

Archdeacon Sandford thought it should only apply to cases of gross immorality. He did not think it was right to give to any bishop such large power, for a kind-hearted bishop would gloss over faults, while another kind of man might do an injustice.

The Rev. W. H. Cox held that private inquiries enabled tyrants to tyrannize, while weak men would blink at gross immoralities. Private inquiries were opposed to the genius and sound feeling of the English people, and he, for one, would oppose the clause.

The Rev. Chaudes Polo thought that the clause was proposed for the purpose of preventing general scandal. It was only to be adopted in the case of accused persons consenting to that course.

Dr. McCaul said that if a clergyman was attacked, and an inquiry took place in private, the stigma was more likely to remain than it would if the inquiry was public. He thought that the hushing up of a case would do more damage than a public inquiry.

The Rev. Mr. Massingberd pointed out that the clause was opposed to primitive practice and to the canons of the Council of Carthage.

The clause was ordered to be expunged.

Clause 11 was agreed to without discussion.

On clause 12,

Dr. Peel asked the Prolocutor whether he knew why deans were so specially exempted?

The Prolocutor replied that he did not.

The Hon. and Rev. S. Best proposed the following amendment:—"That provision should be made for the trial of clergymen before the bishop or his official commissary, assisted by a council of not less than ten members, who shall decide all questions of fact; the said persons not to be named by the bishop himself, but taken by lot from a panel of capitular and beneficed clergymen, elected in every archdeaconry for this purpose."

The Archdeacon of Worcester seconded the amendment.

The original clause, after some verbal amendments, was passed.

Clauses 13 and 14 were agreed to.

On clause 15,

The Rev. W. H. Cox protested against it. He confessed that he did not know what it meant.

After some explanations from Chancellor Martin, the clause was agreed to.

On clause 16,

Archdeacon Denison moved that the following proviso be added to the resolution:—"Provided always that the four archbishops and the eight junior bishops of the dioceses of the Church of England and Ireland be *ex officio* members of the proposed final court of appeal, and that it be required that not fewer than eight of the whole number of twelve do sit for the hearing of any case."

The Archdeacon of Bath seconded the resolution.

Chancellor Martin proposed as an amendment:—"That a certain number of the archbishops and bishops be necessarily members of such court, and the presence of a certain number of such spiritual members shall be necessary to its proceeding, and that all lay members of such court shall be members of the Church of England."

Dr. Peel seconded the amendment.

Archdeacon Denison said that as he had no other object than to call attention to the general principle, he should be happy to withdraw his proposition in favour of Chancellor Martin's.

The Rev. J. H. Randolph thought it would be a very unjustifiable and unauthorized course to dictate to the civil power in matters of this sort.

Dr. McCaul objected to the clause, because, as he had before stated, it tended to overthrow the Queen's supremacy, and was a denial of justice to those accused, by sending them back to that court from which they had appealed.

The Rev. Mr. Joyce said that His Majesty's judges, in 1711, decided that Convocation was a court of heresy for the province of Canterbury, and he contended that if the House set up any such resolution, they would be taking a very wrong step.

Mr. Chancellor Martin's amendment was then incorporated with the clause, which in that form was received.

The last two paragraphs of the report were agreed to without discussion.

Archbishop Thorp (Bristol) moved the following resolution:—"That this House, lawfully representing to His Grace the President of the Upper House, that they have addressed themselves to the consideration of the reports sent down to them to-day with their utmost care and diligence, with an earnest desire to come to a conclusion within the time prescribed; but that they have not been able to do so on the grave matters included in those papers, with regard to that full and patient examination of the whole subjects which have been justly recommended to them at the conclusion of the report on clergy discipline,

and they humbly pray that they may be allowed further opportunity of considering with more deliberation the other matters submitted to them by their lordships."

The Rev. Chaudes Polo seconded the motion, inasmuch as he thought that every member of the House ought to have ample time for the expression of his opinions upon so grave a matter.

The resolution was agreed to, and was communicated by the Prolocutor to the Upper House. After the Prolocutor's return, the proceedings were adjourned until the 20th June.

