The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH, vi. 16.

VOLUME XIII., No. 22.] TORONTO, CANADA, THURSDAY, DECEMBER 27, 1849. [WHOLE NUMBER, DCLXI.

Poetry.

THE NATIVITY.

BY THE REV. THOS. DALE, M.A.

A LIGHT is kindling o'er the midnight sky
Of broad unwonted brightness;—the hushed air
Is filled with sounds of strange sweet melody,
As though an Angel-choir were hymning there
Celestial strains;—and each aerial Power
Had lit the starry lamp within his beacon-tower.

And hark! fresh sounds; and lo! the scattered beams
Condense into a wreath of living light;
Pure as the chaste, cold moonbeams, yet more bright
Than the full noontide blaze, behold it streams
Above, around an earthly dwelling-place—
Heaven sheds its purest rays on some of mortal race!

Why shine ye thus, ye Heavens? and wherefore earth!
Art thou thus graced by splendour not thine own?
Say, who and where is He, at whose glad birth
Revealed, the glory of the Lord hath shone?
Not thus it kindled, when the Law was given,
And through its central caves was startled Sinai riven!

Is it the hoped Deliverer, whose dread sword
Shall smite the Heathen hosts in holiest war?
Is it the sceptre, now at length restored
To Judah's royal line? The Sacred Star
That shall outshine the day's proud orb, and bless
Glad Israel's rescued seed, a Sun of Righteousness?

'Tis all! 'tis more! Upon a lowly bed
Within a lowliest dwelling, there is One
Not earthly, though on earth; and there streams
Of God, have rays are circling, till they seem to shine
With such resplendent blaze as gilds the Throne divine!

Well may they shine! It is the promised Son,
EMMANUEL GOD WITH US; revealed on earth
The living image of the viewless One!
Well may they shine! By His auspicious birth
Peace comes to dwell on Earth—joy reigns in Heaven—
Hell trembles—Sin is chained—Death vanquished—Man forgiven!

WEEKLY CALENDAR.

Dec.	Date.			1st Lesson	2nd Lesson
G	Dec. 30.	1st SUND. AFT. CHRISTMAS	M.	Isaiah 37.	Acts 27.
			E.	" 38.	3 John
M	" 31.	.....	M.	" 65	Acts 28.
			E.	" 66.	Jude
T	Jan. 1.	CIRCUMCISION.	M.	Gen 17.	Rom. 2.
			E.	Deut 10*	Colos. 2.
W	" 2.	.....	M.	Gen. 1.	Matt. 1.
			E.	" 2.	Rom. 1.
T	" 3.	.....	M.	" 3.	Matt. 2.
			E.	" 4.	Rom. 2.
F	" 4.	.....	M.	" 5.	Matt. 3.
			E.	" 6.	Rom. 3.
S	" 5.	.....	M.	" 7.	Matt. 4.
			E.	" 8.	Rom. 4.
F	" 6.	EPIPHANY.	M.	Isaiah 60.	Luke 3†
			E.	" 49.	John 2‡

* Verse 12. † To verse 23. ‡ To verse 12.

SUNDAY AFTER CHRISTMAS.

The morning-star is eclipsed by the rising sun, and Advent has now given place to Christmas, the season of glad tidings, from whence spring all our joys. The Church has provided a separate service for the Sunday that may sometimes fall within the *Octave* of Christmas (the eight days after Christmas), to prolong the joy of the happy festival and its glad tidings. She repeats on this day the Collect for Christmas Day, praying still to receive the blessings and benefits of our Saviour's birth. We acknowledge the love of the Father who sent His Son to be the Saviour of the world, and we ask for the saving grace which His birth procured for us; that having been by the Holy Ghost regenerated in baptism, we may be renewed day by day through the same Holy Spirit—we may receive nourishment to our souls through that other sacrament, and that by these means of grace we may attain to that high glory which our Saviour's humiliation purchased for us.

The Epistle enlarges upon these great blessings: it fixes our thoughts upon the wonderful love of the Eternal Father, who sent forth his co-eternal Son, made of a woman according to the flesh, that He might, by taking upon Him our nature, become our ransom, and translate us from the bondage of corruption to the high privilege of being God's adopted children, sealed with His Spirit, and heirs through hope of eternal life, with Christ of His eternal glory.

The Gospel conveys the *glad tidings* of our Redeemer's miraculous Incarnation and Birth of the highly favoured and blessed Virgin Mary. He was born of her substance, and made very man, subsisting of a reasonable soul and human flesh, yet, at the same time, He was *Immanuel*, "*God with us*," according to the true meaning of the word *Jesus*, a Saviour, who is the Lord Jehovah, God and man in one person. This Almighty Conquerer manifested himself in the flesh to conquer the devil, according to the promise made to Adam, and to save His people from their sins; from the power and dominion of them by His grace, and from the guilt and punishment of them by the propitiation of His blood and death.

