

VIII. OFFERTORY.

We are of opinion that it is desirable and seemly, and would tend to a uniformity of practice among us, that whenever a collection is made after Sermon, in time of Morning Prayer, the offertory Sentences should be read, and the Prayer for the Church Militant should be used.

IX. HOLY COMMUNION.

We hold it to be of great importance that the Clergy should attend to the directions of the Rubric which precede the administration of the Holy Communion, respecting "open and notorious evil livers, and those who have done wrong to their neighbours by word or deed, and those also betwixt whom they perceive malice and hatred to reign," and that the Members of the Church should signify to the Minister their intention to present themselves at the Holy Table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church, if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

X. MARRIAGES.

We hold that a Clergyman knowingly celebrating marriage between persons, who are related to each other within the prohibited degrees set forth in a table of degrees published by our Church in the year of our Lord God, 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment: and that persons who contract such marriages should not be admitted to the Holy Communion, except upon repentance and putting away their sin. And we recommend that the aforesaid "Table of Prohibited Degrees" should be put up in every Church in our Dioceses. We are further of opinion that injustice is done our Church in withholding from our Bishops the power of granting marriage Licences which is exercised by the Bishops of the Roman Catholic Church; and that in several Dioceses great irregularities, and grievous evils, prevail in consequence of the defective state of the Marriage Law. We also hold that the Clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another Communion, except in cases where the services of no other Minister can be procured.

XI. REGISTERS.

We would earnestly recommend to the Clergy of our Dioceses (even though it should not be required by the Civil Law) to keep accurate Registers of Marriages, Baptisms, and Burials, in their several Parishes or Missions.

XII. INTERCOMMUNION WITH OTHER REFORMED CHURCHES.

We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free Communion between ourselves and other Reformed Episcopal Churches; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the Civil Law, ought to be removed.

XIII. EDUCATION.

(a) General.

Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the schools, or (2) recognizing no distinction between Roman Catholics and Protestants: whereby no opportunity is afforded us of bringing up the Children of our Communion in the special doctrines and duties of our Faith, to the manifest deprivation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction:—

(1.) That all Education for the members of our Church should be distinctly based on the revealed Religion of the Old and New Testaments, with special reference to their duties and privileges as by baptism regenerate, and made God's Children by adoption and grace.

(2.) That all lawful and honourable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

(b) Sunday Schools.

(1.) We desire to express our sense of the importance, in the existing state of the Church, of Sunday Schools, especially in large Towns, and we thankfully acknowledge the benefits which have resulted from the labors of pious teachers both to themselves and to their scholars, under proper direction and superintendence. In every possible case, the Sunday Schools should be under the personal direction and superintendence of the Minister of the Parish or District: or otherwise the Minister should appoint the teachers, choose the books, and regulate the course of instruction; that there be no contradiction between the teaching of the School and the Church. All Sunday Scholars should be instructed in the Church Catechism and regularly taken to Church.

(2.) We would carefully guard against the assumption that instruction in the Sunday School, even by the Minister of the Parish may be allowed to supersede the directions of the Rubrics and Canons on the duty of catechizing in Church: for we distinctly recognize and affirm as well the great importance, as the sacred obligation, of those directions.

(c) Schools for the higher Classes.

Schools for the higher Classes of both sexes are much required with particular reference to assisting the Clergy in the education of their own Children.

(d) Collegiate Institutions.

Although we consider it of great importance that each Bishop should connect with his Diocese some College or like Institution for the special training and preparation of young men for the Ministry of the Church; we believe that one University for the North American Provinces with foundations for each Diocese on the model of the two great Universities, will be required to complete an Educational System, as well for Lay Students in every department of Literature and Science, as for the Students in Theology and Candidates for the sacred Ministry.

(e) Training for the Ministry.

In addition to the general studies pursued in the College or University, we deem it highly desirable that Candidates for the Ministry should apply themselves, under competent direction, to a systematic course of reading in Theology for at least one whole year, or longer if possible, previous to their taking Holy Orders; and that they should likewise be instructed in the duties of the pastoral office, in correct reading and delivering of Sermons, in Church Music, Architecture, &c.

