

fraction of the community, as our enemies state, we are in reality more numerous than any other denomination, and count fully, if not more than, one third of the whole population of the Province. Moreover, this proportion will infallibly increase by emigration from the Mother Country, in which the Members of the Church of England are more numerous than all the Christian divisions put together. When we have furnished the necessary information, we shall wait for the decision in respectful silence, and consider it our duty—whatever that decision may be—to submit without murmur or remonstrance.

It was well observed in one of the late numbers of "The Church" that every Christian Government is entrusted with the guardianship of the public morals, and to make provision for the religious instruction of all its people; and this more especially in a Colony, which is gradually filling up with emigrants who have in general no means of procuring it for themselves. We can anticipate the satisfaction and consolation it must be to those who have just left for ever their native homes, to find in every township a church open to receive them, and to meet in every neighbourhood a spiritual friend and adviser—a composer of differences—an instructor of their children in the most essential of knowledge—a promoter of peace and contentment, of loyalty and obedience to the constituted authorities—a spiritual director and guide to the blessedness of heaven! All this may, by the Divine blessing, be accomplished; and as the true spirit of Christianity becomes diffused, moral obligations will be strengthened and religious unimovabilities disappear.

I remain, my brethren of the Clergy and Laity,  
Your affectionate friend and devoted servant,  
JOHN STRACHAN,  
Archdeacon of York.

**ENGLISH STATUTES.**—We extract from the New York Churchman, the following communication respecting the operation of certain laws in England upon Clergymen of the Church not ordained by English Bishops. It is to be hoped that these enactments may soon be modified so as to present no obstacle to the Colonial Clergy, in the event of their removal to the mother country.

**THE CHURCH OF ENGLAND.**—My attention having been turned to the situation of American ordained clergymen in Great Britain, and unable, after many inquiries, to arrive at any sound conclusion as to the law which prohibited their officiating in the British dominions, or to attain any exact information as to their real disabilities, I was induced to apply to a legal gentleman in London for an opinion upon the subject. His answer to my letter I send to you; and as it cannot but prove interesting to many, you will perhaps have the goodness to insert it in your columns. That such a restriction, as it now exists, is unwise, is, I believe, the opinion of some of the most influential characters in England; and it is to be hoped that, before long, ministers, ordained in this country, being of the same apostolic origin, and of the same communion, may be allowed to preach the same Gospel in British pulpits. There appears to be some progress making towards such liberality, from the following paragraph, which is extracted from the 'Church of England Magazine.' 'It has long been matter of deep regret to the members as well as friends of the Episcopal Church, that the clergy ordained by the Scottish bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of the English hierarchy. There seems, in fact, to be not a little inconsistency, in debarring those from ministering in our churches the validity of whose orders cannot for a moment be questioned. It must be borne in mind that the clergy thus ordained by the Scottish bishops do not seek for admission to English cures, but simply to be acknowledged to officiate in England.' I am, your most obedient servant. T.

THE LETTER.

'The only statutes I find now in operation, with regard to foreign ordination are two, the 26. Geo. III. c. 84, and 59. Geo. III. c. 60. Previously to these statutes being passed, no person could exercise a

spiritual office in this kingdom, unless he was duly ordained by an archbishop, or bishop of this kingdom. The question is simply therefore, whether these statutes made such an alteration as to enable any one, not previously enabled, to exercise spiritual offices here. No other ordination was recognised.—The former statute enables the archbishops and bishops of this kingdom to consecrate as bishops subjects of other kingdoms, where Protestants might be residing; but it expressly, by the 3d section, provides that no person ordained by such foreign bishop shall be enabled to exercise his office in the United Kingdom. The latter statute enables the Archbishops, or Bishop of London to ordain clergymen for the colonies, without title, &c.; and it, by section 2d, provides that clergy so ordained shall not be capable of holding livings, or being curates in the United Kingdom, without the consent of the Archbishops, or Bishop of London, and of the Bishop of the Diocese in which the preferment is held. The difference between the effect of these statutes, then, is this, viz. that ordination under the provisions of the former never can be recognised in this country, so as to entitle those claiming under it to exercise spiritual offices in the United Kingdom; whereas, the ordination conferred under the latter statute may, with the consent required thereby, be made effectual, and recognisable in this country. Now the position of clergymen ordained by American bishops is either within the provisions of the former statute, or of neither. In either case, however, clergy ordained by them will not be in such orders as are recognised by the Church in this country. If they are not within the statute, then they are not ordained at all in the eye of the Church here; nor, if they are within it, could they, even with the consent of the bishops, officiate, in positive contradiction to the 3d section of that statute.

**NEW CHURCHES IN LONDON.**—A private letter, says the Gambier Observer, just received from the Bishop of London, mentions that his subscriptions for the building of new churches in London, amounted, at the date of the letter, (April 3) to 130,000l.—enough to build thirty churches. That diligent steward of his lord's vineyard expresses the confident belief that much more will be added; but says—'We are at a fearful crisis, and stand in need of your prayers, and the prayers of all our brethren, for the peace and security of our Israel.' We add, 'O pray for the peace of Jerusalem. They shall prosper that love thee.' Each of those new churches, with a faithful pastor will be an anchor in the storm.

