

when they cannot tell whether they hear them, but it is most certain that God has never promised to hear them for their sakes.

We receive the two sacraments which Christ hath ordained in his church, and administer them both in such a manner and form as he has appointed. They, without any divine authority, have made seven sacraments; and in the Lord's supper they believe that there is offered up a proper propitiatory sacrifice for the living and the dead; they adore the elements, which they think are transubstantiated into the body and blood of our Saviour, and suffer to communicate but in one kind, robbing them of the cup, contrary to the plain institution, and express command of our blessed Lord.

And since we have the true faith, true worship, and the sacraments rightly administered, it is evident that we are not deficient in any thing that is necessary to the constitution of a true church; but they will never be able to prove themselves such a one, by the late additions they have made to the creed, and their many deviations from the primitive rule. And yet they will be continually vaunting that they are not only a true church, but the only true church in the world; and upon this presumption they thunder out their anathemas upon all Christendom besides, and confidently condemn them for a company of heretical and schismatical conventicles. But they cannot justify that rash and uncharitable sentence, nor make good any part of this heavy charge; for we that heartily believe all the ancient creeds, cannot be accused of heresy, neither are we guilty of schism, because we only reformed those errors and corruptions which they had introduced, and wanted not sufficient authority for what was done. But if they are still absolutely resolved to stand to the censure they have passed, and allow no true church upon earth but their own, it is not Cardinal Bellarmine's Fifteen Notes that will ever prove it.

The Berean.

QUEBEC, THURSDAY, OCT. 15, 1846.

We commence, in this number, the publication of a letter which the Bishop of Virginia—one of the oldest among those presiding over the American Church—has recently addressed to the Managers of an association, at New York, calling itself the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, and assuming that it has the sanction of the Church as a body; all the Bishops are ex officio on the Board of Managers as President or Vice-Presidents. Objections to some of its books having arisen, certain proceedings took place, part of which was, that a complete set of the society's publications was put into Bishop Meade's hands: the result of his examination of them, so far as he has advanced, he gives in the letter.

It is scarcely to be doubted that the same publications have found their way into the British North American Dioceses, and that they are on the shelves of many a Sunday School—unsuspected, because the Society has hung out the shield of a sanction given to it by the venerable Bishops of the Protestant Episcopal Church in the United States. That the Clergy, Superintendents of Sunday Schools, and Parents should be informed upon the real character of the books, seems to be a highly important measure; and better authority we should not know how to adduce than that of the judicious and spiritually-minded Bishop of Virginia. We intend to insert the whole of his letter in succeeding numbers, at it has been in several of our American exchange papers.

If we are not mistaken, the objectionable publications will be found to be of comparatively recent date; it is very likely that the Society's issues, for several years after its formation, may contain nothing liable to exception, though we believe they have all along been deficient in a free and stirring statement of evangelical doctrine. "Development" seems to have brought on those "departures" from principles announced and pledges given to which allusion is made in the letter.

To this introduction of Bishop Meade's letter, we will subjoin a remark upon the profession so ostentatiously put forth by some in our days, that nothing should be done without episcopal sanction. There are persons who seem to seize upon every opportunity of introducing some restricting clause or other to make proceedings dependent upon the approbation of Bishops: nor do we imagine that in every case there is either servility or a sinister design, though we must frankly confess our belief that in such cases as that of the New York Sunday School Union the design in claiming the episcopal patronage is, that the sentiments of a few of the Bishops, whose direct influence in the Board is secured, may prevail, and the adverse sentiments of other Bishops be thrown into the shade. Now we wish to point out the fact that, by obtaining the sanction of Bishops for everything, Bishops become responsible for every thing. Had the Society in question assumed to be no more than what in reality it has been since the Rome-ward tendencies of the times flung to the winds its early profession—the enterprise of certain individuals intent upon making their own sentiments prevail, its deviation would affect the individuals; but the Church, and in it especially the body of Bishops, would remain unharmed. As matters stand, it would be vain to assert that the Bishops are not in some measure responsible for the circulation of unsound doctrine throughout the borders of the Church, by this Society's means. It is true that men of practical knowledge might all along have known what Bishop Meade quietly asserts, that, "with very few exceptions, the Bishops have had nothing to do with" the Union; but their connection with it "in name and form" gave the Union a supposed character of safety, and its books an unsuspected entrance into the libraries of Church-members and institutions, to which they were not entitled. We do hope that this painful experience will not fail of the cautioning influence which it is calculated to exercise.

