paragraph alluded to above:—"We baptize with an Episcopal clergyman, and conversing with him on the subject of tradition, I heard him make the following ingenious statement. 'The Roman Catholics have canonically recourse to tradition for a support to their system; but the church to which I belong has no use for tradition except on the subject of baptism; and rather than suffer it [Roman, Ed. C.] to be introduced into our system, I think it better to discard tradition altogether, although baptism should stand on a weaker foundation.'"

It seems almost incredible that any clergyman should have expressed himself, in the manner above stated. Holy Scripture contains all things necessary to salvation; but Tradition, rightly understood is nothing but an accumulation of the evidence furnished by successive generations. Without such a tradition as this who would be satisfied of the credibility of the Bible?

LIST OF CLERGY OF THE ESTABLISHED CHURCH OF ENGLAND IN THE DIOCESE OF QUEBEC.

Lord Bishop of Montreal: The Right Reverend George J. Mountain, D.D. (Administering the Diocese). Archdeacon of Quebec: The same. Examining and Domestic Chaplain to the Lord Bishop: Reverend George Mackie, A.B.

PAROCHIAL CLERGY.

Table with 2 columns: Parish, Rector. Includes Right Reverend George J. Mountain, D.D., Rector; Rev. E. W. Sewell, Minister of the Chapel of the Holy Trinity and Assistant Ministry in the Parish; Rev. G. Mackie, A.B., Curate of the Parish; Rev. W. Chaderton, Minister of the Chapel of St. Peter; Rev. W. Wilson, Minister of the Chapel of St. Paul; Rev. C. L. F. Harned, Curate of St. Andrew's; Rev. H. D. Sewall, M.A., Chaplain to the Hon. Secy. of the Interior; Rev. R. B. Barrage, Hon. Secy. C. Morris; Rev. G. M. G. Rector; Rev. J. L. Alexander; Rev. A. Anderson, A.B.; Rev. E. G. W. Ross; Rev. P. J. Manigault; Rev. P. J. Manigault.

DISTRICT OF THREE RIVERS.

Three Rivers, Rev. C. H. A. Rector, Chaplain to the Lord Bishop, Hon. Secy. G. M. G. Rector, Hon. Secy. N. G. Rector.

DISTRICT OF MONTREAL.

Rev. J. B. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. FRANCIS.

St. Francis, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. JAMES.

St. James, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. JOHN.

St. John, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. GEORGE.

St. George, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. ANDREW.

St. Andrew, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. PETER.

St. Peter, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. PAUL.

St. Paul, Rev. J. Rector, D.D., Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector, Hon. Secy. M. A. Rector.

DISTRICT OF ST. MICHAEL.