Poetru.

THE CHRISTIAN TRIUMPHANT. The hour of my departure is come: I hear the voice that calls me home! At last, O Lord ! let trouble cease, And let thy servant die in peace. The race appointed 1 have run: The combat 's o'er-the prize is won; And now my witness is on high, And now my record 's in the sky.

Not in mine innocence I trust : I bow before thee in the dust; And through my Saviour's blood alone I look for mercy at thy throne. I leave the world without a tear, Save for the friends I held so dear; To heal their corrows, Lord, descend, And to the friendless prove a friend.

I come, I come at thy command, I give my spirit to thy hand; Stretch forth thine everlasting arms, And shield me in the last alarms. The hour of my departure's come; I hear the voice that calls me home; 'Now, O my God! let trouble cease: Now, let thy servant die in peace.

AMERICA A LAND OF ANTIQUITIES.

Throughout the whole length and breadth of the entire country-washed, as it is, by the waters of two mighty oceans, and abounding in natural resources-enormous, beyond what is possible to conceive-we find much to admire in the aspect and beauty of nature, and whether we travel from the distant shores of Maine and New Brunswick to the golden sands of California, and the shores of the great Pacific, or from the bright, crystal lakes of Minnesota to

the orange groves of Florida, we behold throughout this immense extent the features of nature, grand and beautiful in every form and aspect. The mineralogist, the geologist the naturalist, the botanist, and even the antiquarian, have all a rich field here.

Strange as it may appear, America abounds in antiquities so extensive, so beautiful, and so majestic, as to rival those of Thebes or Nineveh. Ruins of ancient cities, of immense extent; fortifications, mounds, and pyramids; temples with walls built of hewn stone, showing a refined taste in architecture-and adorned with human figures, beautifully executed; large altars, ornamented with hieroglyphics, probably giving a record of those who reared them. but which no man has been able to decipher; remains of ancient palaces, with beautiful specimens of sculpture and painting, with many other marks of ancient greatness, prove to us that this is not a new world, but that a powerful empire existed at a very remote period of time, teeming with a population highly skilled in arts, and in a state of civilization far beyond anything we have been led to conceive of the aborirines, previous to the discovery of the cou-

inent by Euroneans. The antiquities of America extend from he eastern shores of Maine and Massachusetts to the Pacific, and from the great | Jakes and British dominions, to Peru and La Plata, in South America; in fact, hroughout the extent of both continents. immense forests grow over the ruins of ith indications that other generations of rees sprung up and grew before them, roves that the ruins were in existence before the Christian Era. In every portion of the United States, interesting ruins have een discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers, fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre, have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found, in a high state of preservation, clothed with cloths and skins of various texture inlaid with feathers: like discoveries have been been made at Carrolton, near Milwaukee, in the State of Wisconsin-ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of Missouri river, in the western portion of this State, is an enclosure of some 500 acres, which includes the ruins of a building, (no doubt an ancient tower,) with walls 150 feet high, and SO feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico, that magnificent and beautiful ruins present themselves in abundance. Ruins of majestic cities, and magnificent have for so many years past agitated the temples and altars, with beautiful works of Church, there are few earnest souls that do sculpture, tastefully wrought; and palaces not long sure for peace. They feel that

appearance, but overgrown with thick by a continual and clamorous reiteration in forests of mahogany and cedar of immense; the ears of excited or irritated opponents. dimensions and great age, prove to the They believe that, if men of all parties world that a great empire existed here at would only come together more frequently a very remote period of time, and that this and unite more cordially in those good works empire teemed with an immense population in which they all agree, they would soon of people highly skilled in the mechanical discover virtues in each other, the existence arts, and in an advanced state of civiliza- of which they never dreamed of before tion. The most extensive ruins are to be and that confidence and love being thus

highly cultivated neonle.

found at Uxmal and Palenque, in the once more restored, their differences would south-east of Mexico. At Uxmal are subside into their small natural dimensions, immense pyramids, coated with stone, and being no longer magnified and swelled by quadrangular stone edifices and terraces, the inflammation of raging controversy.