We are further led to an expression of deep concern at this new indication of a worm eating at the foundation of morals in the Christian Church. Persons must have been engaged, in the active management of the New York Sunday School Union, who knew that they made that association do work for which they had not the sanction of a considerable number of those whose influence, as President and Vice-Presidents, they used for the purpose of giving currency to their publications. If, with the Bishop of Virginia, we must admit it as a possibility that it may have seemed to the Executive Committee that they were fulfilling the pledge under which they acted in the face of the public, the conclusion cannot be repressed that a way, satisfactory to none but themselves, must have been found by them previously, for getting over what in ordinary times used to be restraints upon people's doing one thing while they profess to do another. We are pained to think that some of those Church-rulers, whose patronage they claim, are probably ready to approve of their books, and to sustain them in their proceedings; but others (we believe the majority of them) could never have been supposed to give their sanction to the circulation of such books as the Right Reverend reviewer found in the set furnished to him; and it seems vain to say that the Executive Committee in general did not know it.

One of the books reviewed by the Bishop—as will be found in the sequel of his letter, bears the title of "The Dark River; an Allegory." Its author is the Rev. Edward Moore, who stands connected with an occurrence so remarkable that, though, at the time when it took place, we did not intend to introduce it into our columns, we transfer to them now a succinct statement of it from the last number of the Episcopal Recorder. We have not read the little work of Mr. Moore's which the Union have adopted and are circulating; but we should on the outside think him a very unsafe guide who can propagate a statement destitute of truth (namely that "the plan is sanctioned by the Bishop.") Upon second thought, indeed, we have been induced to suspend our severe judgment upon the writer of the circular, by putting our interpretation upon the objectionable clause in it, to the effect that he never meant to refer to the Protestant Bishop as having sanctioned the enterprise; but we are not thereby led to place more confidence in his guidance, or to view his book with less suspicion.

We find, in the Quebec Mercury, an advertisement of the following publication: *SIXES OF THE WILDERNESS*, being a collection of Poems, written during a visit to the territory of the Hudson-Bay Company, in 1811; interspersed with Illustrative Notes—(embellished with several Engravings); by G. J. MOYNTAIN, D. D., Lord Bishop of Montreal. For sale at Messrs. Cary & Co's. The profits are reserved for Bishop's College, Lennoxville.

LETTER FROM THE RIGHT REV. WM. MEADE, D. D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

My Brethren of the Episcopate, and other Members of the Board:—Having, according to the brevity of time at command, and in great feebleness of health, read over a portion of the books which the Bishops were requested to examine, and being about to set out on a visitation which will not terminate until the winter season, I feel it my duty to submit to your consideration some objections which have suggested themselves to my mind, hoping that you will more carefully and extensively pursue the examination. Had I postponed this communication until the winter, it might have been regarded as approbation; or acquiescence, especially in regard to any recent publications, objections to which must be made within thirty days. I am sorry to be obliged to say, that the partial examination I have been able to give the publications (having read about twenty out of nearly two hundred) shows a larger amount of what seems to my mind objectionable and erroneous than I was prepared to expect. It may not be amiss for me to state, that shortly after the formation of the society, I offered a resolution in the Convention of Virginia, recommending the Union to the ministers and members of our Diocese, which resolution was I think unanimously adopted; and ever since that time, though believing that there were books issued containing passages and sentiments to which I could not assent, yet when asked as to the books and tracts which should be gotten for use in our Sunday Schools and congregations, my advice has always been to give the preference to those of our own societies, where there was nothing seriously objectionable. I acknowledge myself to have been too negligent as to the examination of books, of which I ought to have been enabled to speak more certainly. The time has come when various circumstances demand a more attentive consideration of all that issues from the press, especially when addressed to the young, and coming with any thing which even seems like the sanction of the Church. The fact that the Bishops of the Church are all appointed to be managers of its concerns, although it be only in name and form, (for with a very few exceptions they have had nothing to do with it,) is stated as a recommendation of the books which are issued. The religious journals of the Church are enlisted to advertise and recommend them. The booksellers throughout the Dioceses are employed for their sale. The style of their execution, the decorations of their pages, and the interest of their stories, are all calculated to please the young, and are mentioned as reasons why they should be freely distributed as presents and prize books. Such being the case, it is the bounden duty of all ministers, teachers, parents, and especially the Bishops, who are held responsible for them, to see that they be what they profess to be, faithful expositors of the Bible and Prayer book. Before I proceed to call the attention of the board, and especially the Bishops, to certain passages in some of these books which seem to me objectionable, I must present, in the words of the Executive Committee,—"which is virtually the society,—the principle on which it is declared the institution shall be conducted. In the annual report, of the year 1845, it is thus written: "But while it is deemed the duty of the society to exhibit the features of a Church institution, it does not forget that it is an institution of the whole Church, and not an organ for the dissemination of any peculiar opinions in it; and their desire will be to furnish books which present in their integrity those, and only those, great truths which are plainly recognised in all the authorized standards of the Church."

