

Standing Committee of the Diocese to which the Bishop desiring to resign may belong, and at the same time summon said Bishops to meet him in person, at a place to be by him designated, and at a time not less than three calendar months from the date of his summons: and should a number, not less than a majority of all the said Bishops, meet at the time and place designated, they shall then have all the power given by the previous sections of this Canon to the House of Bishops: and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the senior Bishop present to pronounce such resignation complete, and to communicate the same to the Ecclesiastical authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of Congregations therein. And it shall be the further duty of the Presiding Bishop to cause such resignation to be formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter. If the Bishop desiring of resigning should be the Presiding Bishop, then all the duties directed in this Canon to be performed by the Presiding Bishop, shall devolve upon the Bishop next in seniority.

SECTION 4. No Bishop whose resignation of the Episcopal jurisdiction of a Diocese has been consummated pursuant to this Canon, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union with this Church: nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having ecclesiastical jurisdiction within the limits of his Diocese.

SECTION 5. A Bishop who ceases to have the episcopal charge of a Diocese shall still be subject in all matters to the Canons and authority of the General Convention.

SECTION 6. In case a suspended Bishop of this Church should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known by letter to the presiding Bishop, such desire, whereupon the presiding Bishop shall communicate a copy of the same to each Bishop of this Church having jurisdiction, and in case a majority of such Bishops shall return to the Presiding Bishop their written assent to such resignation, the same shall be deemed valid and final, and written information of the said resignation shall at once be communicated by the Presiding Bishop, to the Bishop and Diocese concerned, and to each Bishop of this Church.

SECTION 7. Canon IV. of 1844 is hereby repealed. Former Canons on this subject were the thirty-second of 1832, and the fourth of 1844.

CANON III.

OF THE ELECTION OF A PROVISIONAL BISHOP IN THE CASE OF A DIOCESE WHOSE BISHOP IS SUSPENDED WITHOUT A PRECISE LIMITATION OF TIME.

A Diocese deprived of the services of its Bishop by a sentence of suspension without a precise limitation of time, may proceed to the election of a Provisional Bishop, who, when duly consecrated, shall exercise all the powers, and authority of the Bishop of the Diocese during the suspension of such Bishop, and who in case of the remission of the sentence of the Bishop; and his restoration to the exercise of his jurisdiction, shall perform the duties of Assistant Bishop prescribed by Canon IV. of 1832, and who in all cases shall succeed to the Bishop, on his death or resignation.

CANON IV.

OF EPISCOPAL VISITATIONS.

SECTION 1.—Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, ministering the Word, and, if he think fit, the Sacrament of the Lord's Supper, to the people committed to his charge, and administering the Apostolic Rite of Confirmation. And it is deemed proper that such visitation be made once in three years at least, by every Bishop to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation.—And it is hereby declared to be the duty of the Minister and Vestry of every Church, or Congregation, to make such provision accordingly.

SECTION 2.—But it is to be understood that to enable the Bishop to make the aforesaid visitation, it shall be the duty of the Clergy in such reasonable rotation as may be devised, to officiate for him in any parochial duties which may belong to him.

SECTION 3.—It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

SECTION 4.—Canon XXV. of 1832 is hereby repealed. Former Canons on this subject were the third of 1789, the first of 1795, the fourth of 1801, the twentieth of 1808, and the twenty-fifth of 1832.

CANON V.

OF A MINISTER DECLARING THAT HE WILL NO LONGER BE A MINISTER OF THE CHURCH.

SECTION 1. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of a Clergyman, or where there is no Bishop to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in the future in any of the offices thereof, it shall be the duty of the Bishop, or where there is no Bishop of the Standing Committee, to record the declaration so made; and it shall be the duty of the Bishop to depose him from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. Provided always, nevertheless, that if the Bishop to whom such declaration renouncing the Ministry is made, have reason to believe that the party has acted unadvisedly and hastily, he may forbear all action thereupon for the space of not more than six months, during which time the party may withdraw his application. And provided further that if the Bishop shall have ground to suppose the party to be liable to presentment for any canonical offence, in his discretion he may, and with the consent of the Standing Committee, proceed to have the applicant put upon his trial, notwithstanding his having made the aforesaid declaration. And the same discretion is allowed to the Standing Committee, in case the Diocese should be without a Bishop.

