# ECCLESIASTICAL INTELLIGENCE.

## COLONIAL BISHOPBICS. [Concluded from our last.]

how its missionary operations shall be conducted. It is known to you that they are at the present moment conducted The BISHOP OF LONDON .- My Lord Archbishop,-I rise to address your Grace, and the meeting here asembled, under the influence of feelings of a very opposite kind. On the one hand it is impossible that I should not be thankful for the opportunity now afforded me of solemnly asserting, by two most important Societies in immediate connexion with the Church. [The Society for the Propagation of the Gospel, and the Church Missionary Society.] I have always been of opinion, —and I have been anxiously watching for the time when that opinion, which I knew was entertained by many others besides myself, might obtain more general in the presence of those who are prepared to acquiesce in its truth, a principle which lies very near the foundations of the Christian Church, and which has a direct bearing, if not Christian Church, and which has a direct bearing, if not upon its stability or permanency, yet at least, upon its efficiency and usefalness. At the same time, on the other hand, as belonging to, and holding office in a true branch of that Church, which has been signally blessed by its Divine Head in the restoration of its purity, without the loss of its integrity or efficiency, as well as in its providential oppor-tunities because heaven Codie twild, to makind I cannot to me to follow, as an inevitable consequence, from the very definition of the Church, that all operations which are to be performed for the advancement of the Saviour's kingdom upon earth should be the Church's operations. Although it may not be practicable always for the Church, in that acceptation of the term in which we commonly use it, to carry on those operations, at all events they must be taken in hand in connexion with it, and carried on upon a scale commonweater with the extent of the downand. At the tunities of making known God's truth to mankind, I cannot but feel that the formal assertion of such a principle as that which is embodied in the Resolution which I shall have the honour to propose, at this time of day, at this era of the Church's prosperity, in the midst of an assembly of Churchmen, is virtually a confession of past neglect; a neglect to be ashamed of and to be deplored; but a neglect, which, I hope and believe, it is not even yet too late, under God's providence, to remedy. And it is because I believe that the directed its principal attention to the maintenance of true religion amongst the settlers of Great Britain in distant parts; the other, which is of more recent origin, devoting remedy is not too late, and that it is about to be applied, that feelings of joy and thankfulness predominate in my breast your Grace, to direct the eyes of this assembly rather with tope to the brightness of the future, than with regret to the will not, on the present occasion, stay to consider. But there has not been that perfect unity of operation between them—at least, not that uniformity—which ought to charac-terise the proceedings of one undivided pure branch of Christ's holy Catholic Church. Now it does appear to me far from impracticable that a plan might be devised which should remove the evil and do away with the seeming anomaly if it he not a real anomaly arbit here I here from me darkness and dreariness of the past. But when I thus speak of the past, let me not be misunderstood; let it not imagined that I forget the acknowledgment which has of late years been made of the duty involved in that principle inte years been made of the duty involved in and principle to which I have alluded, however tardy and however inadequate that acknowledgment has been. I know, and I am thankful for what has been done within the last five and twenty years to remedy the evils which followed from long continued neglect; but I know also, that the results which have followed from what has already been done, are such as think that, under your Grace's sanction, means might be devised, and those not of a complicated nature, by which will increase our condemnation if we do no more. The neglect, as your Grace has well observed, of a century and a half lost us our American provinces. The pious and charitable efforts of the last few years have enabled us to confer with safety the invaluable boon of liberty upon the slave population of our colonies; for I believe, in my conscience, that if episcopacy had not been established in the West Indies, it would have been, I will not say impracticable, but far more dangerous than happily it has en found to be, to discharge that vast debt of justice and mercy

The Resolution itself, my Lord, is as follows :-- "That the Church of England, in endeavouring to discharge her unquestionable duty of providing for the religious wants of her members in foreign lands, is bound to proceed upon her own principles of apostolical order and discipline."

The Resolution assumes that it is the unquestionable duty of the Church of England to provide for the religious wants of her members. I think that on the present occasion, in this assembly, I may take that position for granted; the only question likely to arise being this, By whom is that duty, which is described to be the Church's duty, to be performed? whether by the state, as part of the Church, or as in alliance with the Church, or by the Church itself, as a collective body of individuals, ministers and members?— But this question, also, I shall take the liberty of passing by without discussion, because the duty itself, being one of paramount and unquestionable obligation, must be done by some persons, and if not done by those whom we perhaps ound to do it, must be done by ourselves, because i think bound to do it, must be done by ourserves, because it must be done at all hazards, and on no account left undone. Let us leave the state to consider its duty; let *us* be diligent and faithful in performing *ours*. That it is, indeed, the duty of the state, of every Christian state, as administering one province of God's universal empire, to provide that all its subjects should have the full enjoyment of their Christian privileges, and opportunities and means of performing their Christian duties,—and in order thereto, to send out from time to time an adequate supply of labourers into the Lord's