Now, however sincerely the members of the Executive Committee may have determined to act on

this principle, and however it may seem to them that they have fulfilled their pledge, I, for one, think that I see a most serious departure from it in many passages in the books I have read; I leave it to others, after having read the following quotations, and examined more at large the books whence they are taken, if there be not a most manifest bearing towards some things in doctrine and practice which have of late disturbed the peace of the Church, and which cannot be regarded as "only those great truths which are plainly recognised in all the authorized standards of the Church!"

*1st. Manual of private devotions for young persons.* On page 66 and 67, it is directed when passing or meeting a funeral, always to take off the hat, and to pray—"Grant, O Lord, rest to the departed, and mercy to the living, for Christ's sake." This, I suppose, cannot be otherwise than regarded as a prayer for the dead. On page 73, the Romish word penitence is used instead of the more Protestant one penitence. I find this substitution in either of the more recent books. On page 99, among "the precepts of the Church," is mentioned the following: "To observe the Ecclesiastical customs and ceremonies established, and that without forwardness or contradiction, such as bowing at the holy name of Jesus," &c. Where is it that we are commanded to bow at the name of Jesus, even in the creed? If it be said that it is a custom, we ask, where has the Church bound us to observe what is not ordained by law; so that it may be called one of the precepts of the Church? In the 31st article of the Church, which speaks of the duty of observing traditions and ceremonies, it is expressly provided that "they may be abolished and changed by common authority." I object, therefore, to this attempt to bind upon these who have, perhaps, conscientious scruples as to bowing at the name of Jesus, who the Church has no where commanded; but, while I do this, I have no objection to the custom, having observed it from my youth up, though not in that extreme way which now has become the badge of a party, and which, it seems to me, is calculated to interfere with the solemnity of public worship. (To be continued.)

NEW COLLEGE AT HARROW WEALD. The two following notices, one parts of a whole, and deserve to be placed together. The first is from the True Catholic, the second from the London Record. As an instance of human infirmity, we should be disposed to censure this plan, but as an illustration of the practical working of a system, which many of our own friends still think, can do no great harm, we feel bound to give place to it, adding only the mention of this further circumstance, that a letter has since been published by the Rev. J. W. Cunningham, Vicar of Harrow, declaring that the Bishop, instead of sanctioning, actually disapproves this project, so that we have here another illustration of the consistency of those whose first principle professedly is, let nothing be done without the Bishop.

"The college for preparing poor boys for the service of the Church, at Harrow Weald, in the diocese of London, was opened on the first day of July, on which day the corner-stone of a new Church in that parish was laid by Archbishop Manning. There were two services and sermons, Mr. Keble preaching in the morning, and Archbishop Manning in the evening. The honoured names of H. Wilberforce and Dolweth were also among the clerical attendants. A plain dinner was given at the college to the attending clergy and gentry, the boys, and their relations, and the poor of the parish. The editor of 'The English Churchman' says, 'it is encouraging to know how much support, even beyond the expectation of its founders, the plan has received.' It appears that the Rev. Edward Moore, the deviser of the scheme, is perpetual curate of Harrow Weald, and the same person whose 'touching memorial' to his deceased wife, in the shape of schoolrooms for seventy boys and as many girls, we lately mentioned. Mr. Moore is, we hope, extensively known in this country as the author of that excellent little work, 'The Dark River; an Allegory.'"

"Our readers no doubt remarked in our last the announcement of the establishment of an institution at Harrow Weald, in the diocese of London for the training of boys, to receive deacon's orders, or to go out as schoolmasters to the Church in the colonies or at home."