In the case of deposition from the Ministry, as above provided for, it shall be the duty of the Bishop to give,

notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese, wherein there is no Bishop.

SECTION 2. Canon XXXVIII. of 1832 is hereby repealed.

Former Canons on this subject were the second of 1817, the seventh of 1820, the third of 1829, and the thirty-eighth of 1832.

CANON VI.

OF A CLERGYMAN IN ANY DIOCESE OR MISSIONARY DISTRICT CHARGEABLE WITH MISDEMEANOR IN ANY OTHER.

Former Canons on this subject were the second of 1792, the twenty-eighth of 1808, and the fortieth of 1832.

SECTION 1. If a Clergyman of this Church belonging to any Diocese or Missionary District, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the ecclesiastical authority thereof, shall give notice to the same ecclesiastical authority where he is canonically resident, exhibiting with the information given reasonable ground for presuming its correctness. If the ecclesiastical authority when thus notified shall omit for the space of three months to proceed against the offending clergyman, it shall be in the power of the ecclesiastical authority of the Diocese or Missionary District, within which the alleged offence or offences were committed, to institute proceedings, and the decision given shall be conclusive.

SECTION 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime, or misdemeanor, by violation of the Canons, or otherwise; or if any Clergyman while sojourning in any Diocese shall misbehave in any of these respects, the Bishop upon probable cause, may admonish such Clergyman, and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is under way and all circumstances, prohibited, and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

SECTION 3. The provision of the second section shall apply to Clergymen ordained in Foreign Countries by Bishops in Communion with this Church: provided that in such case, notice of the prohibition shall be given to the Bishop under whose jurisdiction the Clergyman shall appear to have been last, and also to all the Bishops exercising jurisdiction in this Church.

SECTION 4. Canon XL. of 1832 is hereby repealed. Done in General Convention in the City of Cincinnati, October, 1850.

Attested: JONATHAN M. WALNWRIGHT, D. D. Secretary to the House of Bishops.
Attested: M. A. DE WOLF HOWE, D. D. Secretary of the House of Clerical and Lay Deputies.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—F. D. CH.]

A LETTER TO A FRIEND. OCCASIONED BY THE PRESENT STATE OF RELIGIOUS PARTIES IN ENGLAND.

The Glebe, St. Andrew's Day, 1850.

MY DEAR —, It was with unfeigned gratification that we received your most welcome letter. Its sketch of the state of things in England, from one so capable as yourself of seeing and judging, interested us, you may be sure, exceedingly; and especially your graphic and earnest-minded account of the spiritual difficulties and the Church conflicts in which you are engaged.

Your present position, I am sure, must be trying, especially to one whose early habits of thought would tempt him to answer the question, "What is truth?" rather from the dictates of his own reason, than from the testimonies and teachings of others, many of whom, in every age, he cannot but feel were his inferiors in intellect and knowledge! And though I have pleasing evidence that in you grace has greatly subdued this pride of intellect, yet, it is not to be wondered at, if, while associated with those who perhaps, now in judicial ignorance, have clothed that very same pride in the garb of a specious spiritual and, apparently, simple-minded humility, and invite you, in the sacred name of Christ to bring even the ways of the Infinite to the bar of your own reason; it is indeed matter of thankfulness, I repeat, if under such circumstances you are enabled to resist an invitation so gratifying to that last infirmity of noble minds—a haughty rejection of intellectual submission. And after all my dear —, what is the boasted spirituality of your friends, the Plymouth Brethren and their, at least, equally consistent compeers, the Romish Recusants, but a very thinly veiled deification of their intellects, if not indeed in most cases of their self-will? For that it is not, as they do vainly, if not impiously, boast, the Holy Ghost whose infallible guidance they are following, is as evident as common sense can make it; since whatever may be the divisions of sentiment within the bosom of the Catholic Church itself, they are perfect unity compared with the endless variety of doctrines and practice, whose name is verily "legion," which are rife amongst those who, worshipping their own will-guided intellect, claim the personal direction of the Holy Spirit. Apropos, your friends, in common with others of their class—some of whom have disturbed my own parish—silence all opposition by saying, that "they are led thus to act by the guidance of the Holy Ghost." I had, three or four weeks ago, the high gratification of spending a day or two at the house of a mutual friend in the United States with that excellent and zealous Churchman, the Right Rev. —, Bishop of —. His lordship told me that Dr. —, a celebrated presbyter of the Church, who has lately joined the Romish schism, was a most intimate friend of his; and that just before the Doctor took the fatal step, he (the Bishop) spent a large portion of one night in earnest argument with him against his doing so, until the unhappy man, being driven from all reasonable ground, at last said, "Well, Bishop, I cannot help it.—I am led to this step by the inward guidance of the Holy Spirit." I will not answer for the exact words, but I have the literal idea. Yet, from what the Bishop told me, as well as from other sources of information, I judge this individual to be not only a learned, but also a sincere and earnest-minded man, inasmuch that it was in tears and with strong emotion that he informed the Bishop of the step which he was about to take.

