church of Rome is too like to paganism in the practice of it, and driven to scarce intelligible subtilties in her servants' writings that defend it; and this without any care had of millions of souls, unable to understand her subtilties or shun her prac-

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 23, 1841

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto on Sunday, the 24th of October.

THE LORD BISHOP OF TORONTO, in his late Charge, recommended the formation of a Diocesan Associa-TION, in connection with the Venerable Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts; and, at the request of the Clergy, his Lordship named the Venerable the Archdeacon of Kingston, and the Reverend Messrs. R. D. Cartwright, A. N. Bethune, H. J. Grasett and H. Scadding, a committee to carry the episcopal recommendation into effect.

As but little time will now elapse, before promp and vigorous measures are adopted for maturing this great and highly necessary plan, we have been instructed to transfer to our columns the Standing Rules of the Diocesan Church Society of Nova Scotia .-There is no intention, we believe, of adhering implicitly to this valuable model, but it will nevertheless furnish many useful hints in the formation of a similar association in this diocese, and it will enable the Clergy, and others interested in the important undertaking, to suggest such alterations or additions as they may consider salutary and conducive to the ends in

STANDING RULES,

OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA. On Monday, May 22d, [1837,] at 3 o'clock, a numero on Monday, May 22d, [1867,] at 3 defining and highly respectable meeting of Clergy and Laity of the Established Church, which had been called together by notices given in the Parish Churches of Halifax, and otherwise, took place at the National School House. The Lord Bishop took the chair, and proceeded, after prayer for the Divine blessing and chair, and proceeded, after prayer for the Divide Dessing and help, to lay before the meeting the plan and objects of a pro-posed Church Society. Its great objects were stated to be the promotion of an intelligent acquaintance with the Evangelical doctrines and Apostolic order of the Church of England among her members; the increase of a charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children; and the knitting together of pastors and people in closer bonds of mutual affection and regard. Its more detailed designs will be the procuring Missionary services for neglected stations—affording assistance to Sunday and other Schools conducted on Church principles, and to deserving young men desirous of education for the Ministry of the Church—and the circulation of Books and Tracts.

For the promotion of these objects it was proposed that a Society should now be organized, to be called the Diocesan Church Society of Nova Scotia, and the persons present appearing favourable to the formation of such a Society and ready to become members by subscribing to its funds, they proceeded to the election of Officers and a Standing Committee; after which the following were unanimously adopted as-

Rules necessary for the Constitution and Government of the Diocesan Church Society of Nova Scotia.

I. His Excellency, the Lieutenant-Governor of Nova Scotia for the time being, and the Societies for the Prepagation of the

Gospel, and for Promoting Christian Knowledge, shall be respectfully requested to be the Patrons of this Society.

II. The Bishop of the Diocese shall be the President of the Society, with a control over all their proceedings. His approval shall be necessary for the completion of all important acts of the Society, and especially for the revocation or alteration of any of the standing rules and for making any addition to them.

III. There shall be two or more Vice Presidents, of whom the Archdeacon of Nova Scotia shall be the first: a Secretary, an Assistant Socretary who was a very, and a Treasurer.

IV. There shall be a Standing Committee, consisting of the Officers, all the Clergy, and as many Laymen as it shall be thought convenient to choose at the Annual Meeting of the Society. The Lay Members shall continue in the Committee for a year, or until other Lay Members be chosen in their place; and any or all of them may be re-elected. Seven of the Committee shall be a quorum, provided four of them be Laymen.

V. The Society shall be open to all the Members of the Church, all of whom shall be invited to unite with it. Ten

pounds paid at any one time shall qualify a person to be a Member during his life, and the payment in advance of any sum, however small, shall qualify a person to be a Member for

VI. The Members of the Church in every part of the Province shall be invited to co-operate with the Diocesan Society, by joining Committees of it which shall be formed, under the direction of their respective Clergymen, either in each mission or parish, or in more than one mission or parish united, as shall be deemed most convenient, and in strict accordance with the designs and rules of the Diocesan Society; and it is recom-mended to the Committees to forward their funds, as they may be collected, to the General Committee, who will faithfully apply them to the general objects of the Society; but when the Local Committees desire it, they shall receive books at cost and charges to the amount of one-fourth of their remittances.