This gracious and glorious victory over sin, Satan, and death, is shadowed out in the proper Lessons, spiritually applied: they are very suitable to the triumphant festival of our Redeemer's Birth. We read in the Morning Lesson the proud and blasphemous threats of Senacherib, and the deliverance of the Jews, that our thoughts may be raised from the earthly rescue—wonderful as it was by the miracle worked on their behalf—to a deliverance infinitely greater, by Him whose Name is Wonderful, even the Mighty God. Thus we should consider the history of God's chosen people of old, that our thoughts may be raised from things below to things above, from temporal to eternal.

The devout heart, which has been raised on high by the joyful celebration of our Redeemer's Birth, and has seen the seed of the woman born to bruise the head of the serpent and deliver man from his insulting tyranny, will easily find its type in the deliverance of Jerusalem, by the overthrow of the proud Assyrian.

And Hezekiah's miraculous recovery from a deadly sickness to health and new life, in the Evening Lesson, will raise our minds spiritually to share in his song of praise: it will enforce our holy vows of love and obedience to Him who conquered our foe, and cured our mortal malady; "that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Thus it is that the song of Zechariah daily renews and nourishes our devotion, and shall continue to be used as a triumphant hymn of praise to the victorious Conqueror of sin and death, till the anthems of time shall pass into the endless song of eternity.

THE GLORY OF GOD IN CREATION

(*By Dr. John Donne.*)

All other authors we distinguish by tomes, by parts, by volumes; but who knows the volumes of this Author: how many volumes of spheres involve one another: how many tomes of God's creatures there are? Hast thou not room, hast thou not money, hast thou not understanding, hast thou not leisure for great volumes, for the books of heaven (the mathematics), nor for the books of courts (the politics)? Take but the georgics; the consideration of the earth; a farm, a garden; nay, seven feet of earth, a grave,—and that will be book enough. Go lower; every worm in the grave; lower, every weed upon the grave, is an abridgment of all. Nay, lock up all doors and windows, see nothing but thyself; nay, let thyself be locked up in a close prison, that thou canst not see thyself, and do but feel thy pulse. Let thy pulse be intermitted or stupified, that thou feel not that, and do but think:—and a worm, a weed, thyself, thy pulse, thy thought, are all testimonies that all, this all, and all the parts thereof, are a work made, and his work, made by God. He that made a clock or an organ will be sure to engrave his *Ne fecit*,—such a man made me: he that builds a fair house, takes it ill if a passenger will not ask whose house it is; he that bred up his son to a capacity of noble employments, looks that the world should say, he had a wise and honourable father. Can any man look upon the frame of this world, and not say, There is a powerful—upon the administration of this world, and not say, There is a wise and just—hand over it?

THE NEW YEAR A SIGN OF NEWNESS OF LIFE.

(*By the Rev. T. Bowdler, M. A.*)

A new year, should be a time of spiritual improvement. It is a season granted in mercy, granted to those who have more or less misused, or negligently employed, the past; a season which belongs to the true servants of God, who will be blessed, as they go on labouring in their several vocations, committing their ways unto him, and acknowledging him in all, and will hereafter reap a rich reward from the divine Lord and Master of all. Let this, then, be our rule, namely, to begin the year with God, who is himself "the Beginning and the Ending, the First and the Last;" let us "cast all our care upon him," in assured belief that "he careth for us;" that "he will hold up our goings in our paths, that our footsteps slip not;" that "all things will work together for good to them that love God."

And, to bring the season in closer connection with our Lord, we must observe, that as the first day of the week is kept sacred in memory of his resurrection, so on the first day of the year we remember his circumcision. This is a very important circumstance in our Lord's history; both as he then began to shed his blood, making atonement for sin, and as he therein fulfilled the law. But the point most worthy of remark is the spiritual signification of this ordinance, which exactly corresponds with what we have just been saying of a new heart and life. For the circumcision in the flesh was but a sign of cutting off fleshly desires and lusts. "Circumcision," saith St. Paul, "is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." It was a sign given to Abraham, not to Moses, as if it were peculiar to the law, but to Abraham the father of the faithful. So that our Lord, in receiving the sign of circumcision not only fulfilled the law, but was made the child of God, and one of the faithful seed. The observance of this day, then, in remembrance of his circumcision, teaches a lesson of righteousness and true holiness, a lesson of submission to the will of God, of mortifying carnal lusts and appetites, of entering into covenant with God, to be his children, the true seed of Abraham, and Israel of God.