Now, as the same ever blessed Spirit cannot guide one man to Rome, and another to the Plymouth Conventicle, what is it, but that both are deceived by the worship of that same idol—human reason—in one form or other? "Thou shalt have none other Gods but me," is a command, the violation of which, especially by God's own people, is even followed by its appropriate punishment;—not the least of which is, that fearful sentence, "Inasmuch as they did not like to retain God in their knowledge, He gave them over to a reprobate mind." For I have long thought that it applies in its degree, not only to the complete apostate, but to all those, as the Romish Recusant or Protestant Sectary, who disliking some portion of Gospel or revealed truth, close their eyes against its reception, on bringing it to the bar of their fallen reason and boldly discard it. Yet many even of these will, I trust, be saved by Him who seeketh to shew mercy, though their works being "wood, hay, stubble" shall be burnt and consequently the reward thereof perish with them. I have mentioned the Romish Recusants, and I think you will see, that, with all their boasted subjection to the teaching of the Church, they are ultimately as well guided by the idolating of their own wills and reason, in opposition to their lawful guides and to Catholic antiquity, as are the veriest Puritan Schismatics; for to whom, in their final decision, do the former trust in judging of the claims of the Anglican or Roman Communions, but to their own private judgments.

Your letter found me reading Gibbon's notorious fifteenth chapter of his "decline and fall," and I could not but be very forcibly struck with the coincidence between the methods by which that most dishonourable and malignant enemy of the Gospel endeavours to undermine Christianity, and the principles which, under the delusion of the very same spirit of darkness, the Plymouth Brethren and other similar sectaries, are at this time so vigorously endeavouring to disseminate. Nor need this surprise us, for it is all one to that personification of depraved intellect, whether he destroys the souls of men by the sneering insinuations of a proposed foe, or by the exhibition of the same false views of Christianity in the foolish conduct, perverted teaching, and self-willed interpretations of deluded, if not often self-righteous, disciples. Nay, the evil one doubtless prefers the latter method, as thereby he causes the Redeemer to be pierced in the house of His friends! Amongst the most singular of these coincidences I may mention the effort of Gibbon to prove, that in the primitive Church all its members were equally privileged to teach, to exhort, or to prophesy, as the spirit gave them utterance; and that consequently the division of the Church into clergy and laity was an innovation of a later day, caused of course he, states, by the ambition of the former. Gibbon, as you may remember, speaking of the "whole congregation," uses this language, "every member of which supposed himself invested with a sacred and sacerdotal character." How exactly is this the language held by the Plymouth Brethren, the Quakers, &c., yes I question not but that the wily historian was moved to these misrepresentations by a deep conviction that the most successful attack he could make upon Christianity, would be to divest its ministry of their peculiarly sacred character and divine authority. How sad then that those who regard themselves as being in an especial manner "the saints," should be found in such unholy company. Is it not a master-piece of policy on the part of our cruel adversary?