"The account was sent to us for publication (not of course by Mr. Moore) in the shape of a lithographic circular—to which was added the following important and emphatic postscript:—"

"The plan is sanctioned by the Bishop, and is supported by Mr. Gladstone, Mr. Keble, Mr. Marriott, Mr. Hope, Mr. Acland, and many others whom you may know."

"Harrow Weald, Stanmore, Middlesex, May 25." Since our last we have received the following most extraordinary letter from the Rev. Edward Moore, and the incumbent of Harrow Weald. He says:—

To the Editor of the Record. Sir,—As you have published a letter of mine which was strictly private, I will beg you to insert one or two statements with reference to it, which the fact of your having thus made it public requires.

The statement at the end with reference to the Bishop's sanction, was simply intended for the individuals to whom the letter was sent, and to receive that kind of interpretation which I knew they would put upon it. But since the public may not attach the same meaning to the words, I must distinctly state, that the Bishop is not to be considered as sanctioning the plan (in my letter) in any other way than as having had it placed before him by myself, with a request that he will take any notice of it that he may please. Beyond this, the school, in its detail and working, must not be considered to have received the Bishop's sanction.

I did not expect that a private letter of any one would have been thus made use of, or, of course, I should have felt it needful to guard the expression more. I remain, your obedient servant, Harrow Weald, June 10, 1846. Ed. Moore.

It has never certainly been our lot to have presented to us a more striking illustration of the Tractarian spirit and the Tractarian practice than this transaction affords.

"A lithographic circular, intended to be 'strictly private' (but on which neither the words private nor confidential appear) is circulated, in which it is unscrupulously stated, that 'the plan is sanctioned by the Bishop.' It is published, and then it appears that it has received no sanction from the Bishop whatever: it is 'sanctioned by the Bishop,' was simply intended," says Mr. Moore, "for the individuals to whom the letters were sent, and to receive that kind of interpretation which I knew they would put upon it."

"How the Bishop may regard this use of his name; how his Lordship may view this explanation of it;—"

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we may not presume to decide: but how common sense, and common honesty will view it, every one of our readers will decide for himself without any comment of ours."

SESSORS.—Letters were on Wednesday received by two eminent Roman Catholic divines, residing at the West-end, from the Rev. A. Renaud, Apostolic missionary, Candy, Sidney, conveying the intelligence that the Rev. T. G. Wenham, M. A., Protestant Chaplain to the garrison quartered in that district, had, on the last festival of St. Peter and St. Paul, resigned his profitable cure, and sought admission into the Catholic Church. The Rev. convert is described as a man of highly cultivated mind, and many prepossessing qualities.—London Globe.

The Rev. John J. Plumer, of Balliol College, Oxford, son of the late Sir Thomas Plumer, formerly Master of the Rolls, has made his public profession of the Roman Catholic faith.—Morning Post.

CONVENTS.—On Sunday we had the gratification of seeing ten persons publicly renounce the errors of Popery in St. Andrew's Church. Three of the converts were educated for the Romish priesthood; but they have now abandoned for ever the idea of taking on them that yoke, and have embraced the doctrines of Jesus Christ. One of the converts had been a priest's clerk for upwards of thirty years, and is deeply versed in the mysteries of the profession he has left. All the converts received the Lord's Supper, and signed the renunciation roll in the usual way. The Rev. R. H. Mansell Eyre read prayers, and the Rev. Thomas Scott preached from the words, "I have found the book of the law in the house of the Lord." (2 Kings xxiii. 8.) He was listened to by all present with breathless attention.—Dublin Statesman.

Maria Isabella Keon, eldest daughter of Ferdinand Keon, of Newbrook, county of Leitrim, having solemnly renounced the errors of Popery in Kilar Church, county of Donegal, on Sunday the 2nd of August last, subsequently signed the roll, and received the Sacrament of the Lord's Supper.—Evening Packet.

LORD'S DAY OBSERVANCE.—Sunday Order of Governor in Council, published on the 13th July last: It being considered proper and desirable, under a Christian Government, that the transaction of ordinary official business should be discontinued as far as practicable upon Sundays, the Hon. the Governor in Council is pleased to direct, that all the Hon. Company's Courts of Justice under this presidency, and all revenue offices, whether at the Presidency or in the interior, and whether presided over by Europeans or native officers, shall be closed, and generally that all official business shall be suspended on that day, except such as is of urgency, or of such a nature that its discontinuance would be obviously obstructive or detrimental to the public interests.