harvest, —I shall ever be forward to contend. The duty, then, being unquestionable, how is it to be performed? The Resolution says that the Church, in the performance of it, is bound to proceed on her own principles of apostolical order and discipline; that is to say, the Church, in the performance of this acknowledged duty, is to Church, in the performance of this acknowledged duty, is to act as the Church; is to act upon Church principles; upon those principles which constitute her a Church. She is a Church in proportion as she is conformable to those princi-ples; and they are her own principles, as they are termed in the Resolution, because the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" and those principles have been laid down by Jesus Christ himself and His apostles, and combodied in her constitution and essence. If the and embodied in her constitution and essence. If the Church, in the execution of the high trust committed to her by her Head, does not act upon those principles, she is not faithful to that trust; she does not fully answer the ends of her institution; because she does not call into play the entire agency by which alone those ends can be accomplished. without a Bishop, is neither more nor less than a contradic tion in terms; and the Church ceases effectively to have a Bishop, when it is removed beyond his possible superintendence or ministrations. This ought not to be the case with any portion of Christ's Church, with any department of his vineyard. It was not the case with any of those Churches which were founded by the apostles and apostolic men; i was not the case for many ages afterwards, during which it was an acknowledged maxim of the Christian world, "ecclesia est in episcopo,"—the outward being and constitu-tion of a Church consists in its having a Bishop. It was not the case in any one of the provinces of Christ's Universal Church till the example was unbanning set by one orn Church, till the example was unhappily set by our own reformed branch of that Church. And here it is impossible for me not to say a word or two upon a topic, which has already been feelingly touched upon by your Grace, I mean the painful and disgraceful contrast which is presented to istlessness, and inertness, and dilatoriness, in the discharge of this duty, by the activity, promptitude, and forwardness of the Church of Rome. She knows, not perfectly perhaps, yet she does know the value of apostolical government. Although she has restricted it by imposing upon it an unscriptural yoke of bondage, yet she knows its value, and she takes care to provide, that where the other inisters of the church are sent, there also shall be sent a bishop. Look at our colonies: the colonies belonging to an empire, whose established church is the Reformed Church At this moment, where we have (and it is only within a few years that we can even make that qualified boast) where we have ten bishops, the Church of Rome has three-and-twenty. I believe I might add to the number; for within the last few weeks we have received intelligence that she has planted a bishop in Gibraltar; and that she has at the present moment, in that which is hardly yet a colony, or has but very recently become a colony,—New Zealand,—a bishop, with thirteeu or fourteen priests attached to him. Can we look at the contrast, and not be inclined to say, in words which I borrow from a heathen poet, that it may well shanie us that it sh uld be possible for these reproaches to be cast upon us, and that it should not be possible for us to refute them ?— Let us hope that it will be so no longer. But let me not be misunderstood. I hope it will not be imagined, because I thus insist upon the indispensableness of the episcopal office to the Church's complete efficiency that I therefore undervalue the labours of those who are invested with the lower orders of the ministry. It is *because* of them, it is *for* them, that the higher order of the ministry exists; it is for their safety, for their comfort, for their support; in order to give full effect to their ministry, that They maywe desire in every case to complete the scale. They may-indeed, I know that they do-effect much good in virtue of their own relation to the great Head of the Church, where by circumstances they are placed beyond the reach of episcopal superintendence and advice. But I know this, that whatever good they may be enabled, by the blessing of God, to do without that advantage, they could do much more good, they could do it much better, with that advantage; and there are many things requisite for the spiritual welfare of their flocks, which they cannot do at all without it; and therefore it is that in order to give completeness to our system, wherever it is called into play, and to give full efficiency to the work of the ministry, we desire to send out bishops wherever the inferior orders of the ministry are to be for My Lord, there is one other topic upon which I must touch before I resume my seat. It is impossible for any one, who has considered the nature of the case, not to perceive that the Church of this country, the Reformed Church of a country entrusted by Divine Providence with an empire of unprecedented magnitude, whose commerce is extended to utmost parts of the globe, whose language now begins to be spoken in the remotest regions of the earth, a Church embers are wafted over seas unknown to our forefathers,-that such a Church must be, in the highest sense

entrusted with a supreme degree of responsibility to a ask then, how would the father feel, if in that country he should not be able at that critical period of life when more than ever it is desirable for us to consider the path that is before us, and to determine for ourselves whether we will be, and avow that we will be, the future solders and servants of Christ .- how would he feel if he was unable at that time to