These last expressions bring very remarkably before us the duty of committing our way to God, and acknowledging him in all our ways. For this was the praise of faithful Abraham, that he "obeyed God, and went out not knowing whither he went; and by faith sojourned in the land of promise, dwelling in tents, as in a strange country;" and this God, [illegible] with to the Lord, the Most High God, possessor of heaven and earth, that he would not take any thing" from the hands of men to be made rich by them. And this, too, was the praise of Jacob, and thus he received the high title of Israel, having prevailed with God; and at the close of his days acknowledged God for "having fed him all his life long;" and "blessed his sons, leaning like a pilgrim, upon the top of his staff."

Here, then, we have a very instructive lesson, varied, but pointing in one direction; teaching the duty repeatedly enjoined by David in the Psalms, and by Solomon in the Proverbs, and continually by the prophets, and exalted into a high Christian duty of "acknowledging God in all our ways, that he may direct our paths;" and "committing our way unto the Lord" and putting our trust in him, that he may bring it to pass—bring to pass that which we may lawfully desire; and bless that which we labour for in submission to his will.

BISHOP SEABURY AND THE AMERICAN CHURCH.

(*From the Church Times, Halifax, N. B*)

We do not wonder at the jealousy with which the Churchmen of America cherish the remembrance of Samuel Seabury, or at their deep interest in the removal of his remains: estimating aright their apostolical lineage, they look to their first Bishop, as the bright link which connects the chain of their Succession; the presiding angel of their infant Church, from which the light of the Gospel has been radiated to the farthest West. "*The Lord gave the word and great was the company of preachers*," preachers, who in spite of every fear, and in defiance of every foe have made known the manifold wisdom of God, and maintained in all their integrity the "Evangelical Truth and Apostolical Order!"

We have reason to exult in the steady growth of the Episcopal Church of the United States, and we joy in beholding her order and the steadfastness of her faith. While the "different denominations" in that country have lapsed into heresy and split into fractions, she has stood firmly on the platform of primitive Christianity, and kept the faith of Christ, undim'd by time and unaltered by tradition; guarded from error by her incomparable Liturgy, and protected from harm by the mysterious Presence and an indefeasible promise. "*Lo I am with you always even unto the end of the world*," *and the gates of hell shall not prevail*." In no branch of the Catholic Church is there better proof of this divine Institution than in America, and the preservation of the Episcopate, when everything connected with it was shaken or destroyed, will be viewed with wonder and gratitude by Churchmen to the latest generation. And it will serve to convince them that the Church has a predestined existence and can never be overthrown; that it depends upon no contingencies of the state, that it is superior to the caprice of the people, and that, although governments shall change and dynasties be overthrown, "*God is in the midst of her, therefore shall she not be removed; God shall help her and that right early*."

We too frequently hear the craven cry that the Church is in danger. The Church in danger! there can no danger happen to her from without: Kings and Queen may cease to cherish her, and rulers and legislators refuse her salutary control; but they can exercise no power over her vital existence; they may destroy the gold and drapery of her sanctuaries and drive her priests and prelates into poverty and exile, but, there is a conservate spirit with which no human agencies can interfere, and which is subservient to the sublime decree "*Touch not Mine anointed and do My prophet no harm!*" And this is not all, these very agencies fulfil the predictions and the promise of God to His Church. The result of the American Revolution was a practical illustration of this truth, and its distinctness is revived by the ashes of the American Patriarch—the removal of which has led to this article.

It is gravely thought, that Britain would not have lost this noble appendage to the crown had obligations to her Colonial dependency being righteously fulfilled: had she sufficiently cared for the spiritual, no less than the temporal interest of her family across the sea. Certain it is that the last hope of England on the American continent was in the Church; in the loyalty of her members and the inflexible piety of her presbyters—Notwithstanding the apathy which had been shown to their spiritual wants, notwithstanding the resistance to their demand for an effective Episcopate, Churchmen fought and prayed for the stability of the constitution and for the authority of the King; and they did not fight and pray in vain; they conquered in their defeat; and God gave them a more desirable principality than that of which they were deprived, the "sceptre departed," but, they received the crozier in exchange, and America was no sooner declared a republic than a Bishop was throned in the west; that Bishop was the wise-hearted and saintly Seabury; from whom have descended a race of pastors, who [illegible] and fellowship their primitive, [illegible] and Apostolic Church."

When they compare the *status* of the Church at present, with that which exhibited its feebleness where the Apostolic Succession in Scotland shot its branch across the Atlantic, and Bishop Seabury landed in New York, we can understand the reverence with which his memory is regarded, and the jealousy with which his remains have been removed, to rest beneath the chancel of St. James. When he entered alone upon his episcopate, he resembled the Patriarch as he passed over Jordan with his staff, and the Church was like the Oasis in the desert—and now we are "two bands;" with a replenished Clergy and multiplied believers, "*holding forth the word of life in the midst of a crooked and perverse nation, among whom they shine as lights in the world*."