SAME SUBJECT. QUEBEC.—We find the following postscript appended to a letter from "Public Weal," who writes to the Mercury on the subject of Ferry-boats and Landing-places:—

"P. S.—It was to be hoped that when in town of a Sabbath, apple-stands would not be again seen, but as country folks, who may be a little too sensitive, must still continue to witness this nuisance and glaring profanation, upheld too by some of our honourable citizens being purchasers."

The worthy writer may be assured that "as town-folks" that is, so many of us as have a regard to God's honour and the consistency of a professedly Christian community, fully sympathize with him, and hope he will not allow his sensitiveness to be blunted, but that he will help us to protest against this nuisance and profanation, so justly rebuked by him, until the friends of the Sabbath shall see the evil remedied.

KING'S COLLEGE, WINDSOR, N. S.—The Anniversary of this institution were celebrated on the 22nd of last month, the Lieut. Governor, the Bishop of Nova Scotia, and the friends and Alumni of the College attending. The boys of the Academy were examined and showed satisfactory progress, though they had but for a very short time had the advantage of the present Principal, Mr. Irwin's, superintendence. The Association of Alumni completed their organization which, it is hoped, by a Correspondent of the Morning Post, whose words we quote "will not only assist in the support of the institution, but also place it in a position to command the respect and sympathy of all classes in the Province." His Excellency the Lieut. Governor delivered an address, at the close of which he renewed the assurance of his earnest desire to aid and to extend the usefulness of the College by every means within his control. Several other addresses were delivered, expressive of sympathy with the present difficulties, and zeal for the future prosperity of the institution.

ECCLESIASTICAL.

Diocese of Quebec.

At a stated Meeting of the Central Board of the Church Society, held at the National School House, Quebec, October 7th, 1846.

Present: The Right Reverend the Lord Bishop of Montreal, President, The Rev. OFFICIAL MACKIE, V. P. Honble. W. WALKER, V. P. Col. WILGESS, V. P.

The Revs. E. W. SWELL, J. E. F. SIMPSON, J. TORRANCE, W. CHAMBERLAIN, C. L. F. HAESSEL, D. FALLOON, C. BANCROFT, W. BOND, W. DAVIS, Secy. E. L. MONTIZAMBERT, Esq. W. McPHEA, Esq. H. JESSOP, Esq. T. TRIGER, Treasurer.

After prayer, the minutes of the last meeting were read. The Secretary announced that the Annual Report was printed, and that 1500 copies were now ready to be distributed.

The Treasurers' accounts for the past quarter were handed in; by which it appeared that the sum of £225 14s. 10d. was available for the general purposes of the Society.

The Secretary reported that the Committee concerning the Clergy Reserves had not, as yet, proceeded with the business appointed them, because of a communication from the Toronto Church Society; whereupon it was Resolved "that the Committee be requested to act upon the former resolution of the Board, and that they be authorized to take such other steps as they may deem expedient to accomplish the end desired; and that the Committee have power to add to their number."

On the Secretary mentioning that the Rev. D. B. Parther, Assistant Secretary, had left for England;—and drawing the attention of the Board to the last clause of the previous minutes, relating to a suggestion to engage "the services of a Travelling Agent?"—

It was Resolved "that, in consideration of the increased and increasing duties of the Secretary, and the vacancy arising in the office of Assistant Secretary, by the departure of the Rev. D. B. Parther, the Secretary's salary be increased to £150 per annum, with a view to the Secretary's being enabled to nominate to the Board an individual who may give his time, undividedly, to the Society's concerns."

The Secretary signified his intention to render his personal services to the Society as heretofore, without remuneration.—It may be explained that the Salary is stated in the above resolution, as allowed to the Secretary, in conformity with the 4th Article of the General By-Laws of the Society.

The Secretary directed the attention of the Board to the 4th resolution, adopted at the Annual Meeting of the Society in July last, viz: "That there is need of more sustained and systematic exertion on the part of this Society, to provide for the suitable education of the poorer members of the Church, within the limits of this Diocese," and it was Resolved that a Committee of three be appointed to carry into effect the said resolutions, as far as may be expedient, and to report from time to time.

The Committee to consist of the Secretary, the Rev. M. Willoughby, and E. L. Montizambert, Esq.

The Finance Committee's reports were read and adopted, with but slight alterations.