The highest of these pyramids is 130 feet, They have therefore longed sore for human figures, cut in stone with great Place. And to secure the answer to their hearts burning within us, we shall no longer with the joys that are here.

exactness and elegance. The hands are crossed upon the breast, the head is covered in somethin ke a hemlet, about the neck is a garment of the skin of an alligator, and over each body is a figure of a death's head and bones.

At Palenque are immense ruins of a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found,-representations of the gods who were worshipped in this country. These temples, with fourteen large buildings, and many other objects of curiosity, stand here as monuments of ancient greatness, to remind of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been sixty miles in circumference, and

contained a population of 3,000,000 souls. Centuries must have elapsed, and dynasties succeeded each other, before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples, and possess city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization, but when we behold these ruins a melancholy reflection must at once seize our minds. On the ground where once nations met in their strength and power, wild beasts now roam, and venomous serpents wend their way; and over these vast cities, where once the busy hum of industry and the voice of merriment resounded, grows the vast cedar, on whose branches the owl chatters his discordant notes and the bat sleeps at meridian. In this country is exhibited the largest pyramid in the world -that of Sholula near Puebla. It covers 44 acres, and is about 200 feet high; on its summit was a temple, and in the interior has been discovered a vault, roofed with heams of wood, containing skeletons and idols; several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other. and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptians-vet the general construction. manner, and style of architecture is different from anything hitherto described in the world. As in Egypt, hieroglyphics on stone denote remarkable events, which no man has yet been able to decipher. Dark shades rest on the antiquities of America, We have ancient history to inform us of the events of Egypt-how that empire was founded, and how it prospered and fellwe have the same on record of Babylon and Niveveh, of Greece, and Rome, and inge cities, and the gigantic size of the trees, Carthage—but not the least information have we relative to those who erected these cities, what people and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architecture, sculpture, painting, and all the arts that adorn civilized lie, have flourished in this country, at a period far remote. There is evidence sufficient to prove that these cities were in ruins at least sixteen or eighteen hundred years ago. In Palenque are the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with maho

SEEK PEACE AND ENSUE IT.

gany and cedar trees, of enormous size.

The concentric circles of some of these

trees-the well known cycles for a year-

have been counted, which showed they

were more than 800 years old, and there

were indications of another generation of

trees having sprung up before them. How

few reflect on the fact that America is an

old dominion-the seat of an ancient,

inighty empire. These facts are opening

themselves every day to the eyes of an

astonished world, and it is hoped that the

spirit of inquiry, which seems at present to

animate all classes of learned men, may

throw light on the early history of this re-

markable region .- Minnesota Pioneer.

From the Church Journal. After the long and angry contentions that adorned with painting-colors chiefly sky- even on their own side-whichever that blue, and light green-which show, by their may be-all has been said that needs to be richness and elegance, to be the work of said : and that it will be more likely to win its full effect by suffering it silently to sink These ruins, majestic and beautiful in into the quieter mind of the Church, than

and on the summit it supports a temple; on peace. Their hearts have yearned for it, one of the façades of the temple are four. They have prayed for it to the Prince of

-everything, so that " meek-eyed Peace" | Peace. might only once more return and dwell

among us. With this feeling we have ourselves sym-

But this is not altogether a matter of the from thence draws the full, warm current of its life. It is our duty to seek peacebut not in such a way as can never result in peace. It is our duty, not only to seek Peace, but to ensue it. And it is for sound wisdom to decide how this may be done.

It is not by requiring all the concessions come from one side, or submitting to any the gorge at party proscription, and an un-'ensue" Peace but to renew war.