Long may our sister Church in America boast of a line of Pastors as renowned for learning and piety as Samuel Seabury; a Bishop who like Gregory Nazianzen ruled the Church in wisdom and charity, and left the odour of his example upon the whole body Catholic, "*who being dead yet spoke to us*," yet speaks of an immutable Church and an authentic ministry—speaks as a witness for the true doctrine of Christ, and the uninterrupted fellowship of the Apostles. W. B.

There is a story of Bishop Seabury, which the temper of these times makes memorable. While he was yet with us, he preached often, and always very earnestly, on the doctrine of the Trinity. So often did he exhort his people to hold fast the faith in this fundamental part, that somebody ventured to ask him whether there appeared to be any doubt on that head and why he dwelt so feelingly on what no one seemed disposed to question. His reply was, that, in his opinion, the time was not distant when Churchmen in New England would be the only remaining defenders of that essential doctrine, and that he was resolved they should understand its radical importance to practical piety, as well as to sound Divinity. It was foresight worthy of a suffering confessor, and an instinctive adaptation of himself to the future necessities of his flock, which well became his high calling.

ROMISH EFFORTS FOR UNITY.

Of the efforts made by the Church of Rome to [illegible] unity there can be said, and that little must be unfavourable. To the repeated and earnest declaration of the Reformers, that they were anxious to prevent divisions, and to preserve the unity of the Church by any sacrifice they could conscientiously make; she answered only by a haughty avowal of her determination to maintain the doctrines which they disclaimed as unscriptural, and to abide by the practices against which they had protested as superstitious and idolatrous. To their appeals in favour of primitive truth and discipline, she obstinately refused to listen; and their arguments she attempted to silence by the exertion of authority. She wished indeed that Christians should be all of one mind, but it was an unanimous submission to her usurpated supremacy, rather than to the faith of the Gospel, which she endeavoured to enforce. The days of primitive suffering might have taught her the vanity of labouring to subdue the mind by torturing the body; and from the lives of those martyrs whom she affected to venerate she might have learned to despise the folly, as well as to detest the cruelty of religious persecutions. In the arrogance, however, of assumed infallibility, she refused to receive instructions from the experience of former ages, and the breach which prudent concession might speedily have closed, her violence rendered irreparable. In this kingdom more particularly it cannot be doubted that the Protestant cause was greatly promoted by the blind fury of its antagonists. The foundations of the fabric which our Reformers raised, were laid in knowledge and piety, but they were cemented in blood: the light which their good works and indefatigable labours infused, was steady and brilliant; but it was at the stake, and by the bright example of suffering for righteousness' sake, which they there exhibited, that they kindled that holy zeal for the true faith of the Gospel, which opposition has never since been able to quench. SPRY.

AN ACT.

An Act to make provision for the management of the Temporalities of the United Church of England and Ireland in this Province, and for other purposes therein mentioned.

[Royal Assent promulgated 3rd, Dec. 1841.]

WHEREAS it is desired on behalf of the United Church of England and Ireland, in the Province of Upper Canada, that provision should be made by law for the internal management by the members of the said Church of the temporalities thereof, and also for allowing the endowment thereof, and it is just and expedient that such provision should be made: *Be it therefore enacted* by the Queen's most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Upper Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled, "An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's reign, intituled 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America,' and to make further provision for the Government of the said Province," and by the authority of the same, That from and after the passing of this Act, the soil and freehold of all Churches of the communion of the said United Church of England and Ireland, now erected or hereafter to be erected in the said Province, and of the Churchyards and Burying-grounds attached or belonging thereto, respectively, shall be in the Parson or other Incumbent thereof for the time being; and that the possession thereof shall be in the Incumbent for the time being and the Church-wardens to be appointed as hereinafter is mentioned, by whatever title the same may now be held, whether vested in Trustees for the use of the Church, or whether the legal estate remains in the Crown by reason of no Patent having been issued, though set apart for the purposes of such Church, Church-yard or Burying-ground: *Provided always*, that nothing herein contained shall extend to affect the rights of any other Church or body of Christians to any land, property or Church now erected, but that the same shall remain as if this Act had not been passed.

II. *And be it further enacted by the authority aforesaid*, That all pew holders in such Churches, whether holding the same by purchase or lease, and all persons holding sittings therein by the same being let to them by Church-wardens, and holding a certificate from the Church-wardens of such sittings, shall form a Vestry for the purposes in this Act mentioned and declared.