present his offspring at the altar, to hear them take upon themselves the vow made for them in baptism, and see them receive that blessing which we humbly, upon authority, consider the Bishop confers upon them in confirmation? I ask what should we feel if in our new abode we are to be deprived of consecrated churches? if we are not to have the benefit of the bishop's superintendence over our clergy?— Whatever really benefits the clergy, must be beneficial to the laity. If the elergy have no head to consult, no governor to revere, ----if they are left to themselves, having from necessity, as your Grace well knows, quitted this country at an early period of their ministry, when they can have gained but small experience for themselves, and going to charges where new emergencies must be constantly arising, and where greater difficulties of conduct may be presented to them than are presented to the clergy of this country,—if they are to go few and far between each other, with but small opportunity for that friendly intercourse and counsel which subsists among the clergy in the same situation in this country,-if they are to go there to contend with all these difficulties without the assistance of episcopal superintendence,—humanly speaking, what have we not to fear as regards the Church in which they minister. Their divine Master is sufficient for all these things; but He requires us not to neglect those secondary means which are the authorized channels through which He dispenses blessings and averts evils. I trust there is no thinking member of this assembly who for one moment would subject himself, without pain and grief, until he had made every sacrifice to prevent it, to privations such as I have now described. For, as my Lord Bishop of London has well said, episcopal government and the benefits of episcopal government, are not a name, a theory, or a speculation,— they are real and practical, they are that which comes home to our bosoms and to our every day business. Perhaps we feel them no more than we ungratefully feel the benefits of light and air, because they are common; but take them away from us, and we should then feel the importance of that of I trust, therefore, that there is no one in this large meeting

the is not ready to respond to the call which your Grace has made upon us; ready to respond to it not merely upon the principle of duty, but with the feeling of gratitude personally to your Grace for having called into warmer energy, and given us the opportunity of expressing more effectually, the feeling which animates the hearts of all of effe us. I trust that I truly represent every one whom I now address; but I hope our feelings will not cease here. I trust that elsewhere, as well as here, hereafter as well as now, that feeling will remain. Not an idle feeling, not a mere expression of the voice, the hand, or the heart, that costs us nothing; but a feeling that shall make us ready to come forward, each in his own sphere and according to his own abilities; each spreading the benefit of his opinion and advice and example, wherever it can be useful; and all ready cheerfully to make those sacrifices by which alone, under God, the great blessings we have in view can be complished.

THE BISHOP OF WINCHESTER .- My Lord Archbishop,-The resolution which has been submitted by the learned Judge states that, "the want of episcopal superintendence is a great and acknowledged defect." I need not remind your Grace, that the time has been, and that at no very remote period, when we could not have expected a resolution embodying a sentiment of this character, to be recognised as ontaining an acknowledged truth, and to meet with that sympathy and support which we are entitled to look for at the present juncture. It is but too true, as your Grace and my Right Reverend friend, who has previously addressed his meeting, have so well observed, that, as a nation, we have been too regardless of christianizing our colonies on any plan,-we have thought too little of any system by which we might carry our common religion into the dependencies connected with this country. Private individuals have done much, but the nation has done little or nothing -voluntary societies have done much, and large contribu tions have been collected through their agency; but this ountry has done little or nothing. We have sent, -I speak in a national sense,-we have sent out our ships, but we have not sent our religion. We have sent out our commerce, but we have not sent our religion. We have sent our cour enterprise, but we have not sent religion. We have sent out our very crimes, but not our religion. No one knows this better than that learned Judge who last addressed this meeting.