In opposing any policy, therefore which seems to us to lean, however slightly, in this direction, it must not be supposed that we intend for a moment to depart from that Peace Policy, which has been the Journal in ecclesiastical matters. We are ceive you. only striving earnestly, honestly-bluntly, t may be-to ensue that Peace which we

intentions, render altogether impossible. The only way, then, to enjoy Peace, in iny Society within the Church, is that both parties should be content to go on their way positive doctrine which they hold to be essential or important to salvation; and only giving up the privilege of denouncing one nother. Let a man exalt, as much as he pleases, the necessity of a true Faith in Christ, and a thorough repentance for sin. He cannot well exalt them too highly. But let him not abuse others as "Romanists in lisguise," or as " Low-Papists," for believing in Sacramental Grace. And while High-Churchmen insist upon the Sacraments as "effectual signs of grace, by the which God doth work invisibly in us, and and confirm our Faith in Him:" let them forego their usual accompaniment of declaring that "Low-Churchmen are no Churchand few rays of light enliven the gloom. men at all," that they are "no better than Dissenters," and that "if they do not hold the principles of the Church they ought to mit her Communion."

> There has been entirely too much of this sitter warfare in times past. And the natural result of it has been to render each party anxious, if possible, to win some party triumph over the other-some advantage by which it may seem to have secured the condemnation of opinions honestly and earnestly cherished by the other. Now if we are to have Peace, this bitter desire must be given up, and given up on both sides. Notwithstanding the strong general desire for Peace, human nature is but human nature after all: and any such desire ndulged, or attempt made, on the one side will inevitably provoke retaliation upon the

And this result will be more sure to follow in the present state of feeling in the Church, than at any previous time. For the disposition towards Peace is so very general, the desire for it so very strong, that in attempt at a party victory note seems as ungenerous as it is unwise. Nothing provokes a stronger feeling of indignant reentment, than to find that the very moment when vigilance is thrown off its guard by proposals for Peace is the one chosen as the most available for a sudden renewal of the war. If mere party victories be still the main objects to be sought for, it is but hypocrisy to talk about Peace at all.

No. The way, though narrow,-like the road from Jerusalem to Emmaus, -is yet wide enough for two to walk abreast and for the Lord Christ, also, to walk with them. And He will be far more likely to join them when they are walking side by side together, than if they jealously keep far asunder. If they come not near one another, it may be that Christ will join

Himself unto neither of them. And what better time could there be to

prayers, they have been ready to yield up turn our backs towards the Holy City; but I have noticed children, when they were almost everything for which they once felt rise up and once more return joinally on going out to a feast, they would eat but bound in conscience to contend earnestly our way to Jerusalem—the true Vision of sparingly, that they might have a keener

> AN ADDRESS TO THE YOUNG, Br H. Verle D'Aubigué, D.D.

heart, though it hath its source there, and happiness in scientific pursuits, science will benumb and chill you. Keep yourselves, comes you to be so much taken up with by faith, immoveably fixed to the fountain love, to which we can approach, and from faith in Jesus Christ. Always hold in esteem and power the true knowledge which that it would frighten you to hear the cry, everything which they dislike or disapprove faith you honor and love Him supremely, world's joy: "The time is short."on the other. This produces at once an and that you hope one day to see Him ustinctive feeling of injustice, a rising of purifying yourselves even as He is pure.

My children, give not yourselves to the easiness and suspicion in themselves fatal dreams of your imagination. Imagination moments are exceeded by eternity, and the to peace. To make this process an even- with its golden pinions will conduct you sighing of a man by the joys of an angel, nanded affair, equal privileges and oppor- through the most magnificent lands; but if and salutary frowns by the light of God's unities for reviewing and condemning and your loins be not girt about with truth countenance, a few frowns by the infinite proscribing, ought to be allowed to both (Ephos. 6th) the sun will wither your and eternal hallelujahs, so much are the parties, not to one only. And if it were pinions, and those brilliant dreams will illowed to both, we should forthwith be prove a frightful gulph into which you will respect of what is deposited for them in the plunged up to the eyes in the very contro- fall. Do you wish to keep your imagina- treasures of eternity. Their norrows can versies from which, it was hoped, we had bion from wandering. Sanctify it by the die, but so cannot their joys. And, if the at length emerged. This would not be to truth. God's word is truth. (John 17th blessed martyrs and confessors were asked v. 17th.) How many young people, al- concerning their past sufferings, and their lowing themselves to be carried away by present rest, and the joys of their certain the brilliant dreams of their youth, have expectations, you should hear them glory imagined life to be all poetry, and when in nothing but in the mercies of God, and they have found it otherwise have lost in the cross of the Lord Jesus. Every themselves in the mire and fallen in des- chain is a ray of light, and every prison is a leading feature in the tone of the Church pair. Follow faith-faith will never de- palace, and every loss is the purchase of a