VII. There shall be one general Meeting of the whole So ciety, including any members of the Local Committees who can conveniently attend, on such day and at such place as the President may name, of which due notice will be given, with an invitation to every Committee to send at least one Clergyman and two Laymen to represent such Committee, and with a recommendation that each Committee shall meet at some convenient time immediately before the General Meeting of the Society, that any necessary suggestions may be offered to the representatives of the Committees for their guidance at the glances at the Independents]. "it must needs arise general meeting. And a special General Meeting may be called at any time and in any place, when the President, or, in his absence, two or more Vice Presidents, shall consider it

desirable to appoint such special General Meeting.

VIII. The objects to which the attention of the Society shall be directed shall be, generally, those which have engaged the two great Church Societies in England for the Propagation of the Gospel and for Promoting Christian Knowledge, and

IX. The following objects shall more particularly engage the attention of the Society, as soon as their means may enable

them to afford such attention

1. Supplies of Books and Tracts from the stores of the Society for Promoting Christian Knowledge, and none other, except in cases where other Books or Tracts, in strict conformity with the principles of the Established Church, and particularly adapted to local circumstances, shall first be carefully examined and approved by a Committee of revision, to be appointed by the General Committee, the approval of which appointed by the General Committee, the approximate General Committee shall be necessary in the next place, after which the books must likewise receive the written approbation

of the Bishop. . Missionary visits to neglected and destitute places, under

the direction of the Bishop.

3. Upholding by all possible and proper means the Collegiate

qualified for the Ministry of the Church, but requiring aid in pursuing their studies at the Collegiate Establishments at Windsor. 5. Aid to Sunday and other Schools, in which due atten-

tion is paid to instruction in the principles of the Established 6. Encouragement to the instruction and training of respec-

table Teachers for Sunday and Daily Schools.

7. Assistance to the erection or enlargement of Churches and Chapels belonging to the Established Religion, in peculiar

To these objects, generally, the general contributions will individual contributions scrupulously confined to any one or more of these objects. And as some members of the Church, who are not unmindful of the great spiritual wants in their own neighbourhood, still feel constrained, in pious gratitude

for the blessings they enjoy, to allot something, however small, from the means with which a gracious Providence has blessed them, towards the spread of the glorious Gospel among the nations which still sit in darkness, it was resolved, that X. This Society will gladly receive and forward to the Society for the Propagation of the Gospel, whatever sums may be given for the conversion and instruction of the Heathen, to

which object such sums will be strictly confined by the East

mittee, and only permitted when recommended by them and approved by the President, or, in his absence, by two or more the Vice Presidents.

Societies in England, adapted to our situation under the direc-The following persons have been chosen as Officers of the Society, and Members of the Standing Committee for the year ending on the 24th day of May, A. D. 1838:

PATRONS.
His Excellency SIR COLIN CAMPBELL, K.C.B., Lt. Governor THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

PRESIDENT. The Right Rev. THE LORD BISHOP OF NOVA SCOTIA. The Right Rev. THE LORD BISHOP OF NOVA SCOTIA.

Vice Presidents.—The Venerable Archdeacon Willis, D.D.;
the Hon. Chief Justice Halliburton; the Hon. T. N. Jeffry;
the Hon. C. R. Prescott; Mr. David Hare. Secretary—Rev.
William Cogswell. Assistant Secretary—Henry Pryor, Esq.
Treasurer—Lawrence Hartshorne, Esq. Standing Committee—
All Clergymen of the Established Church, and 18 Laymen.

The Editor of the Woodstock Herald has lately attacked us, on more than one occasion, with an acrimony of expression which we did not expect from a contemporary, whose loyal principles and vigorous ability we have long admired, and would gladly have seen exercised in a larger and more prominent sphere. Among the points on which he differs from us, and our insisting on which has called forth some angry remarks from him, is that of the Apostolical Suc-CESSION. From the manner in which this doctrine is treated in the present day, whenever it is advanced, one would suppose that, instead of having remained unquestioned for nearly sixteen centuries, and having been upheld by the great majority of the most illustrious divines of the Anglican Church, up to the present hour, it had only been just discovered in some obscure corner, and now for the first time obtruded upon an astonished world. It is also worthy of observation, that our contemporary of the Woodstock Herald, in impugning the doctrine of the Succession, unwittingly pronounces a censure upon the Kirk of Scotland, of which, we believe, he is a member, and that his condemnation of our views is equally applicable to many of the most eminent divines of the Presbyterian nunion. On this ground, however, he is so well met by the Hamilton Gazette, that we shall borrow the animated language of that staunch Protestant Journal, rejoicing to know that we have an able and willing ally to co-operate with us in our feeble endeavours to maintain the truth:

"We would further recommend him to study the constitution of his own Kirk, as laid down in its Confession of Faith. He will there find it stated that 'God has instituted a government in his Church independent of the Civil Magistrate,' and that by virtue of that government, her Presbyteries ordain. What then is the difference between the Anglican Church and the Presbyterian on this subject of 'The Succession?' Not one of principle, but one as to a matter of Fact. The Kirk, on the one hand maintaining that the succession (without which the ordination of a Minister is null and void) flows through a series of Presbyteries, whilst the Anglican Church, on the other, asserts, and has proved with a weight of demonstration which can never be overturned, that this succession flows through a series of Bishops, as the successors (so far as uninspired men can be so) of the Apostles in the government of the Church. It must be obvious therefore to every person of a sound understanding, and whose perceptions are not obscured by the clouds of fanaticism, that if there is any weight in the charges of 'Bigoted exclusiveness' 'Protestant Popery,' and so forth, which are daily being urged against the Apostolical succession, these charges will hold good against the Apostolical succession, these charges will hold good not only against the Kirk, but against every Church which makes use of the 'laying on of hands' in the Ordination of its Ministers. For what is Ordination? Is it not the delegation either by a Bishop or a body of Ministers, as the case may be, of that authority which be or they assert to have derived through and from their predecessors in the Ministry. No Bishop, or body of Ministers, ordain on their own personal authority.—

The decriptor of the succession therefore is and will ever continue The doctrine of the succession therefore is, and will ever continue to be, inseparably interwoven and connected with that of Ordination to the Ministry, and no one, whether he be ignorantly without the Church, or traitorously within its fold, can attack this doctrine of the succession without impiously levelling his blows at the very root of every Christian Church on the face of the earth. We shall only add in conclusion, that in proclaiming the Fact of the Apostolical succession, the Apglican Church is but falfilling her high duties as 'a faithful witness' of the truth, and maintaining that elevated position which the common consent of the Christian world has so long awarded to her. 'She is faithful and fears not.""

From some researches which we once made into the Presbyterian Sermons and Pamphlets of the seventeenth century, we are enabled to corroborate the statement of the Hamilton Gazette, relative to the claim made by Presbyterians for the divine origin of their ecclesiastical polity.

In a Fast Sermon preached before the House of Commons in 1645, by RICHARD BYFIELD, the following striking passages occur:

The external government of the Church; shall I say, the Presbytery came down from Heaven; it began in the great Presbytery of the Apostles, set up immediately by Christ himself, who received from Christ the keys, who, as a Presbytery, ordained Bishops and Deacons: as Timothy was ordained by the laying-on of hands of the Presbytery, and of this Presbytery was the holy apostle Paul, for all apostles were Presbyters, though all Presbyters were not aposout of the earth or sea, and not come from Heaven, as indeed all other governments do, save one, which is a beast that arised out of the bottomless pit."-Your work is not to create new ordinances, new means of worship, new offices and officers in the Church, or a new Church government; but to settle what Christ hath ordained and instituted."

The eminent biblical scholar, Dr. John Lightfoot, preaching before a similar auditory in the same year, is equally emphatic and distinct: "I beseech you hasten the settling of the Church: these weeds grow, while government groweth not. I rejoice to see what you have done in platforming Classes and Presbyteries: and I verily and cordially believe it is according to the pattern in the Mount."

ALEXANDER HENDERSON, who, from his immense influence over his fellow-countrymen, was called "the Scottish Pope," it is well known, carried on a controversy with Charles I. on the subject of Church government, in which he was defeated by that monarch, though a prisoner, and without books. In the course of the discussion, this Henderson asserted of Presbyterianism, that "it was from the beginning, and is to be found in Scripture"; and, in a Sermon preached before the Lords, he calls "the government of the Church by the subordination of Assembles," (i. e. Presbyteries) "a myrtle standing amongst nettles,"and adds that "necessity will drive all that love the preservation of religion, and peace of the Church, into this shelter and sanctuary at last." Such language as this leaves no doubt of his setting up an exclusive claim for a Presbyterian Establishment.