That there is a very blessed sense in which the language of St. Peter, (2 Epis. ii. 9.) applies to all true Christians is thankfully admitted, for are we not all members of Christ, the great high Priest of our Profession? Are we not all temples of the Holy Ghost? Are we not all privileged, yea, commanded, to do all that we can, in our various degrees, by example, advice, authority, and so forth, to extend the kingdom of Christ, and to lead our fellow men into the paths of salvation! But what has all this to do with the full prophetic and priestly character of Christ's appointed ambassadors? Equally strong with the declaration of St. Peter, are the promises made by Jehovah to His ancient people, and from them indeed, the Apostle appears to have borrowed, in the passage alluded to, his beautiful description of the Christian's dignity. For example, in the six chapter of Exodus, 6th verse, Jehovah makes this promise to the obedience of His chosen people, "And ye shall be unto me a kingdom of Priests, and an holy nation;" and very frequently does he style them in the clearest language, a people holy and peculiar to himself; yet does any one question the distinctive character of the Jewish Priesthood? With what consistency then, can they question the distinctive nature of the Christian priestly and prophetic office on the ground of the language used respecting the Christian laity, whereas as I have shown, it is not one whit stronger than that used towards the Jewish laity? And for positive proof of the distinctive character of the Christian ministry, what stronger evidence can be required by any man of plain, sound, and honest understanding, than that which is afforded by the Epistles to Timothy and Titus, by St. Paul's address to the Presbyters of Ephesus, by the whole book of Acts, by the numerous exhortations in the Epistles to submit to our spiritual rulers, &c. &c.; that to speak of the entire animus of our blessed Lord's teaching when speaking of His church, as a flock, a household, or a kingdom, all of which imply rulers and guides, or of the broad declaration that the Jewish Church was the pattern of the Heavenly or Christian Church, and if a "pattern," surely so important a part as its Levites and Priesthood must have their antitype.

If men will select isolated passages of Holy Writ, and interpret them so as to suit their own preconceived prejudices, to the neglect or perversion of equally important portions of the same sacred writings, and of the consent of the Church of God in all ages, need we wonder if the insulted Majesty of Heaven leaves them the victims of the darkness which they have chosen? For what is such conduct but "loving darkness rather than light?"

That good people, and those of high intellectual attainments too, should be thus deceived, seems, my dear —, to be one of your chief difficulties; and perhaps it is one of those mysteries which is permitted while we are in this state of probation, to try our faith in the Divine wisdom and goodness, even where we cannot follow His footsteps, and at the same time to humble that arrogance of spirit which is tempting us continually to question the doings of the Infinite. Yet, in part, it admits of solution, notwithstanding the present imperfect state of our mental vision. 1st—These errors of the sincere are often to be traced to the neglect and mistakes of parental and ministerial teaching and education. In such case, though spiritual loss will doubtless be sustained by the individuals themselves, owing to their wandering out of the appointed way, still the guilt will rest upon the parents or pastors; excepting in so far as "the people have loved to have it so," and have therefore wilfully neglected, or even resisted clearer light. 2ndly—Even

"good people,"—I speak of God's baptized elect, who are endeavouring to walk as becometh saints,—even will and intellectual pride; and these, if not carefully they have in them the seeds of evil, especially of self-watched against, will, under the direction of Satan, manifest themselves even in a fleshly zeal, and the subtle pride of a wilful and voluntary humility. 3rdly—Cultivated minds are in especial danger from this wilful intellectualism, and its counterpart proud humility; because religion, at least, in its commencement requires rather a teachable spirit than a commanding intellect. This offends the wise of this world, and when they are under partial religious influences, is in danger of operating in one of two ways,—either leading them to test the things of God by their reason, and then as accident directs, they become puritans or papists; or else they go to the opposite extreme, and seeking to attain to something beyond the common herd of Christians, they abandon, under the excitement of a fleshly humility, the exercise of reason altogether, and yield themselves the unquestioning disciples of puritanical pretension or papal arrogance.

I trust, my dear —, that I have succeeded in suggesting a reflection or two which may aid even our fallen, and therefore defective understandings, in comprehending what, after all, I grant, is yet in some degree a mystery,—the defection of apparently "good people" from the pure truth of the Apostolic Church. At all events, we who have the sure word of Prophecy need not to stumble thereat, since it was evidently foreseen by the Head of the Church that it would be so; for is it not of exactly such self-willed and mistaken servants of God, of whom the inspired apostle speaks, when he says, "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire; (1 Corinth. iii. 15) the whole passage from the tenth verse is strikingly prophetic of the conduct to which we are alluding. How thankful should we be for the grace which has hitherto preserved your dear daughter, as well as you and ourselves, amidst snares to which so many of the seemingly great and good have fallen victims.