#### ANNUAL PUBLIC MEETING D. C. S.

After two verses of a hymn had been sung, the Rev. J. STANNAGE moved the second Resolution as follows:

Resolved—That the Society desires to express gratitude for the success which has attended the arms of our Country, and the hope that it will open a new way for the spread of "Christianity, the first steps to which have been already taken by the appointment of a large staff of Chaplains and Missionaries in the East by the S. P. C. K."

He was sorry the Resolution had not been placed in better hands, where more justice would have been done to the topics which it embraced—he supposed, however, that as he had been recently engaged in advocating the cause of his poor mission in England, and had made some progress, it may have been expected that his appeal would be an eloquent one upon this occasion. This would not be the case—it was not his eloquence that had moved the friends of missions in England, but their belief in the sincerity of his endeavours in behalf of his poor fishermen, and their high estimation of the cause he had undertaken. It was one in which the poorest endeavours were sometimes more blessed by God, than those which were directed by a greater degree of human wisdom. The Resolution he held in his hand expressed gratitude for the success which had attended the arms of our country in the East. He was thankful for that success—for the valor and fortitude of our brave soldiers, in the face of a determined enemy—and he hoped that ere long we should be able to say that they had triumphed over every obstacle. He had faith, notwithstanding some discouraging appearances, that this would be the result of their perseverance—that a change for the better would soon be manifest in the condition of their affairs—and that God who ordereth all things, would bring good out of the seeming evil which had thwarted or impeded their operations. There was one particular feature connected with the war, which gave much satisfaction. What friend of the Church was there who did not rejoice that the noble Societies of England were able to send out chaplains to minister to the spiritual wants of the army, and to convey the Word of life to the sick and wounded. When they considered the extensive operations of the Society for the Propagation of the Gospel, the new fields and many millions of people, which claimed their attention, the unexpected demands upon them, and what the future offered in the new field of missionary labour thus suddenly opened to them, it might fairly be presumed that we should do something more for ourselves than hitherto, and be less a burden upon them. The Rev. Gentleman adverted to the little comparatively that had been yet done by the Churchmen of Nova Scotia to relieve the spiritual destitution of the poor and needy along our coast. He himself had seven congregations, and there ought to be four or five missionaries where now there were only two. Some of those settlements, as extensive as English parishes, should have as regular services, and as permanent support, instead of being dependent upon the precarious success of the fisheries, and the precarious wills of a poor people. All who felt the value of immortal souls—all who experienced the benefit derived from the regular and constant ministrations of the Church—should feel it to be their duty to supply these wants, and not to relax in their exertions until all were provided for. He was aware that in Halifax much zeal had been displayed in behalf of Church extension, but there was room for more zeal—he wished much that some of those who lived in affluence would accompany him along the shores of his mission—to hear the cravings of his poor people for the more frequent ministrations of the gospel—they would then feel with us—they would mingle their prayers with ours—and he was sure their hearts would be moved by what they had seen and heard, to help us.

Their worthy Secretary had asked him to give some account of the feelings of their friends in England towards the spiritual destitution of their Nova Scotia brethren. It was after sixteen years of missionary exertion, and when he had been instrumental in the erection of six churches and four schools in his mission, and in his anxieties had lost his health, that he sought some relaxation, in the hope that it might please God to restore him that blessing. (The Rev. Gentleman went into further details respecting the extent of his parochial labours, which he stated to be not his experience only, but might be similarly recorded of many a deserving clergyman of the Diocese.) His thoughts while at home were night and day continually with his people—he was anxious that their Churches should be endowed, that poor as they were they should not be stinted of the means of grace, and be entered into correspondence and made many personal visits, with an endeavour to promote his object. It pleased God to incline the hearts of many to give,—some £60, some £30, some £20, and many a lesser sum—and on several occasions it happened that a poor woman would

• Concluded from last week.

