

although this country was not known at the time of its enactment.

A special license from the Queen is said to be absolutely necessary to enable any Bishop to assemble his Clergy in Convocation, for the purpose of passing canons and regulations for the peace and good government of his Diocese.

Now, as such license has been refused to the mother Church in England for upwards of a century, it would seem to be in vain to apply for one here; nevertheless, the attempt must soon be made; and should it prove unsuccessful, we must then carefully examine the restraining enactment of Henry the Eighth, as doubts have been lately thrown out by high legal authority of its application beyond the seas.

It is, however, our design to proceed with all becoming respect and moderation. We shall therefore petition, in the first place, for license to meet in a Diocesan Synod, for the regulation of the spiritual affairs of the Church; and should we fail, it will then be our duty to consider what can be done in the premises, for it is quite evident that the Church in Canada is now far too large to proceed with dignity and efficiency under its present imperfect ministrations.

Assuming that the lay members of the Church in Canada amount to three hundred thousand, under three Bishops and two hundred and forty Clergymen, it must needs be that difficulties and offences will arise; and how are they to be dealt with?

The Bishop is in most cases powerless. Jurisdiction is no doubt granted him by his appointment and commission, but he has no regular courts by which to try causes, and acquit or punish, as the case may be. Hence he is frequently unable to suppress reckless insubordination and sullen opposition, even in things purely spiritual. At one time he is accused of feebleness and irresolution, and at another, when he acts with firmness and vigour, he is called a despot.

It may, indeed, be true that the Church has increased so rapidly that no great inconvenience has been felt. The Clergy, as a body, have acted beyond all praise in the faithful discharge of their important and onerous duties. But this state of things cannot be expected to continue. The Bishop frequently feels himself weak, and requires at such times the refreshing counsel of his brethren, and their constitutional cooperation in maturing the measures which he may feel it proper to adopt.— Their presence therefore appears indispensable, if the Church in this extreme portion of the Lord's vineyard is to carry out successfully her divine mission.

Were the Clergy of the province to meet under their three Bishops, or even were they to meet under one Bishop in their respective Dioceses, with such representatives of the laity, being Communicants, as might be thought right, they would accomplish all that might be required.

Never, perhaps, did the Church proceed in any Colony with the like rapidity; and this not merely in Upper Canada, which happens to possess peculiar advantages, but equally so in Lower Canada,

notwithstanding the overwhelming number of Romanists.

Hence, we fear not Rome, her Jesuits or her schemes. Our holy Church, resting on the faith once delivered to the saints, has successfully opposed them for three centuries, on the principles of primitive truth and order, and is still equally able to do so, leaning on Divine help, in every part of the world.

I. The Clergy and Lay Delegates might meet, with their Bishops, and make rules and regulations for the better conduct of their ecclesiastical affairs, and for holding such meetings from time to time as might be deemed necessary and convenient.

II. Such rules or regulations not to impose or inflict any corporal or pecuniary penalty or disability, other than such as may attach to the avoidance of any office or benefice held in the said Church.

III. That no such rule or regulation shall be binding on any person or persons, other than the said Bishop or Bishops, and the Clergy and Lay persons within the Colony or Diocese, declared members of the Church of England.

IV. That it shall not be competent to the said Bishops, Clergy, and Lay persons, or any of them, to pass any regulation affecting the rights of the Crown, without the consent of Her Majesty's Principal Secretary of State for the Colonies.

V. That no such rule or regulation shall authorize the Bishop of any Diocese to confirm or consecrate, or to ordain, license, or institute any person to any See, or to any Pastoral Charge or other Episcopal or Clerical office, unless such person shall have previously taken the Oath of Allegiance to Her Majesty, and shall have also subscribed the Articles of the United Church of England and Ireland, and declared his unfeigned assent and consent to the Book of Common Prayer.*

Were the Bishops and Clergy to meet, with such powers as these, slender though they be, the moral influence of such meetings and proceedings would be immediately felt and acknowledged.

We may indeed be told, that we have already as much power here as the Church has in England, and that all things required for Church Government have been long since determined and settled by the highest authority. To this we reply, that in the Colonies cases are constantly arising for which no provision has been made, and it is necessary for the Church of God to adapt herself to the circumstances with which she is surrounded, so far as it can be done consistently with her religious principles.

But this and much more is required in the present crisis, when the Church is attacked by a host of enemies from every quarter; some openly avowing their infidelity, others adding to or subtracting from the faith, and agreeing in no one thing, but their wish to destroy the only true branch of the Catholic Church which is able to stem the torrent of irreligion, fanaticism, and presumption, which is

* These suggestions are founded upon certain clauses proposed by the Right Hon. W. E. Gladstone to be inserted in the Australia Bill, during the last Session of Parliament.

threatening world.

We seek in penal enactments of defence we under God, teaching, as she ought synodical a naturally flo catholic doctrine, the

The first Court House ing. John Chair, and cretary, the nation of the dwell on the diate attention Clergy Rese man in the written some Rev. Mr. C Reserves, wh Legislature, as a difficulty lamented, the present day v idition. The by a strange meeting of was the Ann King who b lievel would endowment t have done if

It was mov A. Henderso Resolved. called the Br of Toronto f nox & Addi United Chur aid Counties

Mr. Hende the members now following them by the the Church e her children those exertio want of unan members of f quently amo but who form was one grea tended their for their gen derstand the they might d made by the gentleman the Union.) He to be true to felt that his generous int prevent if po country, in d tants, and th precepts be h that he was he had learn