III. *And be it further enacted by the authority aforesaid*, That a meeting of such Vestry shall be holden on Monday in Easter week, in each and every year, after due notice thereof given during Divine Service on the morning of Easter Sunday, for the purpose of appointing Church-wardens for the ensuing year; and that [illegible] shall be convoked by the Incumbent of the Parsonage or Rectory to which the said Church belongs, and the other shall be elected by a majority of those present and entitled to vote at such Vestry meeting, as aforesaid: *Provided nevertheless*, that in case of such Incumbent declining or neglecting to nominate a Church-warden, then both of the said Church-wardens shall, for the current year, be elected in the manner aforesaid; and in case the members of such Vestry shall neglect to elect a Church-warden, then both of such Church-wardens shall, for the current year, be nominated by the Incumbent: *Provided always*, that if from any cause a Vestry meeting shall not take place at the time aforesaid, such appointment of Church-wardens may take place at any subsequent Vestry meeting, to be called in manner hereinafter provided; and in case of the death or change of residence to twenty miles or more from any such Church, of either of the said Church-wardens, a Vestry meeting shall be thereupon called for the election, by the said Vestry, of a new Church-warden, in case the one deceased or removed had been elected by the Vestry, or for the nomination of a new Church-warden by the Incumbent, in case the one deceased or removed had been nominated by the Incumbent.

IV. *And be it further enacted, by the authority aforesaid*, That no person shall be eligible to the office of Church-warden except members of the said Church of the full age of twenty-one years, and who shall also be members of such Vestry.

V. *And be it further enacted by the authority aforesaid*, That such Church-wardens shall hold their office for one year from the time of their appointment, or until the election of their successors, except in case of an appointment or nomination to fill up any vacancy occasioned by death or removal, as aforesaid, and in such case the person so appointed or nominated shall hold the said office until the next annual election.

VI. *And be it further enacted by the authority aforesaid*, That such Church-wardens so to be elected and appointed, as aforesaid, shall during their term of office be as a corporation to represent the interest of such Church and of the members thereof, and shall and may sue and be sued, answer and be answered unto in all manner of suits and actions whatsoever, and may prosecute indictments, presentments and other criminal proceedings, for and in respect of such Churches and Church-yards, and all matters and things appertaining thereto, or necessary, [illegible] shall and may, in conjunction with the Rector or Incumbent, make and execute [illegible] conveyances, or other proper assurances in the law, to all pew holders holding their pews by purchase, or leases to those holding the same by lease, and shall and may grant certificates to those who shall have rented sittings, such conveyances, leases and certificates, to be given within a reasonable time after demand made, and at the charges of the person applying for the same; and further, it shall be the duty of such Church-wardens, from time to time, to sell, lease and rent pews and sittings, upon such terms as may be settled and appointed at Vestry meetings to be holden for that purpose as hereinafter provided: *Provided always*, that any such sale, lease or renting, shall be subject to such rent charge, or other rent, as may from time to time be rated and assessed in respect thereof at such Vestry meetings.

VII. *And be it further enacted by the authority aforesaid*, That in case of the absolute purchase of any pew in any such Church, as aforesaid, the same shall be construed as a Freehold of Inheritance, not subject to forfeiture by change of residence, or by discontinuing to frequent the same; and the same may be bargained, sold and assigned to any purchaser thereof, being a member of the Church of England, and such purchaser, provided the same be duly assigned and conveyed to him, shall hold the same, with the same rights and subject to the same duties and charges as the original purchaser thereof.

VIII. *And be it further enacted by the authority aforesaid*, That any pew holder, whether by purchase or lease, and any person renting a pew or sitting, shall and may during their rightful possession of such pew or sitting, have a right of action against any person injuring the same, or disturbing him or his family in the possession thereof.

IX. *And be it further enacted by the authority aforesaid*, That such Church-wardens, so to be appointed as aforesaid, shall yearly and every year, within fourteen days after other Church-wardens shall be nominated and appointed to succeed them, deliver into such succeeding Church-wardens a just, true and perfect account, in writing, (fairly entered in a book or books to be kept for that purpose, and signed by the said Church-wardens) of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received; and also of all goods, chattles, and other property of such Church or Parish in their hands as such Church-wardens, and of all monies paid by such Church-wardens so accounting, and of all other things concerning their said office; and shall also pay and deliver over all sums of money, goods, chattels, and other things, which shall be in their hands, unto such succeeding Church-wardens, which said account shall be verified by oath before one or more of Her Majesty's Justices of the Peace, who are hereby authorised to administer the same; and the said book or books shall be carefully preserved by such Church-wardens, and they shall and are hereby required to permit any member of such Vestry, as aforesaid, to inspect the same at all reasonable times, paying one shilling for such inspection; and in case such Church-wardens shall make default in yielding such account, as aforesaid, or in delivering over such money, goods, or other things, as aforesaid, it shall be in the power of the succeeding Church-wardens to proceed against them at law for such default, or to file a bill in Equity for discovery and relief; and in case of the re-appointment of the same Church-wardens, then such account, as aforesaid, shall in like manner as is aforesaid, be made and rendered before an adjourned meeting of such Vestry, fourteen days after such re-appointment.

