

fire-proof room in the premises taken by him, the Society should build one over his, on the flat appropriated to them, and opening into their office. The estimated cost of the brick work is about £15 10s., and for the iron doors from £20 to £25. Ordered, provided the cost do not exceed £40.

On application of the Parish of Scarborough, through the Rev. W. C. Johnson, for the appropriation of the 1/4th standing to their credit in the Society's books, the Standing Committee (25th May) recommend that so much be repaid as will liquidate the Depository account against Rev. Mr. Darling's parochial libraries; but that in the present state of the Society's affairs, the Committee cannot recommend the contravention of the latter part of Clause XVIII., which rules that all moneys remaining unappropriated at the annual general meetings of the District Branches be forthwith transmitted to the Treasurer of the Parent Society.

The Rev. W. C. Johnson having explained that Scarborough, being part of the Home District Branch, the monies had been permitted to lie in the hands of the Treasurer of the Society, but that in fact it was appropriated before the annual meeting to the following objects, so far as he can learn: £15 3s. 7d. towards Depository account, and £7 10s. towards repairs of Christ Church; that Mr. Darling's absence had alone prevented the money from being so applied, but that, as he had informed the Church-wardens that at any time they might get the £7 10s., great inconvenience and dissatisfaction would be experienced if that amount were withheld. Under these circumstances, the meeting ordered the £15 3s. 7d. to be placed to the credit of the Mission in the Depository books, and £7 10s. to be paid to the Church-wardens of Christ Church so soon as the Society's funds will permit it.

Applications from the Rev. W. Beck for assistance towards building a parsonage-house at the Rice Lake—and from the Rev. E. R. Stinson, towards liquidating debt on the church at Mount Pleasant—were read, but the meeting were forced to agree with the recommendation of the Standing Committee and Finance Committee, to decline making any grants in money until the Society's affairs were in a better position.

On the recommendation of the Standing Committee, (30th June), the names of the widow and child of the late Rev. John Gibson of Georgia, were ordered to be placed on the list of widows and orphans entitled to draw annuities.

Ordered, at the recommendation of the Standing Committee, (30th June), that Mr. Thomas Champion's bond assigning alleged claims against certain parties be referred, together with all matters still unsettled in connection with the past difficulties, to the Committee who were appointed in the month of April to confer with Mr. Champion.

Standing Committee (30th June) recommend that a grant of books to the amount of £2 10s. be made to the Rev. A. F. Atkinson, for a school near St. Catherine's, in a neighbourhood where it is much wanted. The Secretary was desired to send an order to Rev. A. F. Atkinson on Mr. Rowsell for that amount.

Standing Committee (30th June) recommend that the solicitor be urged to look into all matters connected with the lands given to the Society by S. Kislman, and take such steps as he may deem necessary. Also, touching the validity of a title to a lot of land in Tecumseth.

The Standing Committee recommend, (30th June), that the solicitor be requested to send in his bill to the Society half-yearly the income of the Clergy paid by the Treasurers of the Propagation Society out of the Clergy Reserve fund be assessable under the Municipal Assessment Act; being again brought forward by the Rev. Dr. Lett, the Secretary stated that he had referred it, together with the above-mentioned subjects, to the Solicitor; but that he had been so much engaged in his professional duties, and subsequently so much indisposed, that he had not been able to attend to them, and that now he was gone on a tour by the order of his medical advisers.

Ordered that in all matters in which the Secretary may require legal advice, he do consult Charles Magrath, Esq., during the absence of the Hon. John H. Cameron.

Ordered that the question asked by the Rev. Dr. Lett be referred to John Hazarty, Esq., for his opinion.

The following gentlemen were appointed members of the Book and Tract Committee:—The Rev. James Beaven, D.D., Rev. H. J. Grasset, M.A., Rev. H. S. Scadding, M.A., Rev. A. F. Atkinson, Rev. D. E. Blake, H. Rowsell, Esq., and the Secretary.

The meeting closed with the usual prayers.

At a meeting of the Finance Committee on the 5th inst., S. B. Harman, Esq., was elected Chairman of the Committee to meet on the Monday in each month prior to the Monthly General Meeting of the Society, at 3 1/2 p. m.