(f) Diocesan and Parochial Libraries

We deem it very desirable also that Libraries should be formed in every Diocese under the direction of the Clergy, both for the Clergy themselves and for their parishioners.

XIV. THE ORDER OF DEACONS.

We would wish to discontinue the practice which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men in Deacons' Orders, deeming it desirable that every Deacon should, if possible, be placed under the direction of an experienced Priest.

XV. MAINTENANCE OF THE CLERGY.

While we hold it to be the duty of Christian Governments to maintain inviolate whatever endowments have been lawfully and religiously made for the establishment, support or extension of the Christian Religion; and while we acknowledge, with heart-felt gratitude, the aid given to our missions by the *Venerable Society for the Propagation of the Gospel in Foreign Parts* to whose fostering care and bounty the Church in these Colonies owes, under God, its existence and means of usefulness, we desire to record our conviction that the Ordinances of the Church will never be rightly valued, nor its strength fully developed, until the people, for whose benefit the Clergy minister in holy things, furnish a more adequate support to the Institutions and to the Clergy of their Church.

Further, as the *Society*, in consequence of numerous and increasing claims in all parts of the world, is compelled gradually to withdraw its aid, we desire to impress on all our flocks the duty of fulfilling their obligations in respect of the payment of their Ministers; and, with a view to this object, we recommend that the Churchwardens in each parish or mission should furnish every year to the Bishop a written return, duly certified by themselves and by the Clergyman, of the sums paid towards his support for the current year.

XVI. CONCLUSION.

Lastly, while we acknowledge it to be the bounden duty of ourselves and our Clergy, by God's grace assisting us, in our several stations, to do the work of good evangelists, yet we desire to remember that we have most solemnly pledged ourselves to fulfil this work of our ministry, according to the doctrine and discipline of the Church of England, and as faithful subjects of Her most Gracious Majesty Queen Victoria, "unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." And we cannot forbear expressing our unfeigned thankfulness to Almighty God that He has preserved to us, in this branch of Christ's Holy Church, the assurance of an Apostolic commission for our Ministerial calling; and, together with it, a confession of pure and catholic truth, and the fulness of sacramental grace. May He graciously be pleased to direct and guide us all in the use of these precious gifts, enable us to serve Him in unity of spirit, in the bond of peace, and in righteousness of life, and finally bring us to His Heavenly Kingdom through Jesus Christ our Lord.

(Signed.)

G. J. QUEBEC.
JOHN TORONTO,
EDWARD NEWFOUNDLAND.
JOHN FREDERICTON.
F. MONTREAL.

THE CLERGY RESERVES.

The following is the petition on this subject to the Queen, to which we have referred in another place.

TO THE QUEEN'S MOST GRACIOUS MAJESTY:

We, the undersigned, your Majesty's loyal and dutiful subjects, the Bishop, Clergy, and Laity of the United Church of England and Ireland, in the Province of West Canada, most humbly approach your Majesty with our heartfelt expressions of loyalty to your Majesty's throne, and attachment to your Royal person.

We humbly beg leave to express to your Majesty the deep sense of alarm which has been caused to us by the principle embodied in a Resolution of one branch of the Legislature of this Province, and set forth in an Address to your Majesty therefrom, which would deprive not only your petitioners, but also the large majority of the population of this Province, of the provision made by your Majesty's Royal ancestor, King George III., for the maintenance of Religion, and the diffusion of Christian knowledge therein.

Your petitioners humbly represent to your Majesty, that for a long time the exclusive right of the members of the United Church of England and Ireland to the lands reserved for the purposes of religion was unquestioned; and in order to guard against the possibility of the Ministers of that Church at a future day, claiming as they might under the law of England title of land in this Province as a further maintenance of religion, a law was passed by the Parliament of this Province in the year 1823, by which it was declared that there being ample provision made by the Clergy Reserves for the maintenance of religion in this Province, the soil thereof should be for ever exempt from the payment of title or other dues for the support of the said Church.