X. *And be it further enacted by the authority aforesaid*, That it shall be in the power of the Incumbent of any such Parsonage, Rectory or Parish, as aforesaid, or of the Church-wardens thereof, to call a Vestry meeting whenever he or they shall think proper so to do, and it shall be his and their duty so to do upon application being made for that purpose in writing, by six at least of the members of such Vestry, as aforesaid; and in case, upon such written application being made as aforesaid, such Incumbent and Church-wardens shall refuse to call such meeting, then one week after such demand made, it shall be in the power of any six of such members of the Vestry to call the same by notice, to be affixed on the outer Church door (or Church doors where more than one) at least one week previous to such intended meeting.

XI. *And be it further enacted by the authority aforesaid*, That in all Vestry meetings, the Rector or Incumbent of the Church shall preside as Chairman when present, and in his absence such person as the majority present at such meeting shall name; and the Vestry Clerk, when there is one and present, or in case there be no Vestry Clerk, or he be absent, then such person as the Chairman shall name shall be Secretary of such Vestry meeting; and the proceedings of such Vestry meetings shall be entered in a book to be kept for that purpose, and preserved in the custody of the Church-wardens.

XII. *And be it further enacted by the authority aforesaid*, That the rent-charge to be paid upon pews holden in freehold, and the rent to be paid for pews and sittings in pews, leased or rented, shall be regulated from time to time at such Vestry meetings, as aforesaid: *Provided nevertheless*, that no alterations shall be made therein except at Vestry meetings called for such special purpose, and so expressed in the notice calling the same; and further, that the charges to be made in respect of such conveyances, leases and certificates, shall in like manner be regulated at such Vestry meetings as aforesaid.

XIII. *And be it further enacted by the authority aforesaid*, That the Clerk of the Church, the Organist, the Vestry Clerk, the Sexton and other subordinate Servants of the Church, shall be nominated and appointed by the Church-wardens for the time being and that their salary and wages shall be brought into the general account, to be rendered as aforesaid by such Church-wardens.

XIV. *And be it further enacted by the authority aforesaid*, That the fees on marriages, baptisms, and other services of the Church of the like nature, and the charges payable on breaking the ground in the cemeteries or Church-yards and in the said Churches for burying the dead, shall be regulated by the ordinary, or in case of their being no Ordinary, by the Bishop of the Diocese.

XV. *And be it further enacted by the authority aforesaid*, That it shall be in the power of the members of such Vestries, at such Vestry meetings, as aforesaid, to make by-laws, for the regulation of their proceedings, and the management of the temporalities of the Church or Parish to which they belong, so as the same be not repugnant to this Act, nor contrary to the canons of the said United Church of England and Ireland.

XVI. *And be it further enacted by the authority aforesaid*, That any deed or conveyance of land, or of personalty that may be made to any Bishop of the said Church, in the said Province, and to his successors, for the endowment of his See, or for the general uses of the said Church as such Bishop may appoint or otherwise, or for the use of any particular Church then erected, or thereafter to be erected, or for the endowment of a Parsonage, Rectory or Living, or for other uses or purposes appurtenant to such Church in named in such deed, and any such deed or conveyance to any Parson or Rector, or other Incumbent and his successors, for the endowment of such Parsonage, Rectory or Living, or for other uses or purposes appurtenant thereto, shall be valid and effectual to the uses and purposes in such deed or conveyance to be mentioned and set forth, the Acts of Parliament commonly called the Statutes of Mortmain or other Acts, laws or usages, to the contrary thereof notwithstanding: *Provided always*, that in order to the validity of such deeds and conveyances, the same shall be made and executed six months at the least before the death of the person conveying the same, and shall be registered not later than six months after his decease.

XVII. *And be it further enacted by the authority aforesaid*, That in the event of any person or persons, bodies, politic or corporate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church, and of Divine Service therein, according to the rites of the said Church of England and Ireland, it shall and may be lawful for him or them to do so, upon procuring the licence of the Bishop under his hand and seal for that purpose; and thereupon, after the erection of a suitable Church, and the appropriation by the founder thereof of such Church so erected, and of lands and hereditaments, or other property adequate to the maintenance thereof, and of an incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satisfaction of the Bishop, such founder, his heirs and assigns being members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church as an advowson in fee presentative, according to the rules and canons of the said United Church of England and Ireland.