#### BISHOPRIC OF CHRIST CHURCH (NEW ZEALAND) BILL.

The second reading of this bill was carried by Mr. Adderley, in spite of the continued opposition of Mr. Anstey and a small clique of anti-Churchmen, by a majority of 111 to 34. To please the hon. gentleman, Mr. Adderley had first struck out some words which appeared to give Parliament the power of making colonial Bishops instead of the Queen, and was prepared also to have altered others describing the see as one in communion with the Church of England in New Zealand, instead of the Bishopric of New Zealand; but the Attorney-General objected to such substitution. Charging the member for Youghal with obstructing the bill by most unfounded and exaggerated misrepresentation. Mr. Adderley said:—

"Mr. Anstey might think it his function as a Roman Catholic member to interfere with every bill connected with the Church of England, but this bill was a mere matter of technicality. Its object was merely to enable that excellent and most praiseworthy Prelate, the Bishop of New Zealand, Dr. Selwyn, to sub-divide his diocese, which he found had become so large and so much more populous and extended than it was when he received it, that it was impossible for him adequately to discharge the duties which now fell upon him without that sub-division. A statement had appeared in one of the papers to the effect that the population of New Zealand was much diminished, and that large numbers of the inhabitants were leaving for Australia in consequence of the gold discoveries; but that was a statement which he believed to be wholly without foundation, and which was entirely contradicted by late communications from the colony, which stated that there had not been such a desertion of the population; but that, on the contrary, very few had left, and that New Zealand still remained the finest, the most promising, and the best populated country throughout the whole colonial empire of England. Everyone con-

nected with New Zealand knew how active, how laborious, and how high-principled a Prelate Bishop Selwyn had proved himself to be, and in this instance it had been his wish to make a sacrifice of his own income to make the sub-division necessary; but this was not to be allowed. Everybody interested in this division consented to the arrangement; the colony asked for it without one solitary exception; and her Majesty, who issued the letters patent for the creation of this diocese, wished for it herself. The highest legal authorities had also been consulted, and they gave their opinions in favour both of the practicability and the advisability of the proposed measure. The sole difficulty which has arisen was, that there was a certain technical informality in the deed by which the Bishop had resigned his patent. It was supposed that the whole thing was done and completed; but when the deed of resignation was submitted to the law officers of the Crown they stated it was an informally drawn deed, on the ground that it was impossible legally to resign half a patent, and that the proper and legal process was that the whole patent should be resigned, and that new patents should be issued. Now, if this measure were delayed, and a whole year were wasted to please nobody but the honourable and learned member for Youghal (Mr. C. Anstey), the Bishop would still have this objection to resign the whole patent—that between his resignation and the issue of new patents there would be a certain time and interval when there would be no patent in existence, and consequently no Bishop at all."

To enable Mr. Anstey to reply, an honourable member moved the adjournment of the debate, when he declared the bill would be followed by the colony being taxed for the Bishop, and insisted the Queen had sufficient power to alter patents without coming to Parliament. He was proceeding with a long discursive speech, when the Chancellor of the Exchequer called him to order, and the Speaker told Mr. Anstey he must confine himself strictly to the question of adjournment then before the house, and he sat down with much chagrin amid loud cheers at the result. The division took place first on the adjournment, which was rejected by 110 to 31, then on the bill itself, with the result given above.

[The above is a specimen of the treatment which the Anglican Church receives at the hands of Dissenters, members of the Imperial Legislature; and such are the men into whose hands my Lord Blanford and other well meaning, but too confiding, Churchmen would deliver her. Mr. Walpole and Earl Derby must surely see that the time has gone by, when such insulting conduct would be tolerated; and that, unless measures be taken to allow the Church to deliberate in her own House, a serious and distressing calamity will be brought on the Nation and Church. Mr. Anstey belongs to the Roman Schism, and, no doubt, delights to exhibit his spleen against "the heretic dogs of the Establishment." Out of his insolence, however, good will come; for the frequent repetition of such conduct will hasten the Church's freedom.]

#### ENGLAND.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

A special meeting of this Society was held yesterday, at the offices, 79, Pall-mall, for the Michigan and Western New York, who have come to this country as the representatives of the Protestant Church in America, at the closing ceremonial of the jubilee of this Society. The Archbishop of Canterbury took the chair.

Amongst the number present were the Archbishops of Canterbury and Armagh; the Bishops of London, Winchester, Bangor, Oxford, Ripon, Lichfield, Chester, and Salisbury; Bishops Spencer and Carr, Earl Nelson, the Rev. Lord John Thynne; Archdeacons Sinclair, Hale, Harrison, Thorp, Bethune, and Shortland; and a great many others.

The Archbishop of Canterbury: Gentlemen, it is scarcely necessary for me to observe that the special meeting which has been summoned for this morning is for the particular purpose of receiving with that respect which we feel to be their due the Bishops from America, who have done us the favour to come over, at great inconvenience to themselves, for the purpose of witnessing our jubilee, and to take an important part in its celebration. We have had so many opportunities of expressing our feeling to them, that I will not attempt to repeat again what I know all of you feel. Our Secretary has prepared an address which will convey more fully our sentiments towards them, and, with your permission, I will now request him to read it.

