

3RD CLAUSE.

3rd Clause. This Clause could be better framed I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4TH CLAUSE.

4th Clause. I would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5TH CLAUSE.

5th Clause. I would make the sanction of the Queen, through her Principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution—such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain, and because of its tendency to produce uniformity.

6TH CLAUSE.

6th Clause. I would provide that nothing should be dispensed with which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

Toronto, Canada, } J. T.
4th Feb. 1853. }

(CIRCULAR.)

Toronto, 20th October 1852.

REV. AND DEAR SIR,—The Secretary of State, Sir John Pakington, has requested my views on the Hon. Mr. Gladstone's measure respecting the Colonial Church.—It is contained in the two bills which I enclose, or rather in the amended one of the 25th of June last.

The subject being of vast importance, I am anxious to avail myself of the assistance of my Brethren in making up my report, but as it is rather a private than a public communication, I confine myself chiefly to my Rural Deans, with the desire that they consult with the Clergy of their respective Deaneries, and others as they may think fit.

The Secretary of State while admitting that the present position of the Colonial Church is in many respects unsatisfactory, and requires greater powers for regulating its own affairs, and maintaining its own discipline, yet considers Mr. Gladstone's measure open to serious objections, as appears from his speech enclosed. But being desirous of remedying the evil, he wishes to procure the opinions of the Colonial Bishops and others, on a matter of so great consequence, to enable him to frame an effective and safe measure, either by further amending that of Mr. Gladstone's, or introducing a new one, framed on his own views and such information as he may obtain from the Colonies and other sources.

I should like to forward my Report early next month, and therefore request your reply at your earliest convenience.

Allow me further to suggest, that as I want my communication to the Secretary of State to be as brief as possible, your reply would suit me better in the shape of concise remarks on the different clauses, keeping rather to principles than entering into details, in some such way as in the form annexed.

I must not conceal from you, that I consider Mr. Gladstone's Bill defective as a remedy. I think it not only in some degree open to Sir John Pakington's objections, but even its Title is unfortunate. It affects to explain and amend the law, and instead of doing so it states doubts, explains nothing, and refers to no law. Indeed, the preamble, as well as every clause, seem capable of improvement, and some matters are omitted which ought to be provided for.

I remain, Rev. and Dear Sir,
Yours truly,

JOHN TORONTO.

A BILL.

TO AMEND AND EXPLAIN THE LAWS RELATING TO THE CHURCH IN THE COLONIES.

WHEREAS Doubts exist as to the Rights of the Bishops, Clergy, and Lay Persons inhabiting the Colonial Possessions of Her Majesty, and being in Communion with the Church of England, in regard to the Management of their internal Ecclesiastical Affairs: And whereas it is expedient that such Doubts should be removed, and that, under certain Restrictions, they should be suffered to make regulations for the said Management by Agreement among themselves: Be it declared and enacted by the Queen's most Excellent

Majesty, by and with the Advice and Consent of the Lords Spiritual 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.

Canada.	New South Wales.
New Brunswick.	Victoria.
Nova Scotia.	South Australia.
Newfoundland.	Van Diemen's Land.
Prince Edward's Island.	Western Australia.
Cape of Good Hope.	New Zealand.

Together with the Dependancies of the said Colonies respectively.

DIOCESE OF NEWBRUNSWICK.

DIOCESAN CHURCH SOCIETY.—During the past week the Diocesan Church Society have been holding their series of annual meetings. On the evenings of Tuesday and Wednesday the meetings of the General Committee took place; and on that of Thursday the Anniversary Meeting was held. The Executive Committee met yesterday. All these meetings have been most numerous and respectably attended, and the most perfect unanimity prevailed in every important point. Nearly forty Parishes sent lay delegates almost all of whom were in attendance; while the Anniversary Meeting was more numerously attended than any preceding meeting of the same kind.

After the usual routine business, the General

Committee made the appropriations for the year. The sum distributed was nearly £1,000. Out of this amount, salaries and allowances were granted to fourteen Missionaries. Grants were also made to aid in the building and enlarging of nine churches, and two parsonage houses, and a gratuity was allowed to one Clergyman's widow. The sum of £150 was granted for the purchase of books for the Depositories at Fredericton and St. John, and grants of books to the amount of £150 were made to the Local committees of over forty Parishes.

At the Anniversary Meeting on Thursday evening, besides the ordinary business, as the election of the elective Officers and Executive Committee, and the customary votes of thanks for their service during the past year, the Society entered upon the consideration of the draft of a Bill which had been prepared by a special-committee, appointed for the purpose, to incorporate the Society. After some discussion, the Society by a unanimous vote, determined to adopt the draft, and agreed to petition the three branches of the Legislature to pass the same into a law. By this unanimous vote, it is to be hoped that a most important measure has been achieved as the Legislature can hardly again refuse the unanimous request of such a Society, proceeding from a meeting so large and respectable as this was at which most of the highest functionaries of the Province attended, as well as persons from almost every section of the province.