occasion, for an object so important to the best interests of My Lord, I do not mean now to complain that this nation has done little or nothing for the extension of Christianity I have long felt that the Church of England ought to in conformity with the polity of our own Church. I lament it, because I cannot but consider it injurious to the interests make the effort now proposed; and whenever called upon to aid the cause of the Church, I have always felt, and shall of religion, on the very ground which is taken in this resolution—"because the want of episcopal superintendence is a great and acknowledged defect in the religious proviever feel, a peculiar satisfaction when that aid, however feeble, is to be rendered under the counsel and sanction of your Grace. For this meeting will, I trust, agree with me in opinion, that when we thus act under the sanction and sion hitherto made for many of the colonies and depe cies of the British Crown. My Lord Archbishop, I think paternal counsel of one who fills the high office which your it peculiarly important that this truth should be recognised Grace occupies, we are more likely, under God's blessing, at the present time. It is well known that it is the policy of I have elsewhere remarked, that an episcopal church, to make vigorous and successful, because united, efforts in the present day,-whether right or wrong I stop not now to -to look upon all religious persua olonial dependencies with the same degree of favour. Now t is specially of importance, that under these circumstances our own Church should not remain defective in that which we consider to be essentially necessary, and a fundamental part of our system,-the key-stone, as it were, of the arch of our ecclesiastical polity. The Romanists in our colonies have their bishops, and that to an extent of which perhaps some who may have heard the statements already made in the course of this day's proceedings were not previously aware. The Presbyterians have their moderator; the Wesleyans have their presidents; other religious denominations have their office-bearers; and is it fitting, is it decorous, is it consistent with our acknowledged principles, that our own Church alone should be her proper and legitimate head? My Lord, I will not enter into the abstract question of episcopacy, as essential to the well-being and integrity of our Church in our colonial dependencies. That subject has already been treated in a manner which must have recom-mended itself to the judgment of each individual in this large assembly. But I would rather remind this meeting, how fully the soundness of this principle has been borne out by experience; I would point to those solid advantages to which your Grace alluded as having been derived from the establish ment of the two West Indian bishoprics in 1824, and to the contrast exhibited in those islands as compared with previous periods in their history. We shall not be told that these advantages are questionable or equivocal. They are obvious, and recognised, and owledged,-public opinion testifies to them. ackn Grace may have seen a recent publication of much interest. which I allude the more freely, because the evidence which it gives, in conexion with the subject which occupies us this day, is of the most satisfactory and unquestiona character." I refer to the reflections on West India affairs after a recent visit to the colonies, by a gallant officer, the Hon. Sir Edward Cust, himself deeply interested by possession of considerable property, in the religious welfare and general prosperity of the countries to which his obser-vations apply; and desirous of addressing to the consideraion of persons in authority such suggestions and improvements as, in his view of the case, the state of things appeared His statement is to the following effect:--"Independently of the abstract merits of the Anglican Church, an episcopal form of government is essentially to be preferred colonial Church; supervision, whether ecclesiastical or civil. extremely difficult where the directing power is distant. The bishop, the archdeacon, the rural dean, the rector, the curate, compose a chain of duties which, working on the spot, keeps the machine in useful movement, and gives an undoubted assurance that every Portion of it is performing its allotted portion of duty, and that the objects which are intended to be effected will be obtained. Let it not be imagined by uninformed persons that these dignitaries are an useless class of ministers. A bishopric in the West Indies is a district of the globe co-extensive with the United Kingdom, and but for these subordinate jurisdictions, the constant oversight which is so advantageous and essential, would be altogether impossible. It is through the channel of the Church of England that the colonists look most confidently and affectionately for the religion and education of their people." The writer then adds, "Calumniated as she their people." has been for many years by the unholy union of her adverhas been for many years by the of the Catholic Church is saries, the Anglican restoration of the Catholic Church is still the Church of the English people, wherever her anguage and her laws obtain." \* It is to be hoped that her sons at home will never forget that their national Church was their first nurse of civil and religious liberty, and that they will gratefully enable her to maintain the ascendency in our colonies, which, in the race of the voluntary system, her own merits and unobtrusive excellence have already obtained for her.' fathers,—that such a character has been described on the ingrest sense of the term, a Missionary Church. It is impossible not to acknowledge that the duty of preaching the Gospel to the heather, of planting the standard of the Cross in the dominions of the Prince of the power of this world, has been

and affections of the people; and for one, my Lord, under the divine blessing, I cannot fear the result. I look with confidence and full expectation of a happy issue to the success of this experiment.

The resolution was put from the chair, and agreed to animously J. LABOUCHERE, Esq. moved the third resolution,-"That

the acquisition of new colonies and the formation of British communities in various parts of the world, render it necessary that an immediate effort should be made to impart to them the full benefit of the Church in all the completeness of her ministry, ordinances, and government." ARCHDEACON MANNING.-My Lord Archbishop, the broad

principles upon which the resolution which I hold in my hand is based, have been so amply discussed and so readily affirmed in the two resolutions which have been already passed, that it might seem hardly necessary for me to more than to read it to the meeting to gain your cordial assent. But I consider that assent is not all that your Grace assent. But I consider that assent is not all that your Grace requires from us; and this resolution goes to pledge us to make efforts, and that immediately, for carrying out the full system of the Church in all the completeness of her ministry, ordinances, and government, in the colonies, the newly-acquired colonies, and other dependencies of the British crown. We are not invited to form an endowment for a bishopric in this or in that part of our colonial empire; but to affirm at once broadly, to its full extent, the general duty of the English Church to carry out her apostolic government co-extensively with the British colonial empire. confess, my Lord, that when I consider the greatness of this work, it is almost difficult to contemplate it without a sinking in one's heart. And besides this, it is not only the very small—the miserably inadequate means, that we as yet possess for effecting it,—an inadequacy which has been rendered greater by those means being channelled off, and by diversion dissipated in their administration. But this evil, I trust, will soon be corrected. There was no part of the speech of the right rev. prelate who opened this ing by moving the first resolution, and of the noble who seconded him, to which I responded with more hearty assent than the earnest hope that the day is not far distant when the whole Church of England shall be united under one apostolic rule for the sending forth of missions; and that all existing societies will find a common head, to which to refer themselves, in the archbishops and bishops of the

Anglican Church. My Lord, I would be permitted to say that there is one part of this great question which is, in an especial way, forced, as it were, upon my attention, from the fact that, bout two years ago, it chanced that I was myself a witness of the great spiritual destitution of the members of the English Church scattered abroad on the shores of the Mediterranean: I myself saw their condition in many cities, such as Palermo, Marsala, Catania, and in other places, and again in the interior of Italy; and I found there families, many in number, some of which, from long residence abroad and utter neglect of religion, required spiritual superintendence the more in proportion as they yearned after it the less; and others, who might seem less to need it, were earning after it with the most irrepressible longing, asking whether I could, in some way, urge their brethren at home to provide means by which they should have the administration of the Anglican rites according to the rule of their Mother Church.