3rd. My children, "Flee youthful lusts" and "follow love." The desires and lusts all profess to seek, and which a wrong way of the young are very numerous. There tiplied with a never-censing numeration; of seeking may easily, and with the best is in you a natural, carnal, and worldly love. which, alas! brings forth sin and death. sanctity without sin, charity without stain, This love talks of devotion and sacrifice, but is at bottom the most perfect selfishness. It seems to tend to the promotion of your side by side, perfectly free to teach all the happiness, but if you possess not another country, where an enemy never entered, and more holy love, it will bring you to re- and from whence a friend never went away. morse of conscience and the torments of hell. It seems to make you happy, to tinge your countenances with colors of beauty, but its breath will blast your lives, blanch your cheeks, and perhaps cause you to descend, without consolation, into a premature grave. ,

What can prevent so great a misfortune? Genuine love, my children. That which will save you from the snares and devas. tations of carnal love is not the warning ef friends, the voice of conscience, the preachdoth not only quicken, but also strengthen | ing of the pains of hell, the fear of death. or the experience of the misery which this love occasions. All these voices are good

and holy, but something more is required. What will save you will be genuine love, the love which St. John speaks of in his Epistle, and of which he says, "we love God because he first loved us," the love which he says, "the love which he says," the love which he says the l will cause you like the "woman which was a sinner," to cast vourselves at the feet of Jesus and kiss them; the love which accord. ing to St. Paul is of greater value than the country. power to work miracles, or to use the language of Angels. "Love God," says St. Augustine, and then do as you will.

4th. Finally my children. "Plee youthfullusts" and "follow peace with them that call on the Lord out of a pure heart." The young man loves to have the pre-eminence his strength. Quarrels and divisions are numerous in this world. My children, follow not with those who are filled with envy, jealousy and strife, but seek those guild, joined in the procession. The King, at-There are companions you must avoid, others with whom you should associate, Alas! what sin and violence wait but the example and incitement of the wicked to cause your ruin.

Associate, then with the good, and he at peace with them. Should differences prise among you, make use, solely, of the weanons which bear the impress of truth and who is also the God of your brethren, fear the Lord, who strives not, who cries not. who breaks not the bruised reed, and who has said " blessed are the peacemakers for they shall be called the children of God.'

Adieu, dear children. Acquire these four treasures; guard them faithfully, and you shall be eternally rich. These are the riches which are recommended to you by of a third, -not unworthy to be commemorated Your Friend.

USE THE WORLD AS NOT ABUSING IT. It is quite right for a believer to use the things of this world, and to rejoice in them. in the troubles and discouragements of the j right to all the juys of home, and kindred, But this sadness should not alienate us, but should enjoy these things. He has a right rather draw us together, that we should to all the pleasures of mind, of intellect and talk together of all these things," and imagination; for God has given him all Lord will also draw near, and go with us, the world as not abusing it;" for the time in abide with us, and open our eyes, and we -you will have pure joy in God through shall know Him. And thus, with our ceaseless age. Do not be much taken

appetite for the coming dainties; so, dear friends, you are going to a feast above: do not dull your appetite with earthly joyssit loosely to them all-look upon them as pathized most deeply. The whole course 2nd, My children, "Flee youthful lusts," fading. As you walk through a flower of the Church Journal, from its first num- and "follow faith." I understand by faith garden you never think of laying down, to ber, has steadily tended towards Peace. an unshaken confidence in the truth and make your home among its roses; so pass There is no personal, no party, sacrifice favor of God. We must walk by faith through the parden of this world's best joys. which we would not cheerfully and rejoic- and not by sight, (2 Cor. v. 7th.) The Smell the flower in passing, but do not ingly make, could that heavenly blessing be just shall live by his faith. Let faith be tarry. Jesus calls you to his banqueting once more shed abroad among us. And your life. Follow faith, seek its constant house; there you will feed upon the lihes we have thus far sought, and are still ready developments in your hearts and in all your on the mountains of spices. O! it ill beto seek. Peace. Alas! my children, if you seek your sole | earthly banquet, when you are booking to sitting down so soon with Jesus; it ill bedresses and show, when you are so soon to of living waters, to the stream of eternal love, to which we can approach, and from Brethren, if you are so much taken up which we can quench our thirst only by with any enjoyment that it takes away your love for prayer or for your Bible, or has been imparted unto you; remember "The bridegroom cometh," and you would unreasonable exaction on the other. It is that you have not seen God, but that you say, Is he come already I then you are not by allowing the one side to blackball have recognized Him in His Son, that by labusing this world. O! sit loose to this M'Cheyne.

