

Let us pray.

Lord have mercy, &c.

Our Father, &c.

Collect for 2d Sunday in Advent.

Also "Prevent us O Lord," &c.

After which shall the following prayer from Hall's Manual of Devotion, pp. 169, or pp. 57 of abridgment, be said:

"Almighty God, the giver of every good gift," &c.
"Almighty God and Heavenly Father," &c., pp. 157 or 62.

CONCLUDING PRAYERS.

Let one or more of the following collects be said:

Collect for St John the Baptist's day.

" " St. Barnabas the Apostle.

" " St. Peter's day.

" " St. Bartholomew the Apostle.

Always concluding with the Collect for St. Simon, St. Jude, and All Saints, and the Apostolic benediction.

The clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D. V.) at Lundy's Lane, Niagara Falls, on Wednesday, May 1st, proximo. Those of the clergy who intend to be present on the occasion, are requested to intimate their intention to the Rector, the Rev. W. Leeming, one week previous to the day of meeting.

Morning prayer with Holy Communion at All Saints' Church, Drummondville, at 9 a.m.

Portion of Holy Scripture, 1 Tim. iii.

Subject—Visitation of the sick.

CHARLES LEYCESTER INGLES,

Secretary.

Drummondville, April 2nd, 1861.

Notice is also hereby given that there will be a meeting of the District Committee of the Church Society at the same place, at 3 p.m. on Wednesday May 1st.

CHARLES LEYCESTER INGLES,

Sec. N. D. B. C. S.

ALL SAINTS' CHURCH, DRUMMONDVILLE.

To the Editor of the Ecclesiastical Gazette.

I hope a brief account of our Lent services in All Saints' Church, Drummondville, will not be out of place in your columns. On Ash Wednesday there was the usual morning service with a sermon. On the first third and fifth Sundays a second service at 7 p.m. The subject of these discourses on those occasions were "the homily on salvation, and the homily on repentance." The reason for there not being a second service on the second, fourth, and sixth Sundays in Lent was, that unhappily the morning service has to be performed on alternate Sundays at Stamford, an arrangement which it is to be hoped may in time be altered (if in no other way) by an additional labourer in this portion of the Lord's vineyard. The attendance was very encouraging. On every Wednesday evening there was a service at 7 p.m. with a course of lectures on the latter part of the Apostle's creed. The attendance was only fair, yet an interest seems to have been shown. As holy week came round, the most was attempted to be made of that hallowed and solemn season. A service was appointed for every night at 7 p.m. On Monday and Tuesday before Easter the weather was most unfavourable; heavy rains, and the roads exceedingly heavy; however, on Monday we had about 20 out; I wish much there had been more. The weather did not prevent our good friend, the Rev. Mr. VanRensselaer, D. D., President of Devereux Col-

lege, on the American side of the bridge, coming over and giving us a most interesting lecture on "Christ's sufferings." On Tuesday, the Rev. T. T. Roberts, of St. Catherine's, came and gave us also an interesting discourse on "the barren fig tree," and the warning we ought to take from the narrative; there were a few more present. On Wednesday, the rector kindly gave us a lecture on Judas' character. The night was much finer, and a tolerable number present. On Wednesday and Thursday the Rev. the Rural Dean came over and gave us an interesting discourse on Christ crucified, setting forth this as the main foundation of our preaching.—A fine evening and larger attendance. On Good Friday there was morning service at St. John's, Stamford; and at 7 p.m. evening service in All Saints'. The curate gave a lecture on the trial and crucifixion of our Lord.—A larger congregation, the night being fine. On Easter, evening service at 7 p.m., when there were about one hundred and forty present. There were two young persons, pupils in the Sunday school, baptised as adults, which made the service most interesting. There is another in course of preparation. The lecture was by the curate, the concluding one on the creed, "the life everlasting." The eternity of punishment was set forth very strongly, as well as the happiness of the blessed. It is our earnest prayer that the recurrence of these seasons may be a blessing to the church, and that as each season comes round, we may be found more and more conformed to the image of Christ, our only Redeemer and Saviour.