The notorious Dr. BASTWICK, -who only lost his ears by a cruel and impolitic punishment, when he deserved to lose his head, as his fellow-sufferer Prynne was honest enough, in after life, to acknowledge,this restless agitator hated the Independents worse than the Bishops, and has left behind him a closely printed quarto volume written against the tenets of the former. The title-page to this extraordinary work is so curious, and conveys so exactly the Presbyterian notions prevalent at the time, (viz. 1646), India Committee of that Society.

India Committee of that Society.

XI. Books and Tracts will generally be on sale at cost and charges; and whenever in particular cases a deviation from this

Utter Routing of the whole Army of all the Independence of the charges; and whenever in particular cases a deviation from this conviction was well founded.

of images, the ancient church knew it not. And the modern rule is desired, it must be considered by the Standing Com-Hierarchy that New Babel, more groundless than that of the Prelates. Or Independency not God's Ordinance, in which all the frontires of the Presbytery, XII. All Meetings of the Society and of the Committees shall be opened and closed with the prayers used by the two with all the quarters of the same are Defended, against all Enemies. And all the forces of the three Generals and Commanders of the Sectaries, Hanserdo Knollys, J. S. and Henry Burton are all dissipated, with all their whibling reserves, and the field of Truth still kept, viz.: That the Presbyterian Government Dependent is God's Ordinance, and not the Presbyterian Government Independent, &c. &c." This is sufficient to show the Presbyterian feeling of the day. Indeed it was on this point that the Presbyterians and Independents split. COLEMAN, an eminent preacher among the latter, says, "The reverend Commissioners from Scotland were for the Jus Divinum of the Presbyterial;" and it was owing to the determined resistance of hinself and of his party, that the Presbyterian platform was not erected upon the ruins of the English Episcopacy.

These, it may be urged in opposition to our line These, it may be urged in opposition to our line of argument were but the private opinions of a few individuals, and therefore cannot fairly implicate the body to which they belonged. But we are armed body to which they belonged. But we are armed against this objection; for the Assembly of Divines, onsisting almost exclusively of Presbyterians, voted 'that the power of the keys was in the officers of the Church, whereby they could retain or remit sins, shut the kingdom of heaven and open it, and this, with the power of excommunication, they voted to be theirs by divine right." Thus we find the Presbyterian pulpit and the Presbyterian Assembly concurring in the assertion of the Divine Right of their Ecclesiastical Polity,-a position, which we apprehend, is still maintained, or at all events has never been authoritatively abandoned, by the Kirk of Scotland.

In truth, we find it difficult to imagine how any preacher of the Gespel can venture to exercise his holy functions, unless he believes that he has received some Divine appointment to the ministry. If then he thus believes, whence does his appointment proceed? If from some board, or religious association, whence did the persons composing it derive their authority? Let him ask himself these questions, and he will find himself inevitably falling into the acknowledgement of a Saccession.

If, on the other hand, he considers himself called to the work of the ministry by some internal suggestion of the Holy Spirit, and adduces this as the sole warrant for his ministry, why does he submit to be set apart for it by the laying on of hands, or other ceremonial? Such a solemnity, according to his notions, can impart no authority, or grace,-it is a mere work of supererogation, an unmeaning form. He is a self-constituted priest. He virtually denies the existence of a Church, and admits the right of every one to act as he has acted, -to take upon himself the office of the ministry. Here then the world is brought to this pass, that every man is a priest, a church in himself. Every one has an equal right to go out into the highways and call sinners to repentance, and to administer the Holy Sacraments. Does Scripture, does reason warrant this conclusion? Where, humanly speaking, would Christianity be, had it not a divinely appointed priesthood, to teach its lessons, and preserve its mysteries, - and how can we stop short of the alternative that there is either one such priesthood continued by a regular succession, or none at all?

