

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Sunday, the 23rd of September.

Candidates for Holy Orders, whether Deacon or Priest, are requested to communicate to the Rev. J. Walker Marsh, M.A., Examining Chaplain, by the 10th of September, their intention to offer themselves, and to be present for examination in St. Paul's School House, at 10 a.m., on Wednesday, the 10th of September, with the usual testimonial and *S. Quis* attested in the ordinary manner.

London, August 13th, 1860.

### THE CHURCH SOCIETY.

We solicit from every member of our communion, and more particularly from those who kindly interest themselves in soliciting subscriptions in aid of our own Church Society, an attentive perusal of the following communication to the *Scottish Ecclesiastical Journal*.

Sir,—At a recent meeting of the commission of the Free Kirk General Assembly, one of the ministers of that denomination complained that—

While the whole body of the communicants in connection with the Free Church amounted, in round numbers, to 241,000, there were no more than 15,000, or about 1-16th of the whole, who contributed £1 and upwards per annum to the vital fund, which was the sheet anchor of the Free Church. That was to say, 34 out of every 100 of their communicants were either unable or unwilling to give more in a whole year for the support, not of one minister, but of the whole 780 ministers of the Church, than they would require to give a common labourer or workman if they had occasion to use his services for a single week. Another extraordinary fact which he gathered from the tabular statements in the report was, that these six persons in the hundred actually contributed more than half of the whole sum actually contributed for the fund. Out of the £102,000 collected last year, the six per cent who gave £1 and upwards contributed £54,000 odds, while the remaining ninety-four per cent only gave £47,000 odds. This, he submitted, was a most perilous state of things, and if it went on must lead to something worse. The precarious state of the fund was best seen from the fact that out of their 780 congregations only 162 were self-sustaining, the true way to estimate it was by reflecting that even in these 162 self-sustaining congregations, the contributors of £1 and upwards were marvellously few. There were more than 76,000 communicants out of the 241,000, who at present did not contribute to the Sustentation Fund at all. It was remarkable, too, that these individuals were to be found especially in the largest and most wealthy Presbyteries of the Church.

Now, I do think it would be very useful if the indefatigable assistant-secretary of the Church Society were to append to its annual report some such statistics as these. If the Sustentation Fund be the sheet anchor of the Free Kirk, surely the Church Society is far more than this to us. Yet I fancy we should think it an immense point gained if we had induced eleven-sixteenths of our communicants to become contributors—that is subscribers—to the Church Society.

And think how it would fare with our Society if it were able to enlist the sympathies of the lower classes in the way the Free Kirk does. The Sustentation Fund has, it appears from the above statement, 164,000 subscribers of less than 20s. per annum. These subscribe on an average six shillings a piece; and such subscribers are almost unknown to the Church Society. I am aware

that the church has not many adherents of this class, but *her* Society makes little effort to secure the contributions of those whom she has. Even one thousand such subscribers would increase its funds £200 per annum, and can the church afford to throw away such a sum as this? Too truly may it be said of her Society that it has "despised the poor."

Now for the "contributors of £1 and upward." I am one of these myself, and yet I never was asked to subscribe in my life, never was asked whether I intended to continue my contribution. I have heard sermons enough preached in aid of the Society, and have too often wished myself far enough away from the inflection, for I am bound to confess that I *hate* charity sermons, but nobody has ever asked me, J. F., to bind myself, by subscribing, to contribute a certain sum annually, nor has ventured to enquire whether I am not disposed to contribute more than a guinea a-year to a Society whose objects need and deserve all the aid that I can give them.

The effect of all this upon me is that I give much less to the Church Society than I might, preferring to bestow my charity where it appears to be better appreciated. For I cannot think that a Society so sleepily conducted is fit to be my almoner, and I should not be at all surprised to learn that it is a similar feeling which has induced Major Scott of Gala to forego (as he seems to have done) his recent exertions in promoting one of the objects which I am now in my humble way endeavouring to advocate. I shall be very sorry to learn that he has abandoned the task in despair, but I shall not be astonished at it. And I have never been surprised at the meagre contributions from England towards a Society which takes so little care to make the best of what it has, or ought to have at home.