On Easter morning, the day being fine, for which we all were truly thankful. There was a good congregation. The service and sermon on the day by the curate. The choir, which is becoming a very efficient one, under the management of a lady, a member of the congregation, led the musical portion of the service in very good style, indeed the Easter Anthem, Te Deum, Jubilate, Anthem after the 2nd Collect, Easter Hymn, responses to the commandments, Doxologies, &c., and in the post Communion service, the Trisagion and Gloria in Excelsis, were very effectively sung; the Trisagion particularly. In short we had a glorious Easter festival, and though only thirty-one communicants remained to partake of the Holy Supper, yet it is a happy thing that so many were found ready "to return and give glory to God." May God grant that the seed thus sown may, in His good time, bring forth fruit, for His sake "who died for our sins, and rose again for our justification."

X. Y.

Drummondville, April, 1861.

Foreign Ecclesiastical Intelligence.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

On Tuesday, the 26th of February, the Houses of Convocation met at Westminster for the despatch of business. This was the first time for considerably more than a century and a half that Convocation has met for the despatch of actual business under license from the Crown.

THE UPPER HOUSE.

The Archbishop presided in the Upper House, which assembled in Queen Anne's Bounty Office. There were also present the Bishops of London, Winchester, Oxford, St. David's, Landaff, Lincoln, Gloucester and Bristol, St. Asaph, Salisbury, and Norwich.

After the presentation of several petitions, Mr. F. H. DYER, the Queen's Proctor, by direction of the Archbishop, proceeded to read Her

Majesty's license, empowering Convocation to proceed to actual business. It set forth that Her Majesty had, for divers weighty causes, given and granted full free license, liberty and authority to the most Rev. Father in God the Archbishop of Canterbury and the clergy of the province, that they should make from time to time in the present Parliament, any agreements upon and concerning a repeal of the 20th Canon of 1603, or any part of the same, and giving them, at the same time, power to substitute a new canon, and to promulgate and execute such new canon as they may think convenient for the service of Almighty God and the better government of His Church, provided that such canon be not contrary or repugnant to the orders and services of the Church of England already established, and provided also that the said canon shall not be of any force or effect until by letters patent under the great seal it shall be confirmed.

THE 29TH CANON OF THE CHURCH.

The Bishop of OXFORD said that as he was the person who moved the application to the Crown for the license which had been granted it appeared seemly that he should now move the alteration of the canon, to do what they were empowered by the license which had just been read. The canon in question provided that for each child brought for holy baptism there should be three sponsors, the parents who brought the child for baptism not being allowed to act in that capacity. He should move that the canon should be so altered as to allow the parents of the child to act as sponsors together with one friend in whom they had confidence, thus making the three sponsors required by the rubric of the Church.

The Bishop of LINCOLN seconded the motion, which was supported by the Bishops of Llandaff, St. David's, London, Winchester, and Gloucester and Bristol.

The Bishop of NORWICH partially supported the proposition.

The Bishop of SALISBURY said that neither on practical nor theoretical grounds could he come to the conclusion that alteration in the canon was necessary. He thought it very likely that in primitive times there was only one sponsor. He felt, however, that this change would be productive of great danger, and that it would not lessen the practical difficulties which had been complained of.

The Archbishop of CANTERBURY expressed his fear that the canon in its altered state would not remove all the difficulties which had been adverted to, but hoped it would tend to remove some of them.

The resolution was then put to the House, and carried without a dissentient.

The Bishop of OXFORD moved that the amended canon should be reported by his Grace the President to the Lower House, and that its concurrence should be asked.

The motion was agreed to.

MISSIONARY BISHOPS.

The Bishop of OXFORD inquired whether any answer had been received from the officers of the Crown in reference to the question as to the consecration of missionary bishops in this country.

The Archbishop of CANTERBURY said that the question he had submitted to the law officers of the Crown was, whether missionary bishops appointed to exercise episcopal functions beyond the limits of Her Majesty's dominions could be lawfully consecrated in this country. The answer he had received was signed by Sir John Harding, the Queen's Advocate; Sir Richard Bethell, the Attorney-General; and Sir W. Atherton, the Solicitor-General. It stated that they were not aware of any statute or rule by which the Arch-