The Rev. Mr. Hawkins read the following address:—"Right Reverend Fathers in God—

"It is with deep feelings of affection and thankfulness that the Society for the Propagation of the Gospel in Foreign Parts welcomes you this day.

"Promptly accepting the invitation of the Society, conveyed through his Grace the President, you have come, at much personal inconvenience, the honoured representatives of a Church which is one with our own, to join in the concluding prayers and praises of our jubilee year.

"Your presence carries back our thoughts to those early years of the Society's history, when the continent of America was the principal sphere of its labours, and we cannot call to mind the names of the missionaries who first went forth to preach the Gospel there, without heartfelt gratitude to God who has given such increase to the seed then sown.

"You, right reverend sirs, can, better than others, testify that the labour of the Society has not been in vain, and if you are witnesses that our efforts in furtherance of the Gospel, feeble and inefficient as they were, have yet been blessed of God; you may fitly be called to share in our jubilee rejoicings.

"You present in your own persons a striking evidence of the progress which the Church has made in your own country; it is the time that it became fully organized.

"For four score years the Society, as you are well aware, made strenuous and repeated, though, alas! unsuccessful efforts to obtain the episcopate for America. You come the real, if not the formal, representatives of more than thirty Bishops, whose sees are planted in every state of your great Union, from Maine to Florida, and from Massachusetts to Missouri.

"You come, right reverend sirs, the delegates of an independent Church, having her own canons and form of government—a Church which if (as is gratefully acknowledged in her Book of Common Prayer) she is 'indebted under God to the Church of England for her first foundation, and a long continuance of nursing care and protection,' yet is she not left behind by the mother Church in her exertions for the

propagation of the Gospel, but is planting her missions not only in the far west of America, but is sending her missionaries, aye, and her missionary bishops, to the great heathen continents of Africa and China.

"Cordially, therefore, do we welcome you as fellow-labourers in the harvest field of our common Lord and Master, and sincerely do we pray that our only rivalry may be as to which portion of His Church shall serve Him with the more faithful service. His charge to all His servants alike, is 'Occupy till I come;' and well does it become us to bear in mind that, of our common Church, as much has been given to her so will much be required, much for the maintenance of pure and undefiled religion among our home populations; much also for the spread of the Gospel throughout the world.

"Your presence among us, right rev. fathers, is a pledge and earnest of a fuller and more frequent communion between the Church in America and the Church in England; and we trust that your visit will inaugurate a happier era, in which the brethren on both sides of the Atlantic shall be knit together in one body and loving fellowship, as brethren in Christ, and so by the outpouring of his holy spirit, be strengthened more effectually to do His work and promote His glory. Once more, then, holy fathers and brethren, we beg you to be assured of our joy and satisfaction in seeing you among us, and we trust that the pain and weariness of your long voyage will have their compensation in the consciousness that you have contributed not a little to kindle in our hearts the flame of brotherly love, and to unite us more closely with yourselves and with the Church of which you are the worthy representatives in the bonds of Christian communion."

The Bishop of London moved the adoption of the address, and said:—I do not anticipate a mere unanimous, but a most cordial and eager acquiescence [hear, hear]. It was my good fortune to be amongst the first to welcome my right reverend brethren in this country to your fatherland, or, at all events, to that church which you consider your mother church, which regards you with affection, once as a daughter, but now as a sister. We look upon it as a child sent many years ago to try its fortune in distant parts of the world, which has now come back to us, having carried out zealously and successfully the same great object which the mother church acknowledges herself to be entrusted with [hear, hear]. We hail your coming as a great encouragement. On behalf of my brethren in the ministry, I am assured that there is no person present who will not be stimulated by your coming to expend his labours in the same holy cause, to bid us good speed, and pray that the blessing of God may be bestowed on us to carry out the great work we have in hand. I look on this concourse of bishops and representatives of every church, not only from England, but from America, Scotland, Ireland, and the colonies, as a pledge and token of the unity of the Reformed Episcopal church [hear, hear, hear]. It is thus only that, by unity in design and purpose, we can expect by the blessing of God to make a successful resistance against the enemies of our church on every side—against fanaticism and Puritanism on the one hand, and Popery and superstition on the other. We look upon it as a proof that the church of Christ can be successful without the advantages of a civil establishment. I do not undervalue the advantages we enjoy in this country, nor would I willingly relinquish them. If we were to