The history of the United States is full of the most significant instruction to the English Church. For two hundred years did our American brethren stretch forth their hands o us for the apostolic government of the Church, and for two hundred years we either coldly put them by, or we were so bound down by some external necessity, that we could not grant it. And what was the effect of this? It was that, towards the end of the seventeenth century—it is recorded by persons then living—in a large part of the American States, all under eighteen or twenty years of age were unbaptized; that the dead were rather dug into the round than buried, forasmuch as they had no tokens of Christianity. And in such a state as this, not only the eligion, which we had planted in the earlier times, declined, but there grew up a race of spoilers, prepared, when the day should come, to rifle the Church, so far as we had endowed it, to sell her chalices for drinking eups, to water their cattle from her baptismal fonts, and to destroy, at the end of two centuries from her first planting, all that had been done in the beginning. It may be that we are now falling into the same moral arrear in the colonies we still possess, and preparing a like race of men, who shall one day rise upon us, and root up what we have planted: are preparing them, not only by neglect, but by suffering the growth of false principles, which so counteract our better efforts, as either effectually to resist the first planting of a Church, or, when they afterwards gain head, ensure its overthrow.

Surely, as citizens, the only hope we can have for the perpetuity of this great Christian empire, is that its basis shall be upon the holy hills; that its unity of organisation shall be identified with the unity and organisation of the Church of Christ, and to be made partaker of her perpetuity. If we look back, as every Christian man will look back, to the history of past empires,—not regarding the history of the world as a turbulent rolling sea, in which empires rise and fall by chance, driven about by some blind destiny, but recognising some moral law, guided by an unerring Governor, determining the rise and fall of empires, as of men,---if we look at Rome of old, and see how she was, as it were, the beast of burden, to carry the light of which she herself did not partake; how, for three centuries, she laid the whole earth open, and always traversable, and brought all nations together, and was herself the centre of them all. and yet she partook not of that Christianity which she, unconsciously, assisted to propagate. When we see, too, how Constantinople, afterwards, full of commerce and Christianity and philosophy, and all the splendid arts of life, has sunk into a degraded Mahommedan power, and how the cross, which once gleaned upon her, has waned into the crescent; and how Spain, the greatest colonial empire the world ever saw, except our own,—from the time when she set herself to quench in blood the pure light of Christ's Gospel, how she has likewise declined in these latter days, and ever to power to be a sub-set of the pure herself. and come to nought, and is herself preying upon herself; when we behold these things, and see that it has pleased the providence of the same Supreme Governor to raise us up now to stand where they stood, and to commit to us the same deposit—to make us the carriers of the light, we surely have the choice to make, whether we will be the mere beast of burthen for all nations, or the evangelist of the world. Whether it may please the same Ruler who has raised us up to continue us as we are, to make us an empire which shall last with the perpetuity of his Church, is a looking into the future on which no man can venture without a foreboding; but certainly, the history of our former Colonies, now merging into one of the greatest empires of the world—the United States may teach us this lesson, that had we bound them to us by sending forth amongst them the polity of the Church, (the end for which your Grace has convened us to-day,) though we might not yet have stood in the dominant relation of mother country to that great colony, we might have knit that mighty land to us in su a bond of peace as would have defied all that interest cou

of this large meeting-of this mixed meeting-of this meeting called without any distinction of individual sentiment-I accept the whole of its proceedings, without the exception of one single word, as a clear and irrefragable proof that the members of the Church of England, under the united guid-ance of their divinely constituted rulers, will move forward with a perfect unity of heart and purpose for the accom-plishment of all designs that the principles of their religion nay recommend.

You have been told by my friend who preceded me, how it is incumbent upon us, —even if we leave the higher ground of our Christian obligations,—how it is incumbent on us, as patriots and good citizens, to rank high among our duties