> THE BLESSED COUNTRY .- So much as sorrows of the godly to be undervalued in kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, muldays without nights, joys without sorrow, possession without fear, society without envying, communication of joys without lessening; and they shall dwell in a blessed -Bp. Jeremy Taylor.

Ecclesiastical Intelligence.

The Bishop of London has issued a circular to The Bishop of London has issued a circular to his Clergy, recommending that they should appoint a particular day during the season of Leat, on which the minds of their congregations may be more specially directed to the offering up to Almighty God of united prayers and intercossion for the safety and success of their brethren now serving in our armies and fleets, and for the restoration of peace. His Lordship suggests the Third Sunday in Lent, as a convenient season.

REV. J. C. HARR .- The death-of the vener-England, was one of Her Majosty's chaplains, vicar of Hurstmoncoux, and a prebendary of Chichester Cathedral. Some of his writings on ecclesiastical subjects are well known in this

THE 25th or JANUARY .- This 25th January was a notable day three hundred years since. On the 25th of January, 1555 being the festival of the Conversion of St. Paul, there was a grane and solemn procession through London to give thanks for the conversion of the realm to the Catholic Church. In that procession there were young man loves to have the pre-eminence ninety crosses borne by one hundred and sixty—to oppress and to make the feeble feel surpliced Priests," singing very lustly." Then followed eight Bishops, and lastly, Bonner, Bishop of Loudon, carrying the pix under a

canopy.

The mayor, alderman, and livery of every St. Paul's Cathedral. At night, by command ment, bonfires were made in all the public places.
The fires they lighted up for rejoicing were soon rekindled for the destruction of heresy. In less than one fortnight a prebendary of St. Paul's manifest themselves openly in you and led the van of "the glorious army of martyrs," some to be followed by four Bishops, and above eighty other victims, in the same year.

It would be wrong to pass these things over in silence. The children of Israel were commanded to tell of their deliverances to their sons after them; and it is our purpose, from time to charity. Fear not man, but fear the Lord, time, to bring the great events of "three hundred years since," as they successively pre tion of our renders .- English Record.

THE LATE JOSHUA WATSON, Esq. - The Church

of England has lost some of its most venerable members within the last few weeks. The learned President of Magdalen, full of years and of honours, has departed from us. The grave has closed over the head of the munificent Dr. Warneford. And now we have to mourn the loss with the other two-Joshua Watson, Esq., D.C. L., who died at Ciapton, Hackney, on the afternoon of Tuesday, the 30th, in the eighty-fourth year of his aga. They who are familiar with the Pastors of the Church of England both at home and in the colonies during the last half And what better time could there be to things of this world, and to rejoice in them. century, need not be reminded of his exemplary out this union, than during this sea- None has such a right as the believer has piety, his unwearied real, his wisdom and clearson of Lent? The two disciples, as they to rejoice and he happy. He has a right ness of judgment, his dutiful reverence to walked together, were sad, and there is cause to use the bodily comforts of this world—authority, his devotion in mind, hody, and contents to the cause of Christ and His Church enough why we also should be sad. There to eat his meat " with gladness and singlelie will be remembered as one of the Pounders mough in the sins of the past, full enough ness of heart, praising God." He has a and Pirst Treasurer of the National Society; and also of the Additional Curates' Pund; as one present, to make us sad and perplexed. and friendship. It is highly proper that he the most judicious friends and benefactors of the Clergy Orphan Society; as the Founder of a beautiful Church at Homerton; as Editor of one of the most scriptural and comprehensive Journals of devotion in the English language, "have communications one to another." things richly to enjoy. Still, he should "Hele's Offices of Devotion." His private acts. Then we may hope and believe that our rejoice as though he rejoiced not, and "use of kindness and beneficence can never be known. this world : and the quiet and boly influence and make known unto us more clearly those is short. In a little while you will be at His name will descend to posterity with those things concerning Himself which we were your Father's table above, drinking the of Walton, Evelyn, and Robert Nelson, and too slow-hearted to understand before, wine new with Christ. You will meet other pious laymen, who served God faithfully And after our fasting and sadness He will, with all your brothers and sisters in Christ and zealously in their generations; indeed, we might almost ray, that there are few who have ever realized more fully the genius and spirit of the Churc's of England, or exhibited in a more beautiful light her peculiar graces and excel-