of treachery to Him who has entrusted to us the great work of carrying out the designs of His gospel. It is satisfactory to know that the church of Christ has been successfully carried out when stripped of these accessory advantages. To the unity of the world are more than ever directed. I was going to say that there are many who look to the reformed church of England as the stronghold of true religion; and when they see that church recognized and supported by her sister church in America, they will feel that the bond of unity between them is so secured and indissoluble that none of the arts of our great adversary—who strives in spite of the great promises which have been given to us—will prevail to displace us from the rock of truth. They will see the church on every side erecting fresh bulwarks, and sending forth off-sets, which will flourish and bring forth fruit a hundredfold. We feel greatly encouraged and comforted by your presence. We flatter ourselves that you will not see the church of England, as it has been represented, in a state of decadence and inefficiency [hear]. You will see many symptoms of the blessing of God resting on our labours—churches, schools, and institutions of charity and piety multiplying around us year after year, and Christian liberality, far from being wearied with past exertion, labouring on a broader basis every year, and with increased munificence; so that I believe I may say humbly, yet confidently, that the blessing of God rests on our efforts. We shall be encouraged to persevere from your presence, and from what you have told us of your labours, and you will carry back to our sister church an assurance of the affection, respect, and anxiety with which we have watched her movements on the other side of the Atlantic; and as you have told us that nothing happens to the reformed church in England which does not beat through all the pulses of the sister church in that vast country, so I can assure you that nothing happens in your branch of the reformed church which is not deeply felt here. We sympathize in your difficulties, and rejoice in your triumphs, and we pray God to prosper your efforts to spread the spirit of the true religion, under difficulties which we can hardly conceive in this country. For the future, wherever we can lend you a helping hand, we shall be glad to do so; and if it should please God so to order the course of events that the church of this country should be in need of your assistance, I am sure she will not fail to obtain it [hear, hear, and cheers]. My lord archbishop and gentlemen, I speak not only the sentiments of this meeting, but of thousands, aye, and tens of thousands, who are not able to be present, when I say that the whole church of England welcome with cordial delight the right reverend prelates of the sister church of America, who will carry back with them the assurance of our best wishes and earnest prayers for her continued success [cheers]. I cannot sit down without congratulating the secretary on the proceedings of this day, as he has witnessed the labours and success of the American bishops and clergy. How deeply interesting must this visit be to him! And I congratulate him upon this event as one of the happiest of his past life, although it may not be of the future [cheers].

Sir R. H. Inglis seconded the resolution, which was carried by acclamation.