At all these meetings the Lord Bishop of the Diocese presided, and received at the close of each of them a well-deserved vote of thanks for the ability, courtesy and firmness which had characterized his conduct in the chair.

COLONIAL CHURCH SELF-GOVERNMENT.

The question of Church Government, which has engaged so much of the attention of our brethren in many of the Colonial Dioceses of the south and the west, is one of too pressing importance to be left much longer undetermined. When neither privilege, nor favour of any sort is solicited, and nothing more is sought than permission to remove abuses, to correct irregularities, to improve the discipline, and to promote the efficacy of the Church, no Government will long expose itself to the odium of obstructing reforms so obviously required. At present it would seem that the Church of England in the Colonies is subject to restrictions which cripple its energies; while it is left in absolute uncertainty, not only of its own rights and privileges, but of the very laws by which it is supposed to be governed.

Is the Church of England, for example, established by law in Australia? No more established, answers Earl Grey, than the Church of Rome. Well, then, if this be so, why is the Church of England subjected to conditions which the Church of Rome would not for a moment tolerate?—Does the Church of England receive from the State any favour or immunity which is denied to the Kirk of Scotland, or to the Wesleyans? And if it can be shewn to enjoy no special or exclusive privilege, what plea exists for refusing or even grudging to the Church, the Assembly, or Conference, or Synod, power for the regulation and management of its own affairs, which is possessed by other communions standing in precisely the same relation to the State?

The Church is entitled in common fairness to occupy one or other of two positions:—

- I. That of favour and privilege derived from her connexion with the State; or,
- II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary, Church.

Now on one or other of these alternative conditions we must peremptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to God's honour and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and laity of each Diocese to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese; and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left the Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing the authorities of Church and State in this country, the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the

working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an answer in person to the circular letter of Sir John Pakington on the expediency of adopting Mr. Gladstone's enabling Act. They bring with them evidence, accumulated during the whole period of their Episcopate, of anomalies, irregularities, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting. They ask redress for practical and unquestioned grievances.—and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading Churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Dioceses of Newfoundland, Capetown, and Antigua. We sincerely hope that they will jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims; but both parties have been roused of late by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies to admit the Church into the category of interests which claim a statesman's attention. Late Governments have even gone the length of allowing Bishops to be founded on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognised principle of Colonial self-government, the Church will be indulged with its own representative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprised if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the colonists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.—*Colonial Church Chronicle.*

NEW BISHOPRIC OF NATAL.—The consent of Her Majesty's Government has been obtained to the immediate creation of an English Bishopric at Natal, at present under the Episcopal Jurisdiction of the Bishop of Cape Town. It is stated that persons in high official positions are desirous that the first appointment to the Bishopric should be given to the Rev. T. W. Weeks, M.A., incumbent of St. Thomas' Waterloo-road. It appears that Mr. Weeks, was for many years a missionary in Africa, and held for a considerable time the office of Principal of the Church Missionary Society's College at Sierra Leone, a situation requiring great learning and general ability on the part of its possessor.

JUBILEE OF THE BIBLE SOCIETY.—On the 7th of March, 1853, the British and Foreign Bible Society will commence the fifteenth year of its existence. The committee wisely propose to keep the Year of Jubilee as becomes such an event—namely, by thanksgiving for past success; by solemnly testifying to the divine character and claims of the Bible; by renewed efforts to circulate more widely than ever the Word of God, by public meetings and communings; by sermons and by prayer, and by the establishment of a Jubilee Fund, to be devoted to special purposes of the highest import. The Society has already circulated twenty-five millions copies of the Scriptures or portions of them, and have but one object at heart—the universal dissemination of the Holy Word of God. After such a work with such an end in view, the Society may fairly enter on their Jubilee Year with glad hearts, and with unwearied minds addressed to the further labor that awaits them.

UNITED STATES.

MICHIGAN.

CONSECRATION OF A CHURCH.—The new St. Paul's Church at Jackson, Michigan, was consecrated by the Rt. Rev. Sp. McCoskry on Tuesday, the 11th ult. The day proved very stormy, yet the attendance was very large, and the whole ceremony was interesting and imposing. The Bishop was assisted in the services by the Rev. Mr. Hollister, Chaplain to the Penitentiary; Rev. Mr. Goodale of Kalamazoo, Rev. Mr. Strong of Marshall, and Rev. Mr. Lyon of Battle Creek.

The sermon was one of the Bishop's happiest efforts, and was in every particular with an interest and attention, that indicated that it was appreciated and felt. It was a happy day for the industrious and devoted Rector, the Rev. Mr. Orinell, and for all the Churchmen of Jackson, when they could thus forever give up to the Lord, free from all debt the noble structure which their own energy and liberality had erected.

The Bishop in thanking God for this uncommon self denial, and liberality, devotion, and