and polity, or promoted more wisely and nobly her honour and welfare, than Joshua Watson. English Churchman.

A Tablet has just been erected in Christ Church, Watney-street, Commercial-road East, by the clergy, churchwardens, and congregation, as an affectionate token of their regard for the momory of the Rev. George Mockler, who, after having officiated as Curate of the above church for seven years, went out last spring as Chap-lain to the Army in the East. He joined the Third Division at Galata, near Varns; and, smonget other arduous clerical duties, admin-istered the Holy Communion to the officers and men of that division on that solemn occasion when they met for the last service before embarking for Sebastopol. The Rev. Mr. Mockler accompanied the troops to the Crimea, was present at the battle of the Alma, attended to the wounded, and buried the greater part of the English who fell in that engagement. He then marched with his division to Balaclava on foot, and was with the core of the same as most for and was, with the rest of the army, exposed for many days and nights to the inclemency of the weather without tent or any covering except ; blanket. This exposure, coupled with his overwhelming official duties, proved too much for his physical energies, and he died of exhaustion and fatigue shortly after his arrival at Balaclava.

The Tablet hears the following inscription:

"Erected to the memory of the Reverend George Mockler, M. A., formerly Curate of this church, and late Chaplain attached to the Third Division of the British Army, in alliance with France and Turkey, ongaged against Russia in active warfare. He had endeared himself dur-ing a ministry of seven years to his late congretion, who have raised this memorial of their attachment and esteem. The zeal evinced by him for the welfare of the dying, sick, and wounded after the battle of Alma, so enervated his physical energies, that he sank under the heavy labour imposed upon his exhausted nature. He died on the 2nd day of October, 1854, in the 34th year of his age. His remains were interred upon the heights of Schastopol."

COLONIAL MELBOURNE CONFERENCE.

We have received the "Minutes of Conference of the Clergy and Laity of the United Church of England and Ireland, in the Colony of Victoria," held in the month of June last year, at Melbourno, the Bishop 14th, the first day, two lay secretaries were clected, and it was agreed that the votes of the whole Conference be taken together. The next day Dr. Macarinov, the Dean of Melbourne, introduced the draft of a bill to be presented to the Legislative Council, to enable the Church in that colony to produced to draft of a colony to produce the Church in that colony to produce the unwher which the meeting the number which the number of the number which the meeting the number which the number which the meeting the number which the number which the meeting is a challenged to allow the color, the challenged to allow the persons proposed. vide for the regulation of its own affairs, authorized to elect, as he may think fit; and it was read a first and second time the chairman shall declare the number of the ame day, and on the 16th of June the Conference went into committee on the Conference went into committee on the be cutified to vote at, and may be elected by said bill, and sat daily upon it till the 29th such meeting; and where the votes of two or of June, when the following bill was remore persons are equal, the chairman, if he be norted to the house and adopted, a comported to the house and adopted, a committee appointed (including the Bishop and if he be a clergyman, may give a casting vote Dean) to prepare a polition, and take the Legislative Council:--

regulation and management of the affairs of the United Church of England and Ireland in Victoria: be it therefore enacted by his Excellency the Lieutenant-Governor of Victoria, by and with the advice and consent of the Legislative Council thereof, as follows:--