Your petitioners further submit unto your Majesty that the exclusive right of the Clergy of the United Church of England and Ireland to those Reserves having been subsequently questioned, in the year 1840, the Judges of your Majesty's Courts of Law and Equity, in England, who were consulted by your Majesty's Advisers thereon, gave it as their opinion that they were also applicable to the necessities of the Protestant Clergy of all denominations in this Province; in furtherance of this opinion, and with the professed intention of for ever setting at rest any future agitation of the subject, a Bill was passed by the Imperial Parliament, and assented to by your Majesty, for "the final settlement of the question of the Clergy Reserves, the maintenance of Religion, and the diffusion of Christian Knowledge" within this Province.

By this Act, seven-twelfth shares of those lands which were previously deemed to belong exclusively to the members of the United Church of England and Ireland, were taken from it; and in order to remove all grounds for re-agitating or re-opening the question, and to provide for the spiritual necessities of others than the members of that Church, such seven-twelfths were thereby declared to be thenceforward for the maintenance and "purposes of public worship and religious instruction in Canada."

Your petitioners shew unto your Majesty, that, although thereby your petitioners were thus deprived of the larger portion of what they had long considered to be the property of their Church, they acquiesced in the measure, in the hope that it might be, as it professed, a final settlement, and that what was thereby declared to be the undoubted right of their Church was inalienably secured to it, although totally inadequate for the necessities thereof.

For your petitioners shew that the population of the

said Church in this Province amounted in 1848, to 171,751 persons, out of a gross population of 723,332, scattered over 350 townships, comprising each an average area of one hundred square miles; whilst we are informed that the share of the Clergy Reserves, to which its members are entitled, under the settlement of 1840, cannot for a long time, average more than £11,500 currency; and this fund is, in the more populous townships, the chief means for the maintenance of religion, whilst the remote settlements are, and must for a long time to come, be almost solely dependent upon its ministrations.

Your petitioners further submit unto your Majesty that its temporalities from all sources in this Province, have hitherto been only sufficient to afford a scanty maintenance to 150 clergymen whose sphere of duty in many instances extends over so vast a tract of country, that, in the Sabbath and other duties of religion, distances amounting often to from forty to sixty miles are travelled when attending the places of worship in the mission, and the ministerial labours are often prolonged to an advanced hour of the night, under all the difficulties of country and climate; yet, with this untiring zeal, there are two hundred townships still unprovided with any such regular ministrations, whose inhabitants can only occasionally hear the glad tidings of salvation proclaimed by our Clergy; whilst there is no provision, whatever for the still more remote localities.

With means so inadequate to their necessities your petitioners were little prepared for, and less expected, any attempt to deprive the members of their Church of what the law so lately declared to be their exclusive right; yet, with sorrow we perceived that it has been. When in the Session of the Provincial Parliament of the year 1846, an attempt was made to render it more effectual, a leading member of your Majesty's late Executive Council for the Province of Canada opposed further legislation in the spirit of that Act, because, he stated, "that it might endanger that settlement" which had been considered final—that peace had succeeded the long and fierce conflict, and the country was settling down, in the hope that agitation on that subject was at an end, and thus one "great source of heart-burning and mutual recriminations among the religious bodies would be at once and for ever lost in the oblivion of the past."

Your Majesty's humble petitioners thus appealed to did not press the measure which elicited those remarks, yet their forbearance was required in the session of 1850, by the very same individual introducing in the Legislative Assembly of this Province a resolution, on which was founded an address to your Majesty, praying the re-opening of that very settlement which he had so lately lauded, and the confiscation of those Reserves to secular uses,—but which resolution of the Legislative Assembly was carried by a majority of two only.

Your petitioners further represent unto your Majesty, that the effect of this resolution was, what the party in question declared it must be, "a renewal of painful agitation and fierce conflict," "grief and excitement," "heart-burnings and mutual recriminations among religious bodies;" which it was stated by him had so happily subsided; and at the late general election in this Province, the secularization of the Clergy Reserves and the confiscation of the Rectories was made a test question at the hustings.