the fulfilment of such a task as this. But for my part, my Lord, I will descend to a still lower ground; and I will say that the English nation at large are bound to undertake this duty in the way of nothing less definite than the repayment of their pecuniary obligations. Now, what are those pecuniary obligations? It is by our Colonies in very great part that we are enabled to maintain our marine. It is by our Colonies that our manufacturers are supplied with certain unfailing customers. The communities of the West Indies, in great part made up of the negroes themselves, to no less an extent at this mon nent than our millions annually, are customers of the British manufacturers. The same is the case in different degrees with the inhabitants of every Colony with which we are connected but there is yet a more direct manner in which the Colonies minister to our opulence,--that is, in the shape of actual remittances of money, or produce equivalent to money; and these to the amount, 1 do not scruple to say, of many millions annually, which year after year they pour into the treasury of this country. During the last session of parliaa committee of the House of Commons, in relation to the East Indies, by Mr. Melvill, the secretary of the East India Company. He told us that not less than four millions of money come from India to this country without pecuniary requital every year that we live. I must allude also to the case of the West Indies; because I believe it is beyond doubt, it is a matter of statistical record, that for years, for scores of years, I might almost say for centuries, more than the value of four millions,—as much as four, five, six, seven, and even in some cases as the value of eight millions,—came into this country, and was consumed in this country, which had been produced in the West Indies. Now, I ask, is not this an obligation? is not this a pecuniary obligation which, in virtue of common honesty, if of no higher principle, in ommon social decency, we ought to do something to acknowledge and discharge? It may be thought indeed that this obligation terminates upon the immediate receivers of these benefits from the colonies. My Lord, I admit that it varies in its stringency according to the degree of proximity in which parties may stand to colonial affairs; but these millions which pour themselves into England, and which are received in the first instance by certain individuals, do not stop with those individuals. They go forth from the pockets of those individuals, they find their way through every class of the community, and set in motion every description of industry and skill, and form a considerable part of the national wealth of the country. There is no article that we produce in any branch of our industry, the demand for which is not stimulated and quickened by means of the wealth which year by year we derive from our coloof the weath which year by year we derive from our colo-nies. Why then, my Lord, if such be the case, I contend that every person is bound upon every ground to come for-ward and aid in the promotion of this good work. I am sure that it is not in this place that the idea can prevail that an opportunity of Christian almsgiving is to be regarded as a matter of stringent duty and of weighty obligation alone. It is not in this place that men can require to be told that the first aspect of every such opportunity should be regarded. not as the aspect of a burthen or of an obligation, but as the aspect of a satisfaction and delight which we should grudge aspect of a satisfaction and dengift which we should grudge to have taken away from us. And therefore much as has been said of the duty of the State with regard to this matter— a duty up to this moment so partially fulfilled, and ardently as I long to see the day when that duty shall be more adequately recognized, yet I do not scruple to utter a senti-ment in which I am sure I shall carry with me universal concurrence, that we should lament to see the State in such sort charging itself with the fulfilment of these search oblic sort charging itself with the fulfilment of these sacred obli-gations as to make the provision for the religious wants of the colonies altogether a mechanical, or altogether even a legal matter, and thus depriving the members of the Church amongst us of the opportunity of bringing their free-will offerings into the treasury of God.

offerings into the treasury of God. ARCHDISHOP ROBINSON seconded the resolution in a speech of much eloquence, for which we regret that we are unable to find room. He directed attention to the wants of the Indian empire, and described at some length the wretched state of Calcutta and its diocese at the time the late Bishop Heber was appointed: he quoted the opinions of that lamented Prelate as to the strong necessity that existed of appointing a much larger number of bishops to Hindostan, and of dividing the dioceses into what ought to be justly termed practical limits. practical limits.

The resolution was then put, and carried.

The BISHOP OF LONDON here said, it was right to announce that all subscriptions of magnitude would be payable, not at once, but in in

The Rev. E. HAWKINS then read a list of subscriptions had already been received, amou

use of relig

The Bishop of London has reminded us that the Society for Propagating the Gospel has repeatedly made represen-tations to the Church and the Government, as to the need of increasing the number of Bishops in different parts of the But, my Lord, with reference to another Society which his lordship has just alluded, it might perhaps have been supposed that as the field of labour undertaken by that Society was purely of a missionary character, and entirely mongst the heathens, it might to them appear less important that their missionaries should be under the superintendence of Bishops resident amongst them; but I would remind your Grace and this meeting, that from the first common of the Church Missionary Society, those who have taken most interest in its concerns, and have been most intimately acquainted with its operations, in planting those infant Churches which are now beginning to be subjects of our grateful praise to Almighty God, are the very persons who have most felt the importance of establishing bishoprics in have most felt the importance of establishing bishoprics in our different colonies, and who most zealously and success-

Church, favoured with such advantages by Him who has founded it upon a rock. Being a Missionary Church, it becomes therefore a most important and solemn question,

cceptation,-I have always been of opinion that the

commensurate with the extent of the demand.

missionary body ought to be the Church herself. It seems to me to follow, as an inevitable consequence, from the very

present moment, as I have observed, those operations are

carried on by two Societies, both in connexion with the Church; one which has now for nearly a century and a half

its energies and applying its resources to preaching the Gospel to the heathen; both most important branches of

Christian charity, the comparative importance of which I

will not, on the present occasion, stay to consider. But

-if it be not a real anomaly-which now I know, from my

own experience, necessarily impedes the progress of both Societies in the holy work which they have in hand.

both Societies might be induced to carry on their operations

under the same superintendence and control; I mean the

superintendence and control of the heads of the United

Church of this kingdom. When I use the word "control.

