

household in which we sojourn,—the friends and relations we are connected with. For each and all of those, we should plead. This is the highest clarity. He loves no best who loves no in his prayers. This is for our soul's health. It enlarges our sympathies and expands our hearts. This is for the benefit of the Church. The wheels of all machinery for extending the Gospel, are oiled by prayer. They do as much for the Lord's cause who intercede like Moses on the mount, as they do who fight like Joshua in the thick of the battle. This is to be like Christ. He bears the names of his people on his breast and shoulders as their high priest before the Father. Oh! the privilege of being like Jesus! This is to be a true helper to ministers. If I must needs choose a congregation, give me a people who prays.
(To be concluded.)

News Department.

HOUSE OF LORDS, FRIDAY, MARCH 18. | THE ESTABLISHED CHURCH IN NEW SOUTH WALES, AND THE QUEEN'S SUPREMACY.

Lord Montagu presented a petition from members of the United Church of England and Ireland, residing in the diocese of Sydney, New South Wales. This petition expressed the opinions of a considerable proportion of the Members of the Church of England in the diocese of Sydney. They said that the condition of the Church within the Australian Colonies had for some time past been most painful and unsatisfactory to the Members of the Church throughout the province. The petitioners further stated that doubt had been expressed respecting the supremacy of the Queen as the head of the Church in those colonies to the great dismay of the petitioners, who deprecated the assumption of ecclesiastical supremacy which now threatened their religious freedom. They stated—"That the constitution and form of Church government suggested in the minute of proceedings of the bishops of the province of Australasia, held in November 1850, and by the Lord Bishop of Sydney before his clergy assembled on the 14th day April 1852, and in the petition to her Majesty subsequently adopted by the Bishop and majority of the clergy of the diocese at that meeting, are not in accordance with the opinions or wishes of the lay members of the United Church of England and Ireland in this diocese generally; and your petitioners most firmly protest against the establishment by law of any system of Church government in which the bishop, clergy and laity shall not meet and vote in one council with equal and concurrent authority and jurisdiction, reserving to her Majesty all the authority vested in her Majesty as the head of the Church." The petitioners concluded by praying their lordships not to assent to any law at variance with the sentiments of the petitioners.

The Archbishop of Canterbury said that the question of legislation for the better administration of the United Church of England and Ireland in the colonies was a matter of great difficulty, but at the same time he believed it a matter of great necessity. He begged to intimate that he intended at an early period to submit to their lordships a measure on this subject which he hoped would meet with the concurrence of their lordships generally as well as of the members of the Church in the colony.

The Duke of Newcastle observed that one of the strongest apprehensions entertained by the petitioners was that the abolition of the supremacy of the Queen was sought by some of the bishops. Now, he apprehended that this erroneous impression had arisen in consequence of the minutes which were passed at the conference of the bishops of the Australian colonies which took place at Sydney two years ago. He would read a few words from a letter he had received within the last fortnight from three of the colonial bishops; and which, though having their three signatures alone, represented, as he understood, the opinions of all their brethren on the subject. These three prelates were Bishops of Quebec, Antigua and Cape Town, who happened to be in England at present. After calling his attention as Secretary of State for the Colonies to the necessity of legislation as soon as possible with respect to the difficulties to which the Colonial Church was subjected, they said—"We beg most emphatically to affirm our hearty and loyal declaration of attachment to the supremacy of our most gracious Sovereign, and our earnest desire that we may remain, as heretofore, closely and inseparably connected with the United Church of England and Ireland; and we venture to express a hope that, in any measure which Parliament in its wisdom may see fit to sanction, provision may be contained for the supremacy of the Crown, and for preserving intact our connexion with the mother Church. We beg leave humbly to add that, in making this representation to your grace, we speak not only in our own names, but in behalf of other prelates of Christ's Church in the distant dependencies of the Crown, one of us being the delegated representative of all the bishops of the churches in British North America with the exception of the Bishop of Rupert's Land, who is known to be favorable to the general principle of the measures herein contemplated, but with whom there has not been sufficient time to communicate on the subject." He begged only to add that he deprecated any premature discussion on this subject, and that he rejoiced to hear that the most reverend prelate had his attention directed to it (hear).

