

and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that,

I. No Statute, Law, Rule, Usage, or other authority of the United Kingdom, shall be construed or shall extend to prevent any such Bishop of any Diocese in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as hereinafter provided, have declared by Order in Council to fall within the operation of this Act, together with his Clergy, and the Lay persons of the Diocese, being declared or *bona fide* Members of the Church of England, or being otherwise in communion with the same, from meeting together from time to time to make or from making at such meetings, by common consent, or by a majority of voices of the said clergy and laity, severally and respectively, with the assent of the said Bishop, any such regulations as local circumstances shall in their judgment render necessary for the better conduct of their Ecclesiastical affairs, or for the holding of meetings, whether on behalf of one such Diocese only, or on behalf of more than one such Diocese in combination and by mutual agreement, for the said purpose thereafter; subject always as at this time, in common with all other religious communions, to the authority of the local Legislatures respectively, and to such provisions as they may think proper to enact.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary penalty or disability, other than loss of the emoluments of any Ecclesiastical Office or Benefice, under any sentence or proceeding affecting the tenure thereof.

III. And no such Regulation shall be binding on any person or persons other than the said Bishop or Bishops, and their Clergy, with the Lay persons residing within the said colonies, and being declared or *bona fide* Members of the Church of England, or being otherwise in communion with the same.

IV. And nothing herein contained shall be held to authorize any such regulation made in respect of the nomination of Bishops, except upon the consent of Her Majesty previously or thereafter signified through one of Her Majesty's Principal Secretaries of State.

V. And nothing herein contained shall be held to authorize any such Regulation which shall touch the subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, except upon the consent of the Archbishop of the said see previously or thereafter signified by him under his hand and seal.

VI. And nothing herein contained shall be held to authorize any such Regulation which shall direct or allow the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any person to any See, or to any Pastoral Charge or other Episcopal or clerical office, except upon such persons having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty-Nine Articles, and having furthermore declared his unfeigned assent and consent to the Book of Common Prayer; but if such See, Pastoral Charge, or Episcopal or clerical office be in a foreign country, then the Oath of Allegiance need not be required to be taken by such person.

VII. And it shall be lawful for Her Majesty, if and when she shall think fit, to declare, by Order in Council, that this Act shall, from a day to be named in such order, be in force within any other one or more of Her Majesty's Colonial possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect in the colony or colonies so designated accordingly.

[Schedule (A.) to which this Act refers, is similar to the other, save that New Zealand is added.]

## ARRIVAL OF THE BISHOP OF SYDNEY IN ENGLAND.

(From the Colonial Church Chronicle.)

The venerable Metropolitan of the Australasian Dioceses arrived at Southampton on Nov. 19th, in the *La Plata*. We extract from the *Sydney Morning Herald*, of Aug. 16th, the account of his departure; and we beg to call the special attention of our readers to the important matters adverted to in his Lordship's touching address. An extract from the (London) *Times* of Nov. 20th, is subjoined, containing a statement of the interesting circumstances connected with the Bishop's arrival.

On Saturday morning, Aug. 14th, the Bishop of Sydney bade farewell to the Clergy of Sydney and the members of the Church, previous to his departure for England.

Divine service was celebrated in the Cathedral at ten o'clock in the morning, at which a large number of persons were present, and partook of the Holy Communion at the hands of the Bishop, assisted by the Venerable Archdeacon of Cumberland, the Rev. R. Allwood, and the Rev. George King.

After the service the congregation adjourned to St. Andrew's school-room, in the Cathedral Close, for the purpose of receiving the Bishop's farewell address.

The school-room was completely filled. His Lordship having taken his seat, the Venerable Archdeacon of Cumberland, in the

name of the clergy of the Diocese, addressed his Lordship as follows:—

To the Right Reverend Father in God, William Grant, Lord Bishop of Sydney, and Metropolitan.

"May it please your Lordship,—We the undersigned licensed and officiating clergymen within your diocese, are unwilling to allow you to depart from the Province, for England, without conveying to you an expression of our sincere attachment to the high office which you hold in the church, and of our earnest hope that the important and pious objects for which you have deemed it necessary to undertake so long and perilous a voyage may be realized.

"We desire at the same time to tender the warmest assurance of our own personal respect and regard for your Lordship: and fervently pray that it may please Him who ruleth the winds and commandeth the waves, and whose never-failing providence ordereth all things both in heaven and earth, to conduct you safely in your travels, "by land or by water," and to grant you a successful issue of all your self-denying endeavours to promote the glory of God and the good of His Church."

The Bishop then read the following farewell address:—

"My dear Venerable and Reverend Brethren,—I thank you from the depth of my heart for the affectionate and brotherly address which you have now presented to me. It is indeed a good and joyful thing for brethren to dwell together in unity. As I have been at all times sensible of the importance of your services in the Church, and now desire emphatically to recognize it, so I trust you are assured I have had no object in view in all that I have attempted or accomplished, but to co-operate with you, and to direct you in your endeavors to teach the people of the Lord the way of truth, and to lead them in a plain path. In acknowledgment of your devout supplication for the mercy of God to watch over and protect me on the arduous voyage upon which I am now about to enter, suffer me to assure you of my earnest prayer, that the blessing of the same God may rest upon you in your lives, in your ministry, in your families, and in every undertaking by which you are attempting, with sincerity, and in a true spirit of faith, to promote the glory of God, and to set forward the salvation of mankind.

"And now, having discharged imperfectly the debt of thankfulness which the clergy, by the unanimity of their proceedings, have entailed upon me, I desire my brethren of the laity, from whom I have experienced so many acts of personal kindness, and proofs of strenuous and disinterested earnestness to serve the cause of the Church, to address to you no less than to those who are set to watch for your souls the few observations which I have now to offer: conceiving that to the clergy their import cannot be greater than to you, who constitute with them the body of Christ's holy Catholic and apostolic Church.

"The progress of events, if watchfully observed in a spirit of self-surrender to the Divine will, and under a conviction that all things are subject to its direction, affords the safest and surest guidance to those who are set for the work of the ministry in the Church. In forming a decision as to my own future proceedings, I have looked to that guidance, and entertain a humble persuasion that it bids me direct my course once more to the shores of England. I go, let me trust, for your benefit; to consult the judgment of the Church upon many important questions, and to abide by its decision. You will not require me to tell you that this is, personally, an involuntary exertion. My years are no longer such as to render a voyage of this extent and duration an easy task. To this country I am attached by long connexion, by the strongest sense of duty, and by all domestic ties and remembrances. To England, on the contrary, absence has rendered me comparatively a stranger,\* without an object to accomplish there excepting that which I have spoken of as impelling me to this undertaking; namely, your welfare. Let me earnestly solicit the benefit of your prayers and intercession for my preservation; and still more for my success in the important work which is now to be entered upon in faith. My trust is, that God will make me His instrument in assisting to establish and strengthen