I beg to be permitted to explain the sense in which I employ it. I do not mean a control which shall be exercised in the

way of invidious or captious interference-I do not mean a

control which shall limit, except within certain recognised

bounds, the operations of either Society; but I mean simply

willing co-operation of both Societies, shall secure for both

a strict and regular movement within the limits of the duty which they owe to the Church. I forbear from specifying particularly the details of the plan to which I allude: it may

be sufficient to say, that if it were carried into effect, it would leave both Societies at perfect liberty to prosecute the holy

work which they have in hand unimpeded and uninterrupted; while at the same time it would prevent the deviation of

either from that straight line of spiritual policy which seems to be marked out by the very principles of the Church itself.

think it is impossible not to perceive that the present time,

when we are preparing to extend the full benefits of our ecclesiastical polity, in all its completeness, to all the dependencies of the empire, seems to be a peculiarly appro-priate moment for taking this work in hand, and for making

rovision for the time to come, that the Church, in her reign and missionary, as well as in her domestic operations,

shall present an united front to the world, and shall not leav

it in the power of her adversaries and traducers to say that

we differ amongst ourselves upon the very first principles of our duty. I persuade myself, therefore, that if your Grace

ere disposed to take this suggestion into your serious con-

sideration, and to appoint a certain number of persons deeply interested in the welfare of both Societies to consider

whether it may be carried into effect; if they apply them-selves to the work in an honest desire to give it effect, and

with prayer to Him upon whom they must depend for success, we shall have the unspeakable gratification of complet-ing the good work of which we this day only see the

EARL OF CHICHESTER .- My Lord Archbishop, I have been requested to second the resolution which has just been moved by the right reverend prelate. But, my Lord, before

venture to make any remarks upon the resolution itself,

beg to acknowledge most cordially and respectfully the debt of gratitude which, as members of the Church of England, we owe to your Grace for calling us together upon this

that kind of superintendence and control which, with

It is

great

At the

fully laboured to accomplish that object. Before I sit down, I cannot help acknowledging the suggestion which has been thrown out by the right reverend prelate who preceded me, which, as a sincere friend and supporter of both the Societies to which he has alluded, I nost thankfully heard; and most honestly can I say that I join in those sanguine feelings which he expresses as to the

# The resolution was put from the chair, and agreed to

Mr. JUSTICE COLERIDGE .- My Lord Archbishop .- The resolution which has been put into my hand, and which it may be convenient that I should read at once, has one quality very much resembling that which has just received the sanction of this meeting. It is a proposition so true in itself, and so true upon its face (I regret to say that it is so true) that it needs not, and hardly admits from its nature, in short space, of demonstration: —"That the want of episcopal superintendence is a great and acknowledged defect in the religious provisions hitherto made for many of the colonies and dependencies of the British Crown.

Your Grace has well observed, permit me to say, that we are met to-day to consider whether it is our duty to extend the blessings of Christianity as Churchmen, upon Church principles, through the colonies of this great empire. I take that in this assembly to be entirely a conceded point. The question is, if question it may be called, whether that can be roperly done, whether it has ever been properly done, or whether it will ever be properly done, unless with every body of clergymen, with every Church that we attempt to found in the colonies of our empire, we send and we place their natural leader at the head of that body and in the superintendence over that Church,-I say, is this, or can this be a question? If it were a question when this meeting first assembled, I take leave to say, in the presence of your Grace, and my Lord Bishop of London, that it can no longer remain so now; and the time would fail, and I should but waste the attention of this assembly, if I were, after what has been already said, to attempt to lead them from colony to colony, and by a statement of particulars to prove the proposition contained in this resolution. I will attempt no such thing; I would rather desire to bring before you, or to endeavour that each individual present should bring before himself, the benefits which he feels that he receives in this

country from episcopal superintendence over the Church; and then I would desire him to consider, by way of contrast, what is the state of our Christian brethren in the colonies, and what it must, I regret to say, continue to be, unless a new order of things shall take its rise from this day, and more energetic exertions be made either by the State or by the Church for sending to the colonies abroad, in full measure, the benefits of episcopal superintendence. It may be the lot of any one of those who now sit before me, to leave this happy country and depart to the colonies; husbands do to rend us asunder, and to bring us in collision. We might have become, also, by the propagation of that same apostolic government, the peacemaker of the world. I consider the events of this day as showing an incredible growth in the moral strength of the English Church. Let be an angine without and her mistaken friends within say er enemies without, and her mistaken friends within, say what they may-let them think that the English Church is now divided-let them think that there are diversities of opinion, that there are struggles and divisions-no truth is more certain than this, that what they mistake for divisions are the tokens of exuberance of life. There has been no me when the Church of England stood stronger than now n her apostolic doctrine and discipline; and let her only a her one more token of a true branch of Christ's Catholic Church-the mark of sanctity, that token of God's holy presence,-and a yearning charity for Christ's sheep scattered abroad in the midst of this naughty world, and no powers of earth or hell shall ever prevail against her.