The General Triennial Convention of THE AMERIcan Church was opened, in the City of New York, on the oth October, with the performance of rengious services in St. Paul's Church. In preference to condensing an account of the proceedings of this solemn and venerable assemblage, we shall select the most prominent points of interest, from a graphic and warmhearted correspondent of our excellent contemporary, the Philadelphia BANNER OF THE CROSS. It may be well to premise that a General Convention consists of two Houses-a House of Bishops,-and another of Clerical and Lay Deputies, not to exceed four of each for a diocese, and chosen by the convention of the

"NEW YORK, October 6, 1841. "Long before the arrival of 10 o'clock, the spacious edifice was filled in every part. The whole middle portion was reserved for the clergy, but failed for their accomnumbers being so great. Many of them appeared in their gowns, and all in the very proper clerical garb of black cloth and white cravats—a dress, by the bye, somewhat peculiar to the clergy of the Episcopal Church—so it ought to be, and so may it remain. Immediately on the organ striking up, the large door opened, in the rear or west end of the church, and we were presented with a most imposing and gladdening sight
—one truly so to an American Churchman. Ninetcen Bishops,
the true successors of the Apostles, fully robed, and in all the
dignity and solemnity of their office, entered, and advanced up the aisle to take their places in the capacious chancel, in the east end of the church. They were preceded by the venerable senior Bishop of the Eastern Diocese, who was immediately followed by the apparently more venerable Bishop of Virginia;—then came the stately and dignified form of the Bishop of Illinois, the remaining Bishops following in the order of priority of consecration, and not of natural age. The rear was brought up by Rev. Drs. Lyell and Proal, who officiated in the desk, and by four deacons, who served the table, first, by lifting the oblations, and secondly, by the distribution of the elements that afterwards remained. Bishop Meade has not yet reached here, having only arrived in Boston yesterday, in the Steamship Acadia. He is expected to-morrow morning, and is the only absentee from the Episcopal Bench. Bishop Griswold occupied the right, and Bishop Moore the left of the altar; the former taking the ante-communion, the latter the communion service. The whole service was long, owing to much of it being performed by the choir. In addition to the usual anthems, they chanted the Te Deum and the responses to the commandments. They certainly performed their parts to admiration.

"Then the Bishop of New York rose and ascended to the pulpit. The text of the Right Rev. preacher was startling, being taken from Rom. viii. 29: "For whom he did foreknow, he also did predestinate." Any suspense that the audience may have felt on account of the subject, was soon relieved by his stating that his object was not to discuss this point of divi sion and discord, but simply, by some few and general remarks to defend those who held to a moderate view of the atonement, from the charge of inconsistency in differing from the standards of the Church. His discourse was nothing more than a brief disquisition on the 17th Article. I doubt not many listened to it with both delight and profit. The speaker was animated, and certainly treated this dry and abstruse theme, in quite a popular and intelligible manner. The whole morning worship lasted four hours and a half, and I doubt not gave pleasing and general satisfaction. The number of communicants (besides the officiating clergy) was 1075. The interesting services gave way to the greetings of friends. What a meeting it was of Christian brothers! Brethren beloved, long separated, and labouring in different portions of their Master's vineyard, were permitted to see each other again in the flesh. It is not for e pen to tell what was felt amidst this brotherly shaking of hands, their affectionate smiles, salutations, inquiries, congratuations, and rejoicings. God be praised for such a meetingsuch a privilege. It was worth travelling a long tedious jour It is a type of what God's children will experience in

the land of life and bliss. "The arrival of Bishop Meade this morning supplied the only deficiency in the presence of all the members of the House

"In the evening Bishop Doane preached in Christ Church. His text, Psalm lxxxvii. 2, 3. After speaking of the Church as a body, and of the consequent closeness of relation which subsisted between the members thereof, he mentioned his own visit to England,-its object and circumstances. reception, he said it had been most cordial and gratifying, and effect of all he witnessed was to convince him that the Church of England was thoroughly awake to her responsibilities. Several facts and considerations on which the Bishop dwelt,

"Two resolutions, accompanied by concise and pertinent remarks, were offered by the Rev. H. V. D. Johns, of Ohio, the first expressing sympathy in the interest felt in the exertions being made by the Church of England for the Jews, and a conviction that the time had come for similar efforts on our part; the second recommending to the Board of Missions the adoption of prompt and efficient measures for the promotion of Christianity among the children of Israel, especially such of them as dwell in the United States. The resolutions were adopted unanimously, and without debate.

"Upon the motion to refer to the Committee on the Prayer-Book the preparation of a table of select lessons, to be used at the discretion of the officiating minister, some diversity of opi-nion was expressed as to the necessity of such a table, and the propriety of recommending any more changes in the Prayer-Book, since the whole subject had received, not long since, a thorough consideration. The motion was strongly negatived

as was also a motion to reconsider.

