

sustentation of the clergy, and secure, as far as possible, the future independent maintenance of the Church, from internal resources, on the withdrawal of the grants, hitherto made us by the Society for the Propagation of the Gospel. But in consequence of the almost total absence, up to this time, of endowments in Lower Canada, and the very small share received by the clergy in this portion of the Province from the Clergy Reserve Funds, this is a work of no small difficulty, and can only be attained by slow and persevering efforts. In order, however, to meet the necessities of the case, at a recent general meeting of our Diocesan Church Society, it was decided, that, in future, no grants should be made for the erection of the churches; but that we should confine ourselves to giving aid to direct missionary work, and for assistance towards endowments. And in view of the past and expected reductions from the grants from the Society for the Propagation of the Gospel, we shall have little enough to meet demands for these purposes. I have, therefore, to ask your Society once more to come forward and help us, with a grant of, let me say, £200 towards the erection of churches; that I may have some small sum of ready money, as an encouragement to promise, on application from the country clergy, about to engage in this most necessary work, and to whom very often a small grant of £20 or £25 even, in money, is of most essential benefit, where their own people have so little to offer towards the work but labour or materials. If the Society will be pleased to grant such a sum, I should certainly not want to draw for more than £100 at most between this and the 1st of January next, and the rest probably in the course of the following year.

"I have also to ask for six more sets of Service Books, if the Society will be pleased to grant them, and should wish to have one set of large octavo size. I shall further be grateful for a copy of the Septuagint Version of the Bible, published by the Society, for our Diocesan Library."

The Board granted the £200 towards the erection of churches in the Diocese of Montreal, together with some Books applied for by the Bishop.

The Bishop further said, "Our Sunday Schools are also more numerous attended than they were. We had our annual gathering of Sunday School children at the Cathedral on Sunday afternoon, the 3rd of February, when there were about 1200 children present, with a congregation altogether of not less than 2500 persons."

CHURCH MISSIONARY SOCIETY.

The Anniversary of the Church Missionary Society was held in Exeter Hall, on 30th April. The meetings of that noble institution are always hailed with interest, and we are happy to state that on this occasion the interest seems to have increased rather than abated. The preliminary breakfast of the clergy in the lower room was as usual crowded, and an address was delivered by the venerable Archdeacon Philipott, alike distinguished for its plain and practical wisdom and for its deep-toned piety. The great hall was nearly filled at half-past nine o'clock, and before ten the platform was crowded with an imposing array of Bishops and Clergy, besides many eminent laymen. After prayer the Rev. Henry Venn read some beautiful portions of Scripture, selected from St. Paul's Epistle to the Colossians, which seemed to derive an increased importance in these perilous times, from the reference to the philosophy and vain conceit which are contrasted with the true knowledge of Jesus Christ, in

whom dwelleth all the fullness of the Godhead bodily.

The report commenced with a reference to the finances of the Society, which stand as follows:
 Total Ordinary Income £124,800
 Special Fund for India 4,382
 £129,182

The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. The amount exceeds £20,000, making a grand total from all sources of £149,182.

STATISTICS OF THE MISSIONS.

Clergymen, English	150
" Foreigners	42
" Natives and East Indians	66.

Total number of Clergymen 258

The world is in a state of great confusion: We hear of wars and rumors of wars, men's hearts failing them for the things which are coming on the earth. But the news of the spread of the Gospel in heathen lands comes to us like a refreshing sound, whilst we are also cheered by the tidings that the converted heathen are themselves exhibiting a new feature in the interest they themselves take in missions. Let us rejoice in the thought that if the Prince of Darkness is mustering his hosts to battle; if the enemy of mankind is striving to blot out the Word of God, and even deny the creating power of God; if he is throwing doubts on the faith as it is in Jesus; more are they that are for us than they who are against us. The darkness may be becoming denser, but the light which announces the return of the Sun of Righteousness is become brighter and more piercing.—*Record.*

HOUSE OF COMMONS

NONCONFORMISTS' BURIAL BILL.