I have the honour to be, Sir,

Your most obedient servant,

J. F.

[That the Church Society's machinery is defective is, we conceive, quite undeniable; and we can only hope that the approaching General Synod may work a radical change in its constitution. Still, something is being done in the way of enlisting the contributions of the poorer classes. As a very hopeful instance of this we may mention the Diocese of Argyll, in which we observe that while the contributions of 10s and upwards amounted only to £11, those below 10s. reached to within a few shillings of £20. Then we have, in the Diocese of Aberdeen, the "Fraserburgh Penny Scheme," producing last year £15, and the "St. Andrew's Church Fund," contributing £30, and both of these appear to derive their support principally from the less wealthy classes. These, however, and a few other exceptions only prove the general rule of inexcusable neglect,—neglect which defects in the Society's constitution may account for, but cannot excuse. And since our correspondent justly speaks of the Society's chief working officer as "indefatigable," we must attribute this neglect to the Diocesan Associations, and to each member thereof, as it is their part and duty to see that the Society is properly worked in the Diocese and Incumbency for which they act.]

### COLONIAL.

#### PRECEDENCE OF BISHOPS IN THE COLONIES.

The official receptions, and other state forms connected with the visit of the Prince of Wales, have raised the question of the right of prece-

dence between the Bishops of the Church of England and those of the Church of Rome in the provinces of British North America.

The Church of England in this Province, though not invested with any exclusive privileges, and though placed by the Provincial Legislature on no other footing than that of simple equality with other religious bodies, and recognized only as one of several denominations, is still a branch of the established Church of England and Ireland. Not only is it so by derivation, but by a continued and permanent connexion, which is not in the least affected by the position assigned to it by others. Of the advantages of this in a spiritual and religious point of view we need not now speak; but it confers upon the Church a status peculiarly its own, and entitles it to a precedence on grounds equally peculiar to itself.

Of course the civil authorities are not expected to entertain any questions of the religious truths held by different bodies, or to pronounce which is entitled to rank above the others on grounds purely Christian and spiritual. But the Church of England possesses one claim to precedence of a character which may reasonably enter into the consideration of the secular authorities, and that is, that her Bishops and Archbishops hold their offices under patents from the Crown, which those of the Romish Church do not. Although our Bishops are elected by the Synod, our nomination is confirmed and the appointment made by the Crown. The appointment of the Romish Bishops and Archbishops, on the other hand, is made by the Pope; and in a Province of the British Empire there cannot be any doubt as to whose acts are entitled to the greater weight and consideration, the acts of the Sovereign or those of a foreign spiritual power. Throughout the Empire the authority of the Queen is supreme in all matters, ecclesiastical as well as civil; and although mere courtesy may require us to accord to the dignitaries of the Romish Church the titles assigned to them within their own communion, yet in considering their relative position in regard to the Church of England, they cannot justly be entitled to rank before, or even with, the Bishops of that Church.

We are not inclined to attach very great importance to these worldly and external distinctions. Personally we would most of us probably rather concede than quarrel about them, but when the honour due to the Crown and the Church are in some degree involved in them, it is right that the claim of precedence should be put upon its proper grounds and maintained in a becoming spirit. The question is one which does not often arise with us, in the general absence of Court formalities, but it entered somewhat unfortunately into the proceedings at Quebec, and it was alluded to in a discussion in the Reception Committee at Toronto about the Clergy taking a part in the procession of the 7th inst. We think it just as well that the Clergy should not form a part of the procession; but there may be other occasions requiring that the point of precedence should be settled, and we are glad to be able to adduce an authority on the subject against which no exception can be taken, and which must be received as settling the question at rest for the future. It is an official despatch from the Duke of Newcastle on the part of the Imperial Government to the Governor of Jamaica with reference to the position and status of Romish Bishops in the colonies, it runs as follows:

Downing-street, May 3, 1860.

Sir,—I am led to understand that questions have arisen, or are likely to arise, respecting the precedence due in Her Majesty's Colonies to prelates of the Roman Catholic Church.