

Church at home from any such action,—“seemed to him a speculative question of law, which was in no manner a practical question.” It was urged in reply, and most justly, that it was the very urgency of practical grievances that led the Bishop of Tasmania to send his Archdeacon to England, in order to press them upon the attention of the government. Still, his Lordship urged and laid great stress upon the fact, that “neither the prelates, nor the members of the Church of England in any of the Colonies, had brought under the notice of Her Majesty’s Government any grievance of any kind under which they were at present labouring, which was not capable of being removed by the Colonial Legislature.”

Certainly, this is a point which deserves attention; and we venture very strongly to press it upon the notice of the spiritual rulers, and of the rest of the Clergy and Laity of the Colonial Churches. It may, indeed, fairly be asked, how it is that no representation of the undoubted anomalies, by which they are fettered in their action, has been made to the Imperial Government? How is it that no effort has been made to test the real strength or weakness of those bonds, which are supposed to withhold from them the necessary freedom of action and extension? We venture to hope that they will be led, ere long, to realize their position; that they cannot look to the mother Church for support; that their strength is in themselves; that the Bishop, and Clergy, and their flocks, must be united by sympathy, and by a well-understood and approved system of ecclesiastical regulation. In fact, there must be an organization, and a system of Canons suited to independent branches of the Catholic Church, in which the authority, rights, responsibilities and duties of all are recognized and adjusted. Let something of this sort be attempted, whether in the way of making a Canon, or enforcing a sentence of spiritual discipline, and the question will soon arise, whether or not a grievance exists; and if it do exist, the expression of it will soon be heard at home: and it will soon be ascertained whether the anomalous relations between the Mother and Daughter Churches be a cause of the grievance remaining unredressed.

The action must, however, commence from the Colonies; we must look to them to enforce their claims; and we trust that the brotherly conference held by the Australasian Prelates may not only be the commencement of some such movement, but may also be considered an example which other groups of Colonial Bishops may think it expedient to follow.

But we turn now to the only act resulting from the meeting at Sydney with which we are yet acquainted. It was the formation, on a plan of wide and extended operation, of a *Board of Missions*, for the conversion of heathen races in the South Pacific. Each of the Bishops addressed a large assembly of Church-people, by whom the plan was cordially accepted, and adopted. It is gratifying to observe the tone in which the laity spoke of the meeting of the Bishops; for by it (said Mr. Lowe), “they had the opportunity of witnessing a full and complete representation of the provincial Church of Australasia; they thus saw her placed before them in innate power and union; occupying, in the eyes of Christendom, a position of prominence second to none of the daughters of the Mother Church of England,—each bishop independent, but all united.”

The constitution of the Board itself is such as strongly to recommend the plan proposed. It has the combined advantages of unity and diversity. The General Board concentrates the united action of all the dioceses. It is to be presided over by the Governors of the separate colonies. The united bench of suffragan bishops, under the Metropolitan as President, together with two clerical and two lay Treasurers and Secretaries, will form the executive committee for the conduct and direction of foreign missions. Each diocese will also have its auxiliary board, consisting of the Bishop, the Archdeacon, and a committee composed of equal numbers of the clergy and laity.

There is a breadth and order in this plan, which, we trust, will secure the co-operation of all members of the Church. The diocesan distribution of subordinate labour will have the effect of bringing before all the members of the Church the extension of the Gospel among the heathen, as a duty incumbent upon every baptized person. This is, we are convinced, the true estimate of the matter; and until we can secure the same recognition of the duty amongst ourselves, to be urged, as a part of the parochial ministrations of the clergy, upon their flocks, we cannot expect to rise to the due execution of this great work.

ENGLISH ECCLESIASTICAL JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.
(From the Colonial Church Chronicle.)

The rapid growth and continued progress of the Colonial Church is one of the most cheering signs of the life of the Church at home; and it is well, in this season of anxiety and trial, of divisions within, and of aggression from without, that the minds of Churchmen should be encouraged to dwell on the magnitude and importance of those Missionary operations which are day by day being multiplied anong us.

We learn, therefore, with much satisfaction, that the Society for the Propagation of the Gospel contemplates celebrating, during the present year, with all possible solemnity, the completion of its third Jubilee. For, while such celebration will afford to all Christians in communion with the Church of England an opportunity of offering to Almighty God their united praise and thanksgiving for mercies past, it will serve to recall forcibly to their minds how abundant those mercies have been, and how signally the Divine blessing seems to have rested on the recent labours of the Reformed Church, for the extension of Christ’s kingdom. In these labours that venerable Society has, for a century and a half, borne no inconsiderable share. And if, in the retrospect of the past, it has, like the Church of which it was the handmaid, to mourn over many years of torpor and neglect, it also may plead that it has long since awakened to a deeper sense of responsibility, and has spared no exertions to proclaim the glad tidings of salvation through out the whole extent of that mighty empire on which the sun never sets.

It is too true, that for 150 years after the Reformation, the spirit of Missionary enterprise appears to have languished in the Church at large. At the end of that period, the Romanist could boast that Christianity, as professed by us had lost its expansive power; and the poet, who had apostatized from the communion of our Church, could say of her, without very far exceeding the bounds