Resolved "That the Rev. J. Flanagan of Mascouche be directed to apply to the Committee of his District Association, viz. the Beauharis D. A.;—the matter of his application being such as the Central Board could not entertain.

Resolved that the application for the payment of the ground-rent of St. Ann's Chapel, Guilfordtown, cannot be acceded to—it not being considered to form one of the objects to be provided for out of the funds of the Church Society.

Resolved that the Rev. W. King be directed to apply to the Committee of the Megantic District Association.

It was ordered that the opinion expressed in the report of the Quebec Branch of the Finance Committee be recorded; and it is hereby declared to be the opinion of the Central Board "that it is inexpedient for the Society to entertain any applications for loans."

Resolved, on the application of the Rev. J. Butler, on behalf of Mrs. Evans, widow of the late Rev. Mr. Evans of Dunham, for a loan: that the sum of £7 10s. for 3 years, be allowed her, to facilitate her pecuniary, and paying the interest, on the loan requested, and that the same be chargeable on the Widows' and Orphans' fund, if practicable.

Resolved, with reference to the application of a small loan, from the Church-Wardens of the 2nd Inverness Church; that the Minister and Church-Wardens be directed to apply to the Committee of the Megantic District Association.

Ordered that the sum of 17s. 8d. be paid to the Secretary for Postages, &c.

Ordered that the two accounts, handed in, viz: Messrs Cary & Co. Quebec Mercury, and Mr. W. Neilson, Quebec Gazette, be paid, if found correct.

The following resolution was adopted at the meeting of the Central Board, July 3rd, 1846, and has not appeared in print, to which indirect reference is made in the last sentence of the above resolution, relating to the case of Mrs. Evans:—"That, out of the collections to be annually made in aid of the fund for the Widows and Orphans of Clergymen, the sum of not less than £250 per annum be invested to produce compound interest; and such portion of the surplus fund, as may be considered necessary, be appropriated to the relief of the Widows and Orphans who may seem to have the greatest claim on the fund."

Diocese of Nova Scotia.

The church at Walton, which was formerly a meeting-house, but has been secured for the worship of the Church of England by the exertions of individuals, assisted by grants from the Christian Knowledge Society and the Diocesan Church Society, was consecrated by the Lord Bishop of the Diocese on Sunday the 26th of last month. The Rev. R. J. Uniacke, of Newport, in whose mission this church is situated, read prayers, and His Lordship preached both morning and evening. The burial-ground was consecrated in the evening. This station had never before had an Episcopal visit and, till within the last few years, had enjoyed few visits from any minister of religion. The occasion could not fail of being one of deep interest and giving rise to cheering anticipations.

Diocese of Fredericton.

On Sunday Sept. 29th, the Lord Bishop of the Diocese held an Ordination in Christ's Church, Fredericton, when the Rev. Richard Simons, A. M., of King's College, Windsor, was admitted to the holy office of Deacon, and the Rev. Noah Disbrow, and the Rev. W. L. Ketchum, both of King's College, Fredericton, were admitted to the holy order of Priesthood. The Bishop was assisted by the Venerable the Archdeacon Coster, and the Rev. E. J. Roberts, of Kingsclear.—Chronicle.

Diocese of Newfoundland.

The Lord Bishop of Newfoundland sailed for England in his yacht on the 21st of last month. It is understood that the object he has in view in revisiting his native land is, to collect funds for rebuilding the parish Church of St. John's, destroyed by the fire. From late accounts it appears that the subscriptions for this object were proceeding very satisfactorily. The Society for promoting Christian Knowledge has granted £2,000, the Rev. Mr. Coleridge, at Eton College, collected £1,200 in a fortnight, and altogether we understand that contributions to the amount of upwards of £6,000 have been received. This, with the sums contributed here, and what may be raised by His Lordship in England, will, we imagine, be amply sufficient for the erection of a church, suitable for a rapidly increasing population, and of such elegant architecture as to be an ornament to the town.—St. John's Paper.

Diocese of New York.

The Protestant Churchman gives a very full report of the proceedings of the Diocesan Convention, which met on Wednesday the 30th of September, and closed on Saturday the 3rd of October. The exciting business of this Council was that which concerned the suspended Bishop B. T. Onderdonk; fears being entertained that an attempt would be made at carrying some measure having respect to his ultimate restoration to the exercise of episcopal functions. Instead of this, however, the question raised was simply for assigning to him an allowance, during his suspension, out of