"Our Convention is large and interesting. Never, on any "Our Convention is large and interesting. Never, on any previous occasion, in the American Episcopal Church, were there so many Clergymen gathered together. Their number is greater than ever before, and rapidly on the increase. New York is peculiarly accessible, and the affairs of our Church are assuming increasing interest:—hence this great gathering. Bishop Meade arrived on the day succeeding the opening of the Convention, since when there has been a full bench of Rithe Convention, since when there has been a full bench of Bi-

a thing as party appearances and feeling, there is none. The clergy and laity seem to continue to exhibit the loveliness of Christian character, and have distinguished themselves as a band Church must be honoured and blessed.

"The sermon before the Missionary Society was preached

on Thursday evening, by Bishop Kemper. I never before re-collect him to have been so ardent and animated. His discollect him to have been so ardent and animated. His discourse was feeling and faithful, and calculated to do good. It took the broad ground, "The field is the world." The collection amounted to 180 dollars. It is generally believed the Convention will appoint two Foreign Bishops,—one for Texas—the other for Africa. There seems to be great unanimity of

opinion on this subject.

"The Bishops almost wholly occupied the pulpits of New York and Brooklyn yesterday; the clergy going from church to church to receive their fatherly and holy instructions. The Convention is fast getting through with business, and I should not be surprised if it rose this week. This looks well. God be praised for the rising greatness of our church. May He imbue it with the spirit of windom and holiness.

"The interesting services of this day are just over. The onsecration of the Rev. Alfred Lee, D.D. L.L.D., to the Episcopate of Delaware, took place this morning in St. Paul's Chapel, in the presence of a crowded audience. The sermon was preached by the Right Rev. the Bishop of Ohio, from 1 Tim. iv. 16. It was a maserly, faithful, and deeply interest. Im. iv. 10. It was a maseriy, nathiu, and deeply interesting discourse. The whole service was replete with interest. The bench of Bishops now numbers twenty-one. The Church may indeed rejoice and sing songs of gladness when a minister of such piety, parts, and premise, is added to the number of her prelates. It is a bright and cheering day for little Delaware. That Diocese, long trodden down, we believe is destined to rise and flourish. May God snile upon it, and upon him whom he has set over it!

"The Pastoral letter was read before the House of Bishops yesterday, and unanimously adopted. The utmost cordiality and unanimity continues to be exhibited, and we doubt not is and unanimity continues to be exhibited, and we doubt not is felt. There may be shades of difference in opinion among some of the clergy and members; but the Church as a whole, is in unity, peace, and love. God of his mercy increase and perpetuate it! Oh that our numbers would pray more for the welfare, the holiness, the presperity of our Zion!—pray for her clergy and institutions—pray for themselves, and live up to her principles. Then would the Church hasten to arise and shine, and gladden the world."

In addition to these interesting particulars, we learn from the *Churchman* that the Bishops—twenty in to resume my ministerial labours. number-were present at the consecration of Dr. Lee, as Bishop of Delaware-that in the laying on of hands, the Bishops of Virginia, Illinois, Connecticut, and Pennsylvania, united with the Presiding Bishop,and that in the administration of the Holy Communion, all the Bishops took part.

From the American Church Almanac for 1842, we will convey some idea of the flourishing condition of Episcopacy in the United States:-

DIOCESE. Візнор A. V. Griswold, D.D. Maine, New Hampshire, J. H. Hopkins, DD. A. V. Griswold, D.D. Massachusetts, Rhode Island, T. C. Brownell, D.D. L.L.D.
B. T. Onderdonk, D.D.
W. H. De Lancey, D.D.
G. W. Doane, D.D. L.L.D.
H. U. Onderdonk, D. D.
Alfred Lee, D.D.
W. R. Whittingham, D.D.
R. C. Moore, D.D.
W. Meade, D.D. (Assistant Br w York... estern New York W. Meade, D.D. (Assista L. S. Ives, D.D. L.L.D. C. E. Gadsden, D.D. C. P. Mellvaine, D.D. S. Elliott, D.D. B. B. Smith, D.D. J. H. Otey, D.D. outh Carolina. L. Polk, D.D. S. A. McCoskry, D.D. L. Polk, D.D. Philander Chase, D.D. J. Kemper, D.D. Iowa, ...
Arkansas, ... L. Polk, D.D. Clergy, 1097 Bishops, 21

