

beautiful exemplification of the text, There is neither barbarian, Scythian, bond nor free, but Christ is all, and in all. And all the youths in the College, a body of excellent promise, are in good training to execute the commission, within their respective spheres, of preaching the Gospel to all nations, to every kindred, and tongue, and people.

The Bishop, at the last dates, was still in London. On the 5th March his Lordship preached again in St. George's, Hanover Square, and on the 7th, in company with the Bishop of London, had an interview with the Right Hon. W. E. Gladstone. The other Colonial Bishops who have met with him, are the Bishops of Sydney, Antigua, Newfoundland, and Capetown. It was incorrectly stated in some English papers that the Bishops of Quebec, Antigua, and Newfoundland, claimed seats in Convocation at home; for they wholly abstained from doing so, simply requesting, as the question had been raised, to have their position declared and their duty indicated.—(The petition of their Lordships on this subject will be found upon another page.) The Bishop of Newfoundland has since returned to his Diocese.

His Lordship has, naturally, been much engaged in London, (in conjunction with the Archdeacon of York, C. W.,) with different bodies and individuals who are seeking to protect the Canadian Church from the threatened deprivation of her endowments, and has addressed official remonstrances to the Colonial Office upon the subject. He did not, however, go home from Canada prepared for this question: the change of Ministry in England not having been known in the Colony when he left it, and the late Ministry having regarded those endowments as sacred.

The Bishop and Archdeacon Bethune have conjointly petitioned the Imperial Parliament against the Bill which has been introduced upon this subject, into the House of Commons. The Society for the Propagation of the Gospel has also sent in a Petition which was adopted at a Special Meeting held on the 18th February. Both petitions were presented, in the House of Lords, by His Grace the Archbishop of Canterbury, and in the House of Commons, by the Right Hon. Sir R. H. Inglis, Bart. The second reading of the Bill has passed the House of Commons by a majority of 83.

(We regret that we are unable to find room for the debates in the Imperial Parliament, or the despatch of the Duke of Newcastle, on the subject. Both, however, appear in other newspapers of this City.)

The London Gazette of February 22nd, contains an Order in Council, repairing the omission made of the District of St. Francis, in Her Majesty's Letters Patent of July, 1850, reconstituting the Diocese of Quebec.

PARISH OF QUEBEC.—The Anniversary of the foundation of the Female Orphan Asylum was observed, in the usual manner, on the 5th March. The Address was delivered by the Rev. Armine Mountain.

The Annual Election of Churchwardens and Vestrymen for the Cathedral, took place on Easter Monday, when the Hon. W. Walker and Mr. W. Poston were re-appointed Wardens. The amount of weekly collections for the poor from Easter, 1852, to Easter, 1853, (exclusive of five special collections, amounting to £198 10s. 8½d.,) is £466 1s. 4d.

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY.

GENERAL FUND.

Life Subscriptions—Hon. Sir J. Stuart, Bart., (second), Rev. Dr. Hellmuth, E. Burroughs, £12 10s., each,	£	s.	d.
Annual Subscriptions—J. Cary, H. McCauley, 25s. each,	2	10	0
Collected by Miss Tremain,	1	6	6
Quinquagesima Collection—St. Paul's Chapel, Quebec,	1	15	0
Do do St. Peter's do,	6	0	0
Do do Cathedral, addition to,	2	10	0
Do do Kingsey and Durham,	0	15	0
Do do Drumnondville,	1	5	0

Quinquagesima Collection—Eaton,	£	s.	d.
Do do Compton Centre,	2	10	0
Do do Waterville,	1	17	10
Do do Three Rivers,	0	17	3
Do do Leeds, £1 1s. 1d., Lamb's Mills, 16s. 11½d., Other places, 4s. 6½d., A Lenten Offering, 6s., per Rev. J. Cary,	2	10	6
Donations—John Racey, £3, M. P. P., Lieut. Col. Grubbe, 50s. each, Lieut. Col. Thordike, R. A., Col. Prince, M. P. P., G. W. Wicksteed, 25s. each,	11	15	0
"A Thank Offering for mercies received," given at the Easter Offertory, at St. Matthew's Chapel, Quebec, and to be applied to the religious education of the poor,	2	10	0
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	£77	19	7

R. SYMES,
Treasurer Church Society.

Quebec, 28th March, 1853.

DIOCESE OF MONTREAL.

CONSECRATION.—On Sunday, 27th Feb., the Chapel in Griffintown, heretofore known as St. Ann's, was consecrated by the Lord Bishop of Montreal under the name of St. Stephens. Bishop Hopkins of Vermont was present, and took part in the ceremonies on the occasion. Besides the two Bishops and the Incumbent, (the Rev. J. Ellegood) the Revs. W. T. Leach, D. C. L., and C. Bancroft, M. A., were present in the Chancel. At Morning Prayer the Service peculiar to the Consecration was performed by the Lord Bishop. The Incumbent read the Petition for Consecration, and Dr. Leach, acting as Registrar, the Deed or Order of Consecration. The Rev. Mr. Bancroft read Morning Service, and the Revd. Dr. Leach the Lessons, the Lord Bishop taking the ante-Communion Service. The Bishop of Vermont then preached an eloquent and impressive discourse from the text 1st Kings, viii c. 13th v.—"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." After describing the occasion after the completion of the first temple when Solomon at its inauguration began his beautiful address with the words of the text, and comparing the magnificence of that temple of a whole nation, built out of the abundance of its overflowing treasury, with those erected in our days by the limited resources of single parishes, he pointed out the privileges possessed by modern Christian believers over the faithful Jews under the old dispensation and law of types and figures. He then went on to speak of the two members of the text, the house in which God dwells, and the assurance that He would abide in it for ever. It is not in the material structure that God consents to dwell, nor did He visibly manifest his presence as under the Jewish dispensation He did once in each year within the Holy of Holies to the High Priest who then approached that most sacred place, but He had promised to be present where two or three were gathered together in His name, and to dwell in the hearts of His faithful children. But He would not abide for ever with those who were not faithful to him. When the people of Israel and of Judah forsook him and became idolaters, their temple was overthrown and themselves carried into captivity. After they had there become repentant for their sin, they were permitted to return to their land and to rebuild their temple. But they again fell, not by returning to their former sin of the worship of images, but by the love of the world and the pride of life, and when the Messiah came, He found the people divided between the infidel Sadducee and the proud, hypocritical and censorious Pharisee. They needed, as they thought, no Saviour to cleanse and purify their hearts, but they ardently longed for a temporal prince who should restore them to power as a nation. Again their temple was destroyed so completely that the prophecy of our Saviour was literally fulfilled, and one stone was not left standing upon another. Christians should profit by this lesson and learn that the blessing of God would only rest upon those