Wednesday, April 17th.

Sir M. Peto, in moving the second reading of the Nonconformists' Burial Bill, stated that its object was to permit the interment of dissenters in churchyards by ministers of their own denomination. In this respect it proposed to do no more than to authorise that which was already done in India, the United States of America, Canada, the Cape of Good Hope, and even nearer home, in Scotland and Ireland; and as no evil was found to result from the practice of throwing open burial grounds to all religious denominations in those instances, surely mischief was not to be apprehended from it in this country. Having mentioned certain cases in which the incumbents of parish churches had refused to allow the burial of children of dissenters, the validity of whose baptism had been questioned, and otherwise illustrated the operation of the existing law and usage, the hon. baronet concluded by observing that he had brought forward his bill as a simple measure of justice to the dissenters, that it was not inspired by any feeling of antagonism to the Church, and that his earnest and sincere desire was to narrow the grounds of difference, and establish harmony between churchmen and non-conformists.

The motion having been seconded, Sir W. HERTFORD said that the questions for the House to consider were, whether there was any necessity for legislation of this description, and would not the enactment of the bill create far greater evils than it was designed to remove.

If there were any real practical hardship to be complained of, it was in the fewness and the distance of the cemeteries set apart for dissenters, and that being the case, he should say that the Government ought to take speedy measures for multiplying them in every part of the country. The grievance complained of amounted to this—that persons who did not belong to the Church, but who sought for a particular purpose to avail themselves of its ministry, were obliged to submit to the same restrictions, and no others, as those which attached to churchmen. The bill certainly cut the knot easily enough; and it did so by handing over to all mankind, provided they were not in communion with the Established Church, the unconditional and compulsory use of the burial ground of the Church, with the performance of any religious ceremony, be it Mahomedan or Hindoo, or the abnegation and denunciation of all religion, as in the case of an infidel. He looked upon the bill, notwithstanding the disavowal of the mover, as one of an aggressive character in every line of it, as calculated to disturb the peace of parishes, and as being part of the series of systematic attacks upon the Church of which they had witnessed so many during the present session. With these views he begged to move as an amendment that the bill be read a second time that day six months.

Mr. SELWYN seconded the amendment.

Lord HENLEY supported the second reading of the bill.

Mr. HUBBARD declared, that if a bill were introduced to establish a republic in this country, or allow Cardinal Wiseman to celebrate mass in Westminster Abbey, it could not be more inimical to the constitution in Church and State than the present measure.

Sir G. C. LEWIS said, that by the 66th canon a minister was bound to suffer no delay in burying a corpse which was brought to him in accordance with the directions contained in the Prayer Book; on the other hand, it should be borne in mind that the soil of the churchyard was the freehold of the incumbent. The parishioners had a common right to interment, except where the dead person had been excommunicated, or had laid violent hands on himself, or was unbaptised; but inasmuch as dissenters' baptism was valid by the law, it followed that the grievance was confined to a particular class of nonconformists, and was therefore very limited in its character. No person could deplore more than he did that clergymen should deem it necessary to refuse the Burial Service when it was desired; nevertheless, it appeared to him that, by passing this bill, the House would establish a principle that would be inconsistent with the use of churches and churchyards for ecclesiastical purposes; because it was distinctly laid down by the law that the mode of performing the Burial Service, and all matters connected with it were of ecclesiastical cognisance. Believing that the effect of the measure would be to throw open churchyards indiscriminately to all classes of religionists, and make those places what cemeteries now were under the Burial Acts, he should vote against the second reading of the bill.

Lord R. CECIL, whilst considering that the grievance complained of was absolutely confined to the Baptist and Quaker, agreed that certain clergymen had acted unwisely in refusing to bury the unbaptised children of dissenters. He thought they would act more in accordance with the common weal and the interest of the Church itself, if they winked with both eyes when an unbaptised child was brought to them for interment. That, however, was a very different thing from altering the law, and throwing open the churchyards to