The Bishop of Exeter said that, so far from the

bishops who held the conference at Sydney two years ago having indicated the slightest disposition to interfere with her Majesty's supremacy (much less to deny it), they passed a resolution to the following effect—viz., that in consequence of doubts existing as to whether they were prohibited by her Majesty's supremacy from exercising the powers of an ecclesiastical synod they resolved not to exercise those powers on that occasion. They also distinctly stated that her Majesty's supremacy rested upon the canons of the Church, especially the thirty-sixth canon, and was part of the system to which they were bound. It was unfair, therefore, on the part of the petitioners, to suggest that the proceedings of the bishops had placed the Queen's supremacy in danger; for the fact was that it was asserted in the document to which he had referred in a stronger way than in any paper that could be produced. In that document it had been distinctly stated, as he had shown, that the Queen's supremacy rested upon the articles and canons of the Church; and he intreated noble lords to contradict him if he was wrong when he said that there was not in this country any other authoritative legal assertion of the supremacy of the Crown than that which was contained in the articles of the Church of England and the canons of 1603. He knew it had been urged that they recognized the Queen's supremacy when they took what was called "the oath of supremacy." But that was a mistake. The oath simply denied the supremacy of the Pope. The fact was that there was no oath of supremacy in the strict sense of the word. That oath was abolished at the Revolution. The oath which was at present taken by their lordships was one which had been devised to suit her Majesty's Subjects in Scotland as well as in England; for it was well known that the doctrine of the Queen's supremacy would not be endured by the members of the Kirk of Scotland. With respect to the claim of the petitioners to a system of Church government in which the bishops, clergy, and laity should meet and vote in one council with equal and concurrent authority and jurisdiction, he thought it clearly inadmissible. He challenged the noble baron (Lord Montagu) to cite a single instance of an ecclesiastical synod where the laity had been permitted to an equal authority with the clergy. The bishops of Australasia, however, were prepared to admit that, in a certain class of cases the laity should have equal powers with the clergy.

The Lord Chancellor could not allow the observations of the right rev. prelate with regard to the supremacy of the Queen to pass unnoticed. He (Lord Chancellor) begged distinctly to deny that the supremacy of the Queen depended upon the articles of the Church of England or of any Church. It rested upon the law of the land (hear). With respect to what he the incidence of that supremacy with reference to ecclesiastical matters in Scotland, that was a matter of wild discussion upon which he would not then enter; but he could not allow it to go forth uncontradicted that the supremacy of the Queen in matters ecclesiastical rested only upon ecclesiastical canons and the articles of the Church (hear).

Lord Montagu confessed that it was with some degree of surprise that, for the first time in that house so far as he was aware, he had heard doubts cast upon the supremacy of the Queen of England. The right rev. prelate had asserted that that supremacy rested only upon the articles and canons of the Church. But upon what did those articles and canons rest? They had, of course, no effect except in so far as they had been confirmed by the law of the land (hear). The right rev. prelate seemed to think it was a conclusive argument in favour of his position that her Majesty was not supreme in ecclesiastical matters in Scotland. Why, who ever thought of claiming supremacy for the Queen in matters ecclesiastical except over the Church of which she was the head? (hear). The right rev. prelate had declared that the petitioners were utterly in error in imagining that the Australian bishops had the slightest disposition to question the supremacy of the Crown, and he quoted one of their resolutions in proof of that assertion. But that resolution, so far from removing the doubts of the petitioners, actually tended to confirm them; for what did it say? It set out by stating that doubts existed as to whether the Queen's supremacy prohibited them from exercising synodical functions, but what was the conclusion the right rev. prelates came to from those premises? Was it to abandon the attempt altogether? No. They merely came to the lame and impotent conclusion that they would not attempt to exercise those powers upon that occasion. But what did that mean except that, if they found it expedient, they would make the attempt upon another occasion? (hear). The prayer of the petition was, that in any description of Church government to be created laymen should be associated with the ecclesiastical authorities. The bishops, however, proposed that, with a view to the fusion of Church government in the Australian Colonies, there should be a provincial synod established for the whole province, and that there should be a diocesan synod established in each of the six dioceses. Further, that for the purpose of discussing all temporal affairs of the Church there should be seven more convocations established, formed solely of laymen in the province first, and in the dioceses afterwards. Now, in Church bishops he looked to their capability of instruction, their piety, and, above all their faith; and, after these, the next great gift which he prayed for the Church was the peace of the Church. But, if any more could be imagined which was certain to occasion eternal dissensions and divisions, it would be to create in a colony-like this seven ecclesiastical synods to be presided over by six bishops and one provincial, and seven ecclesiastical conventions for temporal purposes presided over by laymen. The steps which these bishops had