(To be continued.)

To the Editor of the Church.

SIR,—The Superintendent would gratefully acknowledge the receipt of the following Christmas Presents, viz:

Mrs. Fred. Coate, a Plum Pudding. Hon. George Crookshank, fat sheep, two bbls potatoes, two do apples, and two do turnips and carrots. John Arnold, Esq., one gr. beef.

Also a subscription from sundry parties, amounting to £2 3s. 9d., to provide a Plum Pudding, &c., for the inmates, collected by Master H. S. Rowsell.

EDWARD PERRY, Superintendent.
House of Industry, Toronto, Dec. 27, 1850.

For The Church.

SHIPWRECK ON THE COAST OF AMERICA.

Extract from a letter written at sea on board the Brig "W. J. Watson," bound for Barbados, after their disasters. Friday, 18th Oct. 1850.

"We are now I trust within four days sail of Barbados, we have at last a fine trade wind and are making the most of it after a long voyage unparalleled to me in peril and misery. Let me desire, however, to forget all that is past in thankfulness to God, that we are spared and well, and a few days more, if it be His will, will set us on the shores of Barbados. I will try and give you a hasty sketch of our voyage thus far, which I can finish and despatch as soon as I land.

We sailed on the 28th Sept., the morning was lovely, and with a fine favourable breeze we shipped out of the harbour (New Haven) in fine style, lost sight of land that evening, crossed the Gulf stream without knowing it, so fine was the weather, and continued to progress rapidly, till we passed the latitude of Bermuda, the Captain hoping that he should make a fine and short passage. By Sunday the 6th Oct., we were rather more than half way, when the wind hitherto so favourable died away and left us becalmed for the next two days: still the Captain (who is a fine seaman) said it could not last, and we must soon have a breeze again and in a day or two more be in the latitude of the West India trade winds.

Tuesday the 8th Oct., commenced by a continuance of the calm I have mentioned, and with long faces we fancied ourselves in for a long spell of calm. In the afternoon however, a slight breeze freshened up, and by evening, five o'clock, we were again driven on in fine style, all sail set and a splendid breeze. I was on deck with the Captain, at half-past seven in the evening, and was joking about the passage.

I mention all this to show how little we could foresee what was raging in the elements. By eight it commenced to blow so fresh that we somewhat shortened sail—but still the glass kept high, and away we bounded in fine style. At ten the wind increasing again we shortened sail and by twelve were running under close reefed topsails, the wind strong but steady, the brig was with this little sail then flying through it in a way that I confess I did not like. The night was as dark as pitch and the Captain said he thought nothing of it as the Barometer kept up. After this however the glass fell suddenly two-tenths, from a steady breeze it altered to constant change and squalls and by two, was running under a storm stay-sail, everything else being taken in. I had been in gales before and the glass had not fallen much more. I then prayed to our good Heavenly Father to watch over us, and lay down for an hour in my clothes. I was roused before long by the Captain's voice speaking to the owner, and all I heard was his answer "anything you like." I jumped up in a fearful state of alarm; in fact he came to me. The Captain he said had just come to ask him if he might throw the deck load overboard as the vessel laboured fearfully. I found the glass was falling more than it had, but I told him not to give way to alarm for his wife's sake and all might be well.

From that time I remained up and heard the Captain's voice on deck every minute, as he stood by the wheel giving his orders as quick as lightning to meet the sea. "Port," then "Starboard, Port, Starboard, Port, Port, Starboard;" it was fearful to listen to it. Then for a few minutes she would go easily, and I heard this cry, "Save the hay," the next minute and a sea struck her, and over she lay into it. Over with the hay quickly don't lose time, and away went the deck load and bravely she came up.

This was a little after three o'clock; for a time she then was easy comparatively, but still labouring fearfully, and the hurricane at its height. At this time Mr.