Total number of Clergy, 1118

Including the Bishops, the total number of Clergy appears to be 1118, and counting 100 for Western New York, which Dr. Rudd states to be the correct number for that diocese, instead of 90, as given in the Almanac, we have the still higher total of 1128. It will be observed that there are more dioceses than Bishops. Bishop Griswold, of Massachusetts, administers, in addition, the dioceses of Rhode Island, New Hampshire, and Maine. Bishop Otey, of Tennessee, presides also over the diocese of Mississippi-Bishop Kemper, of Missouri, over Iowa, Wisconsin, and Indiana, -and Bishop Polk, of Arkansa's, over Louisiana and Alabama.

We have been favoured with a copy of the American Church Almanac for 1842, and are extremely gratified with it in every respect. Besides American information it contains a full list of all the clergy in the British North American Provinces, and the West Indies, Barbados excepted. The names of the Canadian clergy seem very correctly printed, and we can safely recommend this valuable little publication to every member of the Church, whether clerical or lay. We have already availed ourselves of its contents, and hope to do so again. At the end of the list of the United States' Clergy, the Presbyters and Deacons exclusive of the Bishops, are stated to be 1087. In framing our tabular summary from the Dioceses, we make their number to be 1097.

We are also indebted to some courteous hand, for No. 4 of Tracts for the People. It is a most acceptable present, and we should be glad to receive the preceding and all subsequent numbers of the same series. If we knew the names of the publishers, we would make arrangements for remitting them the money.

One of the best supporters of our paper has requested that we would print the new Common School Bill entire. It will therefore appear in our next number. We cannot comply with another request for reasons which, we are sure, will be conclusive with our respected friend whenever we can find an opportunity of communicating them. We agree with him in principle, but not in expediency.

We have only received the first number of the Canada Gazette.

We have not received No. 5 of the Catholic. It ould reach us more regularly if sent by the Post, instead of by private hands.

We are indebted to the Guardian for the article from the London Watchman, relative to Lord Sydenham.

We take the following from the Colonist: MAIL FOR ENGLAND .- The next mail for England, via Halifax, will be made up at the Post Office, Toronto, on Tuesday next, the 26th instant, at eleven

Canadian Ecclesiastical Intelligence.

ADDRESS

TO THE REV. MICHAEL HARRIS, RECTOR OF PERTH, ON HIS RETURN FROM EUROPE AFTER AN ABSENCE OF SEVERAL MONTHS.

Reverend Sir: We the Church Wardens and Congregation of St. James's Church in the Rectory of Perth, beg leave to approach you, in Christian piety and filial love to offer our most sincere congratulations, at your being restored in health to the bosom of your most excellent family, as well as to express our happiness at once more receiving you amongst us, and our gratitude to Him who hath said to the storm and to the tempest "Peace, be still," for having conducted you in safety across the mighty ocean, to resume your Apostolic charge over us.

We trust "the old man your father is indeed well," and

that, though his head may be blanched with the snows of many winters, he has yet the prospect of enjoying years of happiness, with his family, and the pleasing hope of a

We sympathise with you, in the pleasure you must have felt, at again beholding your native land,—after so long an absence,—and the many friends that were ready to receive you; and although you, with all others of the true faith, must have regretted that strange infatuation, which could induce those who should have been the main prop of our Church, not only to support the opposers of our creed, but in some instances to deprive us of our just rights, yet do we hope your spirit has been rejoiced by the assurance, that at home as well as in the wilderness, all will ultimately confess that Faith, and belong to that Church, which claims its origin from Christ, and His Apostles for her first Bishops.

Apostles for her first Bishops.

Permit us to express our gratitude to you for obtaining the services of the Rev. H. Mulkins as your substitute during your absence; the zeal and ability with which he has advocated the cause of our Faith, the fervour and devotion with which he has laboured to impress upon us the value of true piety, and the pastoral manner in which he has visited and encouraged the poor and destitute, will ever be fresh in our memories, and call down blessings

That the Great High Bishop of the Church may vouch safe to you a continuance of health and strength, as well as abundance of grace for the fulfilment of the arduous duty committed to you, and that you may long continue the Shepherd of Christ's small flock in this place, is our earnest and unremitted prayer.