With the struggle for the maintenance of the temporalities of religion thus forced upon the country, your petitioners entered upon the public arena, and as the hour for the final conflict approached, they were cheered and encouraged by finding that all the great bodies of Christian denominations in the Province made common cause with your petitioners. The result has been that all the members of the late Legislative Assembly, who were conspicuous in their efforts to reopen the settlement of 1840 in order to secularize the Reserves, lost their election; whilst the candidates who sought the support of the electors as the champions of religion, and advocated the preservation of the Reserves and Rectories to its use, were almost without exception returned by large majorities; and the French population of Lower Canada have also declared their determination to sustain the principles of religious endowments for which your petitioners have struggled.

Your petitioners, therefore, most humbly and earnestly entreat your Majesty's vigilant care for the interests of that Church of which your Majesty is the supreme earthly governor; that your Majesty may maintain inviolate our existing rights and so preserve to us the very inadequate means still left to us from the Clergy Reserves and Rectories for the maintenance of religion; and that your Majesty may be pleased to sanction such legislation thereon by the Imperial Parliament in the spirit of the Act of 1843 as may vest in each Christian denomination, absolutely and for ever, the share of those Reserves to which they would be entitled under that Act, the proportion being regulated according to the numbers of each religious denomination, ascertained by the last census of 1850 or 1851, leaving it free to each Christian denomination to apply the share which they may so become possessed of to the support and maintenance of public worship and religious instruction, as they may think best.

In conclusion, we most humbly entreat that your Majesty's care may be directed to the furtherance of such other measures as may inalienably secure to our Church, and for its purposes, their declared rights under the Act of 1840, and which, whilst they may tend to raise the revenue derivable therefrom, in proportion to its spiritual necessities, may also be made conducive to the general welfare and prosperity of the Province, and the strengthening of your Majesty's crown and dignity therein.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall March 6, 1852.

The following extract from a letter of the Rev. A. R. Symonds, contains a brief account of the very gratifying celebration of the Society's Jubilee in Madras last January:—

"The subject of this letter must be our Jubilee celebration. I rejoice to tell you that this has been successful beyond all our anticipations. Through God's blessing, to whom be all the praise, our Jubilee has been the occasion of a demonstration in favour of the Society and of the Mission cause such as India has not before witnessed.

"With regard to Madras itself, the celebration has been such as to fill our hearts with gratitude to that God who has moved the hearts of so many towards us. On Sunday, the 4th January, two sermons were preached in every church and collections made, with only one exception. In the Church Mission Chapel itself the Jubilee was so observed. The Bishop preached for the Society, in the morning, at the Cathedral and in the evening at the Fort. On Tuesday evening,

following (the Epiphany) a public meeting was held in the Banqueting-room, which the Governor, Sir H. Pottinger, kindly lent for the occasion, and lighted up at his own expense. The room is a noble and spacious one, and holds a thousand people. It was completely full. The raised floor at one end of it served as a platform for the accommodation of the more distinguished visitors. The Governor and his staff attended; and, indeed, all Madras nearly, high and low, may be said to have been present. The general effect was very striking; and as I looked upon the whole, and saw such a vast assemblage of high and low rich and poor met together for such a purpose I felt that years of past anxiety and effort were only too richly rewarded, while the 'Non nobis Domine' of the Psalmist rose to my lips.

"The resolutions moved on the occasion, were heartily and unanimously carried. The Bishop, of course, was in the chair, and gave an animated address referring to his late visitation of the Missions.

"The speakers were the Hon. J. F. Thomas Member of Council, Rev. Dr. Powell, Sir W. W. Burton, and the Rev. R. K. Hamilton, the Rev. John Richards, and myself. The whole affair went off with great spirit. About a thousand rupees were collected at the doors after the meeting, which, considering that two collections had been made at the several churches on the previous Sunday, was very good. All are unanimous in declaring that such a demonstration in favour of the Missionary cause has never been witnessed in India; and we have, indeed, great cause to be thankful, not merely on account of the Society, but for the cause's sake."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A letter was read from the Lord Bishop of Colombo, dated Colombo, January 10, 1852. The following are extracts:—

"The decision of the Committee in reference to the endowment of the College without the payment of any interest, until a judicious investment can be found, is quite satisfactory to me. It is gratifying to me to add, that the College itself was opened yesterday, in addition to the Collegiate School, with a class of twenty youths, whom the Rev. Cyril Wood, the Warden, has thought qualified for a more advanced course of instruction by Lectures. May the blessing of God rest upon those who are so earnestly engaged in the work for His glory, and the good of those around them!