The resolution was put, and agreed to unanimously. WILLIAM EWART GLADSTONE, Esq. M.P.-My Lord Archbishop,-I have reluctantly undertaken to submit to this meeting a resolution, of which I will at once state the ffect :-- "That a fund be raised towards providing for the endowment of bishoprics in such of the foreign po of Great Britain as shall be determined upon by th the Arch. bishops and Bishops of the United Church of England and Ireland, and that their lordships be requested to undertake the charge and application of the fund, and to name a treasurer and such other officers as may be required for conduct-

ing the necessary details." With respect to the more solemn and sacred topics which have this day been urged upon your notice, I am content, and more than content, to leave the discussion of them in the state in which it stands at this moment. With respect to the benefits of episcopal government,-with respect to claims upon our Christian homage and veneration,-with espect to the awful void that at present exists, and which we are now called upon to endeavour to fill, --with respect to the perils that overhang the destinies of this empire,

The ARCHBISHOP OF ARMAGH moved, and Sir E. CUST conded, a vote of thanks to the most Rev. Chairman. The ARCHBISHOP OF CANTERBURY returned thanks, and xpressed himself highly satisfied with the result His Grace then closed the meeting by pronouncing the enediction.

## Advertisements.

# SPRING AND SUMMER DRY GOODS.

Subscribers beg to intimate to their Correspondents, and to the rade generally, that they are now in receipt of part of their im-FANCY AND STAPLE DRY GOODS:

and by 1st proximo, they will have a very large and varied stock opened

These Goods have been selected with great care, and on the most ad-vantageous terms, in the British Markets; and the Subscribers are pre-pared to sell them at very low prices, for Cash, or for payments at short and definite periods.

ISAAC BUCHANAN & Co. Front Street, Toronto, 26th May, 1841.

# JOHN MOORE & SONS,

CHURCH AND TURRET CLOCK MANUFACTURERS, LO JOHNG AND TURKET CLOCK MANUFACTURERS, LONDON. JOHN WOOD, Chronometer, Watch and Clock Maker, begs respect-fully to state, that he has been appointed AGENT to the above very eminent House, and that his own personal experience will enable him to execute, on their behalf, any order with which he may be favour-ed. A list of all their Clocks in different parts of the world as also their prices, may be seen on application at his House—No. 105, St. Pourt Street.

Montreal, May 31, 1841. The Toronto Patriot, the Church, Kingston Chronicle, Sherbroake Gazette, Quebec Mercury, will please copy the above for three times, and send their accounts to the Commercial Messenger.

### DISTRICT GRAMMAR SCHOOLS.

THE Council of King's College will receive and register the applica-tions and testimonials of gentlemen desirous of obtaining, and quali-fied for the office of Head Master in any of the Provincial Grammal Schools; with the object of making a selection from such Candidates, if cases of reference from the District Boards of Trustees as vacancies occur Gramman H. BOYS, Registrar K. C.

N<sup>OTICE</sup> is hereby given that the office of Head Master of the Johns-town District Grammar School will be vacant on July 1st, 1841. Applications and restimonials may be addressed (post paid) to Dr. Boys, Registrar of King's College, Toronto, on or before June 30th. King's College Office, June 7th, 1841. 49-31

#### Seminary for Young Ladies.

## MISS GILL.

(JUST ARRIVED FROM LONDON,)

M<sup>OST</sup> respectfully begs leave to announce to the Gentry and Inha-bitants of Kingston and its vicinity, that, assisted by her Mother, she has opened a DAILY SEMINARY for the instruction of Young Ladies in the various branches of English Education, together with Music and the French Language.

in I

		- 12	ΓERI	MS-	PER	QUA	RT	ER.			
	Reading	, Wr	iting,	Gra	mmar	and	Gee	ograph	y,	155.	
	Music,	-		-		-	-	-	-	30	
	French.	-	-	-	*	-	-	-	-	20	
iss Froci	Gill has f	or th occu	e pres pied l	sent t	essrs.	aparts Rows	mentsell,	ts in th Books	eller	ge bric	k house
		RE	FERE	NCE	-Rev.	Mr. J	Herc	hmer.			
ings	ton, 26th	May	, 1841	litter .							49-4i

#### BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON.

PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS.

			Gener	al Agent.
4,	King	Street,	Toronto.	48-tf
	and the second			

G. BILTON, Woollen Draper and Tailor, 123, King-street.—Always on hand a large assortment of West of England Cloths, Cassi-meres, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest G. Naval and Military uniforms. 19-tf Toronto, Nov. 13, 1840

H. & W. Rowsell, Printers, Toronto

us ass

th w of po m P

in

st M

er la

si D

B

tic wi be N of cc th

he

th

at

cr th

If

ho

of

(a

wl

ki

th wi th be fis

po