Signed on behalf of the Congregation,
W. R. F. BERFORD, Church Warden. THOS. BROOKE, Church Warden.

REPLY.

My very dear Brethren: I receive with much satisfaction your cordial congratulations on my return to my Parish, and your expression of gratitude to God, the preserver of all, for his protection

With whatever imperfections my public ministrations among you have been attended, yet the kind solicitations you express for my personal and official prosperity, as well as for the welfare of my friends, give me reason to hope that the great principles of our holy Faith, which for twenty-two years I have endeavoured to enforce, are duly appreciated and believed, and that the common cause with which all our hopes in life and eternity are identified in firmly and according to be appreciated.

identified, is firmly and sacredly cherished.

In my visit to England and Ireland, I was delighted in every place, at the intimations of the growing prosperity and vigour of the true Faith and Church of God. Though we must regret that a policy, which is now past, yielded to the clamours of a corrupt Faith at home, and sacrificed the interests of the Church in this Colony, yet now it is a matter of unfeigned gratulation, that the nation's destiny matter of unfeigned grafulation, that the nation's destiny and faith are committed to the guidance of healthier and holier principles. No Councils formed against Zion shall prosper. The combinations of those enemies in religion (Popery and Dissent) have miserably failed in their alliance against the one true Church of Christ. Firm she stands, and firm she will for ever stand; "for God is in the midst of her, and she shall not be moved."

It affords me sincere pleasure to hear of the results of the the high character I had received of my Rev'd brother previous to his admittance into the ministry, I lost no tim in securing his valuable services to the Parish during my absence, for which I am indebted to the kindness of the

Lord Bishop of Toronto.

I thank you for your address, and reciprocate your kind wishes and regards. It will ever be my highest gratification tion and ambition to merit the approval and love of the flock which has been committed to my care, and to see them daily increased in number and built up in their most holy faith "on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Praying that "whether we live, we may live unto the

whether we die, we may die unto the Lord, 50 that, whether living or dying, we may be the Lord's commend you to the grace, mercy, and peace of God our Father, and the Lord Jesus Christ. (Signed)

MICHAEL HARRIS,

COLLEGIATE INSTITUTION IN THE DIOCESE OF QUEBEC. We believe it is not so generally known as it ought to be, that the Bishop of Montreal has set on foot a Collegiate Institution at Three Rivers, but the removal of hich, to the neighbourhood of Sherbrooke, is now contemplated, where it is proposed that it shall be reorgani zed on an enlarged scale. For the accomplishment of this desirable end we are happy in learning His Lordship has reason to expect very liberal donations as well as a considerable annual grant from the two venerable Church

Societies in England. The whole cost of the proposed buildings necessary for uch an institution has been estimated at 2,500l. to 3,000l. and the annual expenditure for its maintenance at 1,000l. We gather these particulars from a circular letter which has been printed by order of the Lord Bishop, and which is accompanied by the following prospectus, containing an outline of the whole plan :-

PROSPECTUS. It is proposed to establish a College in the Diocese

Quebec, in part of a Theological character, to be located at or near Sherbrooke, and to be called The Diocesal

College of Canada East.

The Bishop of the Diocese to be the Visitor of the College and ex-officio President of the College Council, such other body as shall be invested with controll ove the affairs of the Institution, which body shall, in the first

instance, consist of three Trustees besides the Bishop. A Committee of Management to be appointed upon the spot, with a Secretary and Treasurer, who shall superior tend the erection of suitable buildings and the preparatory arrangements necessary for enabling the Trustees to put the College into operation.

The Officers of the College to consist of a Principal who shall be Professor of Divinity, to be appointed the Bishop and by him removed from time cause for such removal should arise, and, for the present of at least one other Professor, both of whom shall be and Clergymen of the Church of England in full Orders, and Graduates of some University of repute in the British

The appointment to the second Professorship and all additional Professorships which may be hereafter established, to be vested in the Bishop and Trustees.

A Grammar School to be attached to the College, with

one or more masters as may be required, who shall receive their appointments in like manner: the school the comprehend a special provision for the education of youths

esigned for business or commercial pursuits.

Every care to be taken to establish the internal econ my of the College and School upon such a plan and sys tem as will be calculated to ensure correct, prudent, a moderate habits among the students, and at the same time to provide for their convenience and comfort.

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