The Rev. E. J. Rogers, Secretary of the Church Society, Montreal, Canada East, in a letter specifying books and tracts for which payment was sent, requested a gratuitous supply of Prayer Books in French, &c., there being frequently a demand for these among the French Canadians.

Copies to the value of £5, were granted.

The second volume of the Coptic version of the New Testament, prepared and revised under the direction of the Foreign Translation Committee, for the use of the Coptic Church, was laid before the Meeting. This quarto volume contains the Acts of the Apostles, the Epistles, and the Apocalypse, and is a continuation of the work executed in 1848; five hundred copies of the first volume having been in that year forwarded to the Coptic Patriarch of Alexandria; fifty copies to the Church Missionary Society at Cairo, and one copy to the Rev. Mr. Lieder, of Cairo, who had communicated with the Society on the subject of this important work.

It was stated to the Meeting, that the cost of the two volumes to the Society had been £85. 5s. The members were also informed that Archdeacon Tattam and the Rev. William Cureton had afforded, with much readiness, their gratuitous assistance in the production of the work.

It was agreed that five hundred copies of the second volume of the Coptic New Testament be sent to the Coptic Patriarch of Alexandria, &c.; fifty copies to the Church Missionary Society at Cairo; and one copy to the Rev. Mr. Lieder.

It was then moved by the Rev. W. Short, seconded by the Ven. Archdeacon Shortland, and resolved—

"That the best thanks of the Board be offered to the Venerable Archdeacon Tattam, for his valuable services in preparing for publication, and carrying through the press, the Ancient Coptic version of the New Testament, printed by the Society for the use of the Coptic Church."

LEGACIES:

Rev. E. Ellerton, D.D., late of Theale,
Berks, free of legacy duty . . . £100 0 0
Mr. George Biddell, late of Bradford St.
George, Suffolk 19 10 0

DEATH OF DR. KEATE, CANON OF WINDSOR.—By the death of the Rev. John Keate, which took place at Hartley Westphall, Hants, on Friday last, one of the Canonries of St. George's Chapel, Windsor, becomes vacant, and will be at the disposal of the Earl of Derby. It is rumoured that the Rev. Dr. Hawtrey, who succeeded Dr. Keate as Head Master of Eton College eighteen years ago, will be appointed to the vacancy. The deceased held the Rectory of Hartly Westphall in commendam with the Canonry, and was seventy-nine years of age.

The Lord Bishop of London having, in a circular to his clergy, recommended the use of a "Banns-book, in which the residence of each party whose banns are to be published may be entered, specifying the street and the number of the house," the Society has undertaken to furnish such books. These will be ready in a few days.

We are informed that one of the strictest kinds of convents is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh, under the influence of the Jesuits; and that she has made over all her property and the beautiful estate of Sea Cliff in Huddershire, to the Jesuits. It is understood that this lady, after performing a novitiate at an austere convent in Grenoble, is to found a similar institution in Leeds. Lady Harris is niece to Colonel Outram, so distinguished a British resident in Scinde.—Leeds Mercury.

IRELAND.

Dr. Kirby, the successor of Dr. Cullen as President of the Irish College at Rome, and Dr. Dunne, of Carlow, are spoken of as candidates for the vacant Archbishopric. The translation of Dr. McHale is also broached, that of Dr. Cullen being rejected as an impossibility on the ground of his holding the higher preferment of primate connected with the titular Archbishopric of A-magh. Dr. Cullen has just addressed a further appeal to such parishes in Ireland as have not already contributed to the funds for the new University,