taken were most extraordinary. Among other things, they had stated they would submit to the law of the land in respect to marriage, "provided it appeared to be consonant with Church law." Was ever anything so monstrous as to talk of submitting to the law of the land provided it were consonant with something else? But they had gone a little further. Their lordships might be aware of the establishment of a great and promising university at Sydney, which had been taken up by the Governor and the Legislature in the most generous spirit. What did they say of that? Why, that they were "inclined to tolerate" the University of Sydney, but not to the disparagement of separate diocesan institutions! The right rev. prelate had endeavoured to persuade the house that the petitioners had no provocation, and no ground for alarm, but that they were suffering from an imaginary grievance. He (Lord Montagu) contended, however, that the petitioners had good cause for apprehension from the proceeding of the bishops. If the bishops wished to preserve the episcopacy—if they desired to continue the union with the Church at home from which he believed the Colonial Church never could be severed without the greatest danger to themselves—a union, therefore, which he prayed might long be preserved if they desired peace and unity and enduring safety—let them abandon those resolutions which they now, unhappily seemed desirous of carrying into effect.

QUEEN VICTORIA AND THE SLAVE MISSIONARY.

—The Rev. Samuel Crowther, a native of Yoruba on the west coast of Africa, having been educated as a Missionary in connexion with the Church Missionary Society at Sierra Leone, was ordained in 1843. He visited England in 1861, and had an interview on that occasion with Queen Victoria, the circumstances of which do honor alike to the African missionary and the English Queen. The incident is related by a lady who had every means of knowing the truth in a letter to a chaplain in the Bombay establishment:—

"Mr. Crowther was at a Church missionary meeting at Windsor. After the meeting Lord Wriothley Russell (brother to Lord John, a pious clergyman, and a member of the Evangelical Alliance), told him that her Majesty wished to see him at Windsor Castle. When at the palace he met one of the ladies in waiting who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on Missionary subjects when a lady walked in and joined in the conversation. Mr. Crowther, taking it for granted it was the lady he had met in the ante-chamber before, took no particular notice of her further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed both at the presence of royalty and the honour conferred upon him. In the gentlest sweetest manner (like a most loving mother to her people), her Majesty set him quite at his ease, and continued her close enquiries on subjects connected with the Church Missionary Society and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas, put out, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself and continued their conversation, asking many questions about the African Missions. My brother asked Mr. Crowther what sort of questions the Queen asked. He replied, 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people and the working of the Missions.' Her Majesty also enquired about the appointment of a bishop, and the suitableness of Mr. Vidal, recently nominated. In giving his very decided testimony to the need of an overseer, and the peculiar fitness of the bishop-designate, Mr. Crowther particularized his wonderful knowledge of languages, whereupon her Majesty turned to the Prince and said with a smile, 'Albert you see there are other good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview."

ATTEMPT TO MURDER THE CAPTAIN AND CREW OF THE BARQUE SPARTAN.—The following are the particulars of the attempt to murder the Captain and crew of the Spartan:

The English barque Spartan, Marshall, from Amoy for Sydney, arrived at Singapore on the 23d ult., with a number of Chinese coolies on board, having been obliged to put in there under the following circumstances:—The Spartan left Amoy on the 8th instant fog-