The Bishop of Michigan (who was received with prolonged applause) said:—My lord archbishop, my right reverend brethren and friends—goodness and mercy have followed me all the days of my life, and I have constantly had instances of kindness shown to me, but I never had had such evidence of Christian love as on this day. I feel overwhelmed, and can scarcely find language to express my feelings. Even before I had landed on your shores, you met me with the hand of kindness, and ever since we have breathed no atmosphere but that of Christian love. I have now the opportunity of acknowledging this kindness, and of saying that we have come to this land with the deepest interest, feeling that no sacrifice could be considered too great. We wish to take away the reproach with which we have been so often met—that the mother church had deserted her daughter; and although we have received from her our episcopate, that she was nevertheless an isolated land, and was prevented from holding friendly intercourse with us. We have often been met with such taunts, and I rejoice that the reproach is at length taken away [cheers]. We have come with hearts, I trust, warm with the desire to unite with you in still closer bonds. We have come also for another reason. We well know that you must have some anxiety for us in these troublous times. We have taken it for granted that we have been thought of by you [hear]. Amidst the difficulties which have surrounded us from a corrupt church on the one hand, and from divisions and strife on the other, we rejoice in this opportunity that we can come and say in some degree that we have been faithful sentinels at our post. Amidst all our difficulties we have, I trust, never let go one jot or tittle of the faith of the Protestant church to which we belong. We have held on to it as our security and only hope, and we are content, if necessary, to die in the breach, defending the faith once delivered to the saints. We have come to unite our heartfelt thanksgivings with yours, to ask your prayers and sympathies, and to join you in the great battle before us. We cannot shut our eyes to the fact that we must either be true and steadfast, or we are ruined. We must stand by each other in the contest. We cannot for a moment look at the corruptions of Rome—and if we have any that do so in our household, they are traitors to the cause of Christ Jesus—without feeling that we may bid good-bye to the privileges which we enjoy, both civil and religious. We must shut the book of God, and become slaves. You can scarcely estimate the difficulties which surround us from the divisions in our land. It was once said by an eminent divine of the church of England, that dissent was the handmaiden of Rome. It is emphatically so in our own country, and this occasions our chief difficulty with those who have nearly broken the chains of the corrupt church. We have dissent in every form, and it is said by our would-be converts, "To what point shall we go to find the truth as it is in Jesus Christ?" These are some of the difficulties in our way. Yet, by the blessing of God, we have stood firm, and by using the only weapon to which we can look—the Word of God—we have not been unsuccessful. The little one has become a thousand, and the few scattered sheep in the wilderness have now become a large, influential, and, I trust, increasing flock [cheers]. We have never forgotten our indebtedness to the church of England [hear, hear]. We cannot even think of the past. You have more than made amends for the apparent neglect. It is to me, a day of the highest gratification in which I am permitted to see the lord bishop of England, the lord primate of Ireland, and my right reverend brethren, assembled to receive us as the representatives of the church in America. It is cheering to us; and if we have been successful in exciting one greater desire in the minds of those before me for the extension of the church, and of uniting them in the still stronger bonds of Christian unity, our mission has not failed. If I had not occupied so much of your time, I would enter into some details to show what we have been doing. From 12 bishops, in 1835, we have now 32; and 500 clergymen, at that time, have multiplied into 1,600. The demand is still greater than the supply. Under our domestic missions we have between 70 and 80 missionaries supported by our board of missions, and others in each diocese supported by local contributions. We have also two bishops abroad. I trust that this is only the beginning, and if we are permitted to come again to you in a few years [hear, hear], we cannot expect to see another jubilee, for long before then most of us will have been called to give an account of our stewardship—I think we shall be able to say that our success has been even greater, by the blessing of God, than it has been thus far. If we look to the recent history of the church, I find that many who have been tossed on a sea of doubt and difficulty, now look to our church, and many eminent men are now coming to it as a calm resting place, where they may be taught the truth as it is in Christ Jesus. We have many coming from your land to make their homes with us, and we hope to throw open the doors of our church to welcome them. It is all-important that the greatest care be taken lest we lose one of the flock. We ask you not to forget that it is necessary for those who go to America to have credentials in their hands that they may not be drawn aside, but come to the church of God as a security. I urge it upon you—if I may use the word before such an assembly—that the English and Irish emigrants may be told that their relationship with the church in America is not broken [hear, hear]. How pleasant is it to welcome them, and to see men brought up under your care listening to the same truths from us in words which warm their hearts and carry their feeling towards God [hear, hear]. I rejoice in this opportunity, and render to you all the expressions of a grateful heart [prolonged applause].

The Bishop of Western New York then rose and addressed the meeting. He began by stating his relationship to the society. It was without any knowledge of this fact that he was appointed by his right reverend brethren to be present on this occasion. He was a direct descendant of one of the earliest members of this society—Colonel Caleb Heathcote, who had protected their missionaries at a time when it was peculiarly dangerous to do so. He was connected, through his wife, with the Rev. Mr. Rowe, a missionary of this society, and one of the earliest labourers amongst the Indians. He hoped to be allowed to refer to the great object of the society. Its object was that of promoting Christian missions and disseminating the gospel of Jesus Christ throughout the world, and more particularly with reference to the colonial possessions of Great Britain. The principle of missions is taught in our country as an obligation resting on the conscience from which they could not be relieved. The first mission emanated from the great Father of all, who first sent his only Son, who came and delivered them not only from temporal but from everlasting death. The principle was recognized in the fact that angels have been sent to administer to the good of men. Missions were adopted at first as the means of spreading the Christian religion, and the apostles were the missionaries to bring the debased, superstitious, and fallen, to the knowledge of the true God. From this time, missions had been the great agencies of the church, and gratefully did they acknowledge that they had been so applied by the church of England, and he might explicitly state in so great a measure by this society. The first parish church in Connecticut was established by a member of this society, who was

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We have many coming from your land to make their homes with us, and we hope to throw open the doors of our church to welcome them. It is all-important that the greatest care be taken lest we lose one of the flock. We ask you not to forget that it is necessary for those who go to America to have credentials in their hands that they may not be drawn aside, but come to the church of God as a security. I urge it upon you—if I may use the word before such an assembly—that the English and Irish emigrants may be told that their relationship with the church in America is not broken [hear, hear]. How pleasant is it to welcome them, and to see men brought up under your care listening to the same truths from us in words which warm their hearts and carry their feeling towards God [hear, hear]. I rejoice in this opportunity, and render to you all the expressions of a grateful heart [prolonged applause].

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