XVIII. *And be it further enacted by the authority aforesaid*, That nothing in this Act contained shall extend or be construed to extend in any manner, to confer any Spiritual jurisdiction or Ecclesiastical rights whatsoever upon any Bishop or Bishops, or other Ecclesiastical person of the said Church, in the said Province of Upper Canada.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

The following letter has lately been received from the Bishop of Adelaide, giving a detailed account of a recent visit of his Lordship to Port Lincoln, Western Australia. The letter will be found to be one full of painful interest, both to the Church and people of the mother country:

"Adelaide, July 20, 1849.

"In consequence of several murders having been committed by the natives in the district of Port Lincoln, a strong force of police has latterly been stationed there, who having captured several prisoners, the Protector of Aborigines, Mr. Morrhouse, was sent down to watch the evidence, and report upon the state of the natives in that quarter. I took advantage of his sailing in the *Yatala* the Government schooner, to visit that settlement, which lies by sea about 200 miles west of Adelaide, at the entrance of Spencer's Gulf. Leaving Port Adelaide on Thursday, July 5th, I hoped to reach Port Lincoln on Saturday; but the weather was boisterous, and the wind adverse, so that we did not anchor until the night of Sunday. Thus precluded from ministering to a congregation on shore, I endeavoured to improve the time by holding service on board our little vessel, and am happy to say the privilege seemed to be appreciated by most of the crew. Nothing is more impressive than divine service upon the deck of a vessel in the wide ocean, with the blue heavens above and the bright sun 'going forth as a bridegroom out of his chamber,' shedding joy and gladness in harmony with the feelings and associations of the day. The most magnificent of cathedrals sinks into insignificance compared with such expanse of sea and sky, melting into each other, 'in the misty horizontal air.' The harbour of Port Lincoln is remarkable for its safety, beauty and extent; Boston Island protecting it from the west, and with crescent horns of the bay forming entrances, on the north and south into a placid sheet of water completely landlocked, six miles broad by eight or nine long. The hills slope upwards from the water's edge; at this season clothed with verdure, and dotted with the shyack, the foliage of which is dark, like the Scotch fir, and long and waving as that of the Weymouth pine. The whole district is more or less wooded with this tree. The hills at the back of the township are of moderate elevation, and form a beautiful back-ground to the indented shore, with its low and grassy cliffs, at the foot of which the waves break with a gentle ripple.—Altogether it is a beautiful scene; but the country in the interior being limited in extent, and fit for pastoral rather than agricultural pursuits, hemmed in also by barren scrub which affords no sustenance for sheep or cattle, the settlement has not increased in numbers; the population continuing about 300, spread over a wide extent of country, about forty miles up the gulf, and 120 along the coast to the westward. In the township itself, and immediate neighbourhood, there are about 100 souls; but the place is so attractive from its beauty and coolness of the climate, that it will, with steam communication, hereafter, perhaps, become a place of summer resort for families and invalids. Mr. W. Allworth, who has been stationed here three months as catechist, welcomed me on Monday morning. With him I called upon the principal inhabitants, giving notice of divine services on the following Sunday, the administration of both Sacraments and Confirmation. Mr. Allworth expressed himself very grateful for the kindness which had been shown him on his arrival. The attendance of children at his school will increase, and his Lord's day services have been acceptable and blessed to many. One-half the population is usually present. Among other places visited this day were the cemetery, in a sequestered and beautiful valley opening on the sea, about two miles from the town, and the foundation stone of a church laid in the early days of the colony, but not likely under present circumstances, to be finished, as the few houses forming the township have been built in a different direction. The cemetery is yet uninclosed; but this is a work too expensive at present to be accomplished. It had been arranged that I should accompany the Inspector of Police, and Captain Young, the Governor's Private Secretary, to the mine, which lies about thirty miles north of the township, and is now being worked for copper ore.—Our road lay along the gentle eminences above the shore of the bay, across a fine sheep run; calling at the various locations on our road, we crossed the River Tod, meandering through a pretty valley to the sea, and then, striking inland, reached the mine about dark. It is situated among grassy and precipitous hills slightly dotted with shyack. A streamlet runs at the bottom of the dell, along which are placed the log-huts of the few German miners who are at work. Their neat gardens mark the patient industry of these worthy people, who if not so active and robust as our own Cornish miners, still are very valuable elements of our industrial population. They have service among themselves every Lord's day, and if the produce of the mine increases, will receive an accession of numbers ere long. The storekeeper at the mine placed his log-hut consisting of one room, in which all the stores were congregated, at our disposal. At one end, a large rough stone chimney cheered us with a blazing fire, while the cold night air, streaming through the thousand crannies of the shingled roof and unplastered pine slabs, reminded us of the comparative luxury we were enjoying, instead of sleeping under the canopy of heaven on the bare hill side.—Musing upon many things, the striking contrast between this homely shelter and the comforts of English residences made me feel how little real happiness depends upon external things, and I rose with renewed strength and health to visit the scene, where some natives had died from the effects it is believed, of arsenic mixed with flour, which they had stolen from a shepherd's hut. I would not advert to the subject, if it did not tend to show in what way the 'natural man' will act, when removed from the restraint of law and the influences of religion. From time to time, several barbarous murders have undoubtedly been perpetrated by natives at the out-lying stations, during the progress of the settlement.