I. It shall be lawful for any Bishop of the United Church of England and Ireland in Vic-toria, within his diocese, to convene an Assembly of the licensed clergy and laity of such locese. And the Bishop, or in his absence a

them only so far as such regulation, act, or rewith, in regard of his ministry, membership, or right of patronage in, or management of the pro-perty of the said Church : provided that no such cept it be made with the concurrence of a majority of both clergy and laity, the votes of the clergy and those of the laity being separately taken, and except it receive the assent of the

Bishop.
III. It shall be lawful for such Assembly, by any regulation, act, or resolution as aforesaid, to establish a Commission for inquiring into all ecclesiastical offences, and also to frame rules for the conduct, management, and mode of pro-ceeding in such Commission, and all such rules from time to time to vary, alter, and repeal. And such Commission shall be so constituted as such Assembly may deem expedient: provided freland; and provided also that such sion shall report to the Bishop, within whose diocese any such offences shall occur, their opinion of the matters referred to them, and the penalty which they would recommend to be imposed, which penalty the Bishop shall not have the power to exceed.

IV. It shall not be lawful, by any regulation,

r by the act, or resolution of any Assembly. nor by the sentence of any commission as aforesaid, to impose any penalty or disability other than such as may be consequent upon a sentence of sus-pension from, or deprivation of, an ecclesiastical flice or benefice, or may affect such advowson,

right of patronage, or property as aforesaid. V. No collation, institution, or induction to any parish, living, church, chapel, or place of worship of the members of the said United Church of England and Ireland in Victoria, shall be necessary in the exercise of any such advowson or right of patronage as aforesaid: provided that it shall be lawful for any Bishop of the said United Church in Victoria, upon stating his rea-sons in writing, to refuse to liceuse any person not already holding a liceuse as a clergyman from such Bishon or one of his predecessors, who may be presented to any such parish, living, church, chapel, or place of worship within his

VI. No regulation of any such assembly, which

Council, or to the Archbishop of Canterbury, or to the Metropolitan of the province, or the aub-ordination of the said Bishops, clergy, and laity, to the Metropolitan or to the said Archbishop, shall be valid, unless the consent of the said Archbishop, or of the said Metropolitan, thereto trentation, or of the said stetropolitan, thereto be previously or thereafter signified by him under his hand and seal, nor unless such regulation be confirmed by an order of the Archbishop of Canterbury; and no regulation, act, or resolution made or passed at any Assembly shall be valid which shall after, or be at variance with, the authorized standards of father and development. the authorized standards of faith and doctrine of the United Church of England and Ireland, or shall alter the oaths, declarations, and subor shall after the outer, dectarations, and sub-scriptions now by law or canon required to be taken, made, and subscribed by persons to be consecrated, ordained, instituted, or licensed within the said Church.

VII. No regulation of any such Assembly shall be contrary to any act of the Legislature of Victoria, or have legal force or validity as

of Victoria, or have legal force or validity as against any such act.

Vill. Where any Bishop of the said United Church in Victoria shall see fit to convene an Assembly as aforesaid, such Bishop shall, at such time as to him may seem meet, previous to the first Assembly in his diocese, summon thereto the clergy being incumbents, or licensed by the Bishop, within such diocese, and the lay representatives of the diocese, elected as hereacontaitives provided; and for electing such representatives. provided; and for electing such representatives shall require each clergyman, instituted or licensed to a separate cure of souls, to summon a meeting of the laymen of the Church, of the age of twenty one years and upwards, resident within his parish at such time (within limits which may be prescribed by such Bishop), and at such place within the parish, or district, as to such clargymen may seem convenient; and every such lay member as aforesaid shall be entitled to vote at such election.