meet him in the street, and slip a fourpenny piece into his hand, and he thought as much of that, say more, than of the gifts of greater pecuniary value. He had in this way collected in England nearly £1,300. But what was this among so many churches. He wanted £2,000 for each church, to secure its endowment. The poor fishermen were unable to do much to forward the object—they did what they could. Many of his friends in England had told him he had better at once state the full measure of his wants, and it would probably lead to their being all supplied—and if he had not depended a good deal upon the aid of this Society, he would have extended his exertions. They had a poor opinion of us in England, and he was often told that we did nothing ourselves for the Church—they were, he believed, tired of us,—he was very glad, therefore, when the news came, of the £3000 being raised which was alluded to by a previous speaker, that helped to take away our reproach. They would not do much to help our college, excellent as he thought the object, but he found a prevalent desire to do something in behalf of the poor fishermen of our coast. It would no doubt be very encouraging to the country to hear the sanguine anticipations of the friends of the Church with reference to her self supporting ability; but he was not very sanguine himself of much assistance in Nova Scotia. He must however strive for it, here or elsewhere. In conclusion he impressed upon each one the necessity that he should do his part to forward the object of our beloved church, which was the regeneration of the whole world. In this way we would best follow the example of Christ, who was the first missionary, having left the glory of his Father, to lead a life of penitence, and suffering and shame in an evil world, that He might redeem and save the human race. He believed that he was a labourer in the true church, and for that reason he worked in it, and strongly advocated its distinctive principles. He did not fear that they would lead him or his people Romeward. It was not bowled by divisions among ourselves, by calling each other names, by indulging uncharitable suspicions or vindictive feelings, or by holding aloof from each other on account of slight differences of opinion—that this great design would be advanced. Variety of opinion was always exist, had always existed on doctrinal points—and when dealt with in the true spirit of Christianity, was rather provocative to emulation than prejudicial—and he did not expect a time when it would cease. But we should bear with one another, remembering His example who bore our infirmities; and mindful, that we cannot be one with Him, unless we have clarity one towards another.

R. G. HALIBURTON Esq., in seconding the Resolution, said—

It gives me great pleasure to second this resolution, not only from the subject to which it refers, but also because it affords me an opportunity of removing a false impression which a few persons have formed from some remarks in a public lecture recently delivered by me in this city.

Before addressing a Society like this, it becomes a matter not only of inclination but of necessity to afford this explanation.

On that occasion while treating of certain customs of ancient nations, I referred to those of the Hebrews and introduced some facts which would not be observed by those who are not familiar with the Greek language, and which, although their existence cannot be questioned, may appear to the ignorant strange, or almost incredible. These habits, however, when examined by the light of history, and compared with those of contemporary nations, are found to possess an interest, and importance, which might not be observed by the casual reader, and like all the obscure portions of Sacred Writ, when investigated, in every way confirm our belief in its authenticity and truth. I alluded to them, because I felt that the Bible not only invites, but rewards enquiry; not because I perceived its weakness, but because I relied on its truth; and I feel that life would indeed be without hope, and history without a guide, if we could not implicitly trust in the only infallibility on earth—the infallibility of the Holy Scriptures.

The subject of this resolution is one, that requires no eloquence to lend it an interest. The eyes of the whole civilized world are turned to the scenes of the war. The slightest intelligence is anxiously received, and even the simple letters of the common soldier are devoured with as much avidity, by the nobleman, on whose lands he was born, as by his kindred among the peasantry. But to the classical student, it possesses a peculiar interest. It would seem as if the genius of war had exhausted all its battle fields, and had returned to the scenes of its earliest struggles. Strange to say, the first and the last naval expedition, which history records, sailed over the same sea, and were probably directed against the same locality. The earliest traditions of Greece inform us, that the ship "Argo," the first that was ever built, sailed with Jason and his comrades to Colchis, which is placed by some writers farther east, but by others, is supposed to be the modern Crimea. He seems in his endeavour to procure the mysterious golden fleece, to have acted with as many difficulties as we have in taking Sebastopol; but by the valuable assistance of the magic of Medea, he succeeds in his attempt. How astonished would he be if in the place where his immortal "Argo" rode, an open vessel, impelled by oars, as well as sails, yet sung by the poets of Greece, as a triumph of art, he could awake, and see the wooden walls of England and France, like floating towns, rising from the waves; and the very elements made the slave of man, and hurrying these huge masses through the sea, with the speed of the Col-