**CHURCH SOCIETY OF NEW BRUNSWICK.**—We have received (but only last week) the third Report of the proceedings of this Society. The funds seem to be in a prosperous state—the subscriptions and donations for 1838 amounting to £408 7s. 9d. of which, however, only £1 appears to be derived from the city of St. John.

The following are among the Resolutions moved by Rev. Dr. Alley:—

**Resolved,** That the several Missionaries be requested to recommend, for every place of Public Worship, so many of the most pious and religious persons, being desirous and qualified to read the Service, to receive licences as lay readers, from the Bishop of the Diocese, or such other person as may be authorized to grant the same, which lay readers shall be entirely subject to the direction of the Minister of the Mission, as to the part of the Liturgy and Prayers, and also as to the Homilies and Sermons, which they are to read from the Desk.

**Resolved,** That the several Missionaries be recommended to organize subsidiary Church Societies at each of the Stations, where a suitable place can be procured, for the orderly and decorous performance of Divine Service; and that he instruct the said lay readers in those parts of the Liturgy, according to the Rubrick, which are to be read on all occasions,—as to the proper manner, time and place, of giving public and Parish notices, and furnish them with Sermons and Homilies, pointing out to them the Sermons to be read;—and also to impress on these lay readers a strict adherence to the instructions which they may receive.

**Resolved,** That the Venerable the Archdeacon be requested to compose a prayer to be offered up, by and with the Bishop's concurrence, to Almighty God, in such part of the service as he may please to direct, by every lay reader, to the effect that our Lord, in his Providence, may graciously vouchsafe, in his good time, to provide for them ordained Ministers of his Church, who may rightly instruct them in his word, and duly administer his holy Sacraments.

**Resolved,** That the subordinate Church Societies or corporations being duly organized under the presidency of the Missionary, arrangements may then be made for the establishment of Sunday Schools at each place, where the children and youth of both sexes may be instructed in the Church Catechism and Liturgy,—the part the congregation is to take in the reading of the Psalms by alternate verses,—the customary responses, and in singing praises; and that the best qualified females be invited to take part in such services of instruction.

**Resolved,** That such arrangements would very much extend the sphere of usefulness of the present Missionaries, and thus the regular course of ordinary services would be never interrupted, whether he be sick or absent; and that the Missionary may so arrange his visitations, that all communicants may have the comfort of the Sacrament duly and regularly administered; and that thus the cords of the Church would be lengthened, and her stakes strengthened.

**Present of Plate to St. Luke's Church, Portland Village, (N. B.)**—We have this week seen a very neat and elegant communion service of silver, consisting of a Flagon, two Goblets, two Salvers, and two plates; intended for the use of the altar in St. Luke's Church. They bear the following inscription—

ST. LUKE'S CHURCH, PORTLAND.  
PRESENTED BY  
JOHN WILKINS SMITH, ESQ.  
PORTLAND, NEW BRUNSWICK.  
A. D. MDCCCXXXVIII.

(This handsome gift cost £125 14s. Sterling.) We have also been informed that an excellent bell intended for the same edifice, is expected shortly from London; it is a present from James White, Esquire, High Sheriff of this City and County.—The above, in connection with donations from other liberal minded individuals which we have previously recorded, evince a noble and highly praiseworthy spirit of disinterested liberality.—*City Gazette.*

**Insanity in Pennsylvania.**—The number of insane and idiotic poor in the whole State is estimated, from returns received from nearly half the counties, to be probably not less than one thousand: a large proportion of whom are kept in county prisons or poor houses, or by families who have no interest in the sufferers excepting the compensation they receive for their boarding.—*Ibid.*

The cost of the Earl of Durham's mission to Canada, — the chief result of which has been to disgust the loyal and encourage the disaffected, — is stated to have been £31,443 3 7; exclusive of expenses to a large amount paid in Canada.—*Church.*

LETTERS lately received—L. H. DeVeber, Esq. with remit.; Rev. John Black, with do; Rev. Charles Elliott, with do.; Rev. James Robertson, with do.; Rev. Charles J. Shreve, with do.

COMPLAINTS have been made to us from St. John, N. B. of irregularity in the transmission of our paper by mail to that city; and we are also informed that the C. C. in several instances, had not reached the parties at all.—We are sorry for this, but we can assure our friends that every number of the Colonial Churchman is carefully put up—each parcel being examined two or three times before it is covered and sent to the Post Office here. We are not a little astonished, therefore, at the frequency of these complaints; and we feel confident that the blame should not altogether rest with us, while we take such precaution for the safe conveyance of the paper to each subscriber.—We shall, however, make some additional exertions to discover where the evil exists;—if with us, it shall be removed:—but if elsewhere, we shall not hesitate to notice the matter as it deserves.