"The case generally is as follows: a settler comes with a flock of sheep, picking out, of course, the best watered and most grassy valley he can find. Huts are built and out-stations formed. The kangaroo and wallaby gradually fall and the native finds his best hunting ground gradually taken from him, while on the other hand, sacks of flour, tobacco, sugar and other luxuries, meet his eyes and tempt his cupidity, or rather inflame his hunger. He pilfers at first, and then, watching his opportunity, and coming with a party, he spears the lonely shepherd, or hut-keeper, or whiteman or woman, who stands between him and the object of his desire. 'What for white fellow take black fellow's country? No good,' asks the scowling savage, and then, in some moody fit of passion, spears the settler, who perhaps has been treating him with kindness. But how often on the other hand, has the whiteman taken his gun, and fired from sheer cowardice, and without provocation, upon the native? Another and still more hateful method of destroying those who are troublesome has been to mix arsenic (which is often kept for the purpose of cleaning scabby sheep) with flour. The huts left unguarded offer easy entrance to the pilfering native who perishes miserably in the scrub, whither he retires to feast upon the stolen food. In the case I am now alluding to, we found the bodies of two boys, the remains of a mother and infant of eighteen months, and a man; while the father of the family and another boy, after recovering from the effect of the poison, still live to tell the tale, and describe the sufferings of the dead. In a sequestered grassy spot near a spring, about seven miles from the hut whence the flour was taken, the tragedy took place, and we saw the bottle, which in her raging thirst the mother had filled and left on the edge of the water-hole, whither in agony she had rolled herself. Such is the account of the natives. It is suggested that they themselves mixed the arsenic with the flour, mistaking it for the same; or that they died from eating flesh drugged with nux vomica, intended to destroy the wild dogs. But those who know that the native Australian has been looked upon in the early days of every settlement in Australasia as little better than vermin to be destroyed, and who can estimate the force of fear, and revenge, and cruelty upon the untamed heart of the 'natural man' will not marvel, if security has been obtained in new South Wales, or the Tattiara country, or other districts, by the means here alluded to, or others equally unscrupulous. I mention these things only with the view of impressing upon the minds of Christian Englishmen the need there is of helping to supply the ordinances of religion in the early stages of a colony, that is, if the natural propensities of the human heart are not to burst forth in all their wickedness, even among those who have been baptized into the name of Jesus. I believe I am correct in saying that the first visit of any clergyman paid to this settlement after an existence of twelve years, was that of the Archdeacon last year. This year has seen the settlement there permanently of a catechist, and I have now personally ministered to this portion of the flock. Returning by Kepovo, the residence of Mr. Price (brother of Mr. Bonamy Price second Master of Rugby,) I baptized his infant, held family worship, and returned to Port Lincoln on Thursday evening. Friday was devoted to a meeting for the purpose of collecting funds towards erecting a church. The spirit evinced was excellent, and contributions promised to the amount of £80. The lowness of the wool-market last year has very seriously crippled the settlers, and they are few in number. It is in these cases, far more than in the wealthier parts of the province that assistance is needed, and that I feel a delight in being able to promise some from the grant of the Society for Promoting Christian Knowledge, adhering always to the self-supporting principle rather than encouraging hopes of English aid. Our progress may be slower, our buildings more humble; but, if slow, it is sure; if humble, they are appropriate. On Saturday afternoon, at three o'clock, I held a service for the baptism of two adults and several infants. The two former were anxious to partake of the Lord's Supper, and it was necessary that confirmation should be administered on the following morning to them and two other candidates, who were anxious to ratify their baptismal vows. The administration of the sacrament of Baptism drew many together on saturday afternoon; a more solemn and affecting service than the office for adults cannot be found, and in the present instance I have reason to believe it was received under deep convictions of the necessity and blessedness of the institution. On Sunday morning my worthy host Mr. Bishop having prepared a large portion of his stone wood-shed for divine service, a congregation amounting to seventy-six souls met within its walls, summoned at the appointed hour by the appropriate signal of the Union Jack. Would that its silent symbolism found a response in the bosom of all Christians, as it seemed this day to have done in Port Lincoln!

"At two o'clock on Monday we quitted the harbour with a favourable wind, bringing with us fourteen natives charged with being principals or accessories in several murders. Their apathy at one moment, and childish simplicity at another, conflicting in the mind with the dreadful crimes of which they stand accused, made them