1X. The said meeting, so soon as five persons at the least are assembled, shall proceed to elect a chairman by a majority of those present and the dergyman may be present and qualified to act as such chairman, and the chairman shall cause a list to be made of those who shall be present, and add thereto the names of any who

X. Every such meeting shall choose, as a reof June last year, at Melbourno, the Bishop of the diocese in the chair. The Dean of Melbourne, with twenty-one other reverend gendemen, represented the clergy; whilst forty-nine laymen were present. These latter subscribed a declaration that they were communicants, and had been so one mouth previous to their election. On the

XI. In case at any such meeting the number votes given for each of the persons proposed, and the chairman, if he be not a dergyman, shall for any such person,
XII. The chairman shall cause to be delivered

necessary steps to bring the bill before the to each person elected a certificate of his elec-Legislative Council:— Bill for Enabling the Bishop, Clergy, and Laity of the United Church of England and Ireland in Victoria, to provide for the Regulation of the affairs of the said Church.

Whereous it is expedient to provide for the regulation and management of the affairs of the management of the affairs of the certificates, subscriptions, and lists which had been laid before the said meeting, and a certificate of the names, callings, and addisparent of the persons chosen; and the clergyman shall forward the said documents to the Bishop, to be inid before the Assembly at the meeting thereof. XLII. Each lay representative elected as aforesaid shall, before taking part or voting at such Assembly, sign and deliver to the president

theroof a declaration, in the form following: "I, A. B., where name is hereto subscribed, do declars that I am a communicant of the United Church of England and Ireland, and belong to no other religious denomination." commissary appointed in writing by him, shall preside in such Assembly.

If. Every regulation, act, and resolution of such Assembly, made by the lishon and the well for alterior the constitution of such Assembly, made by the lishon and the well for alterior the constitution of such Assembly.

If. Every regulation, act, and resolution of such Assembly, made by the Bishop and the clergy and laity thereat, respecting the affairs of the said Church, including all advows and right of patronage, shall be birding upon every such Bishop and his successors and clergy and laity may be taken, and the declarations to be signed the diocese for which such Assembly shall have been convened, and upon none other; and upon himself a communicant of such Church), and also with respect to the licensing of clergymen solution may concern the position, rights, duties, by the Bishop, as for the adjournment and pro-and liabilities of any minister or member of the said Church, or any person in communion there-future Assemblies, and the mode of election of the lay members thereof; and every such Ascommunion, or may concern the advowson, or sembly may repeal, after, or vary such regula-

XV. The provisions of the act in relation to regulation, act, or resolution shall be valid, ex-cept it he made with the concurrence of a ma-jority of both clergy and laity, the votes of the thereof shall remain in force and be acted on until the first or any other Assembly shall other wise provide; and in any case not provided for by this act, or by the regulations for the time being of any Assembly, the Bishop of the dio-cese may regulate the convening of any Assem-bly in such diocese, and the form and manner of all proceedings preparatory thereto.

XVI. A copy of the regulations passed at the first Assembly of any diocese to be called under this act, and also of the rules in such diocese to be framed for any such Commission as aforesaid, and from time to time of any alterations of such that no such Commission shall engage in any inquiry respecting persons who are not clergy—nen of the said United Church of England and seal, as testifying his assent thereto, to the Archbi-shop of Canterbury, and the Metropolitan; and the said Archbishop may, within six months of his receipt thereof, submit the same with such observations thereon as he may see fit to make for the consideration of her Majesty in Council; and her Majesty, by and with the advice of her Privy Council, may allow or disallow the same as to her Majesty shall seem fit; and the regu-lations and rules so allowed, and a netification of such regulations as may be disallowed, shall be forthwith transmitted by the Archbishop to the Bishop transmitting the same, and shall by such Bishop be published in his diocese.

XVII. Any regulation, or rule, disallowed by her Majesty as aforesaid, shall, after the notifi-cation of the disallowance thereof shall have been received by the Bishop, cesse to be in force; but any act, matter, or thing done under or in accordance with any such regulation, or rule, before such receipt of the notification of the dissillowance thereof, shall have the same validity and effect as if such regulation, or rule, had been allowed.

XVIIL So soon as a province shall be constituted in Victoria, it shall be lawful for the Metropolitan thereof from time to time to convene the Bishops thereof, and to require them to sonvene the members of the several diocesan Assemblies, or such representatives of the same as shall shall affect any right of appeal to her Majesty in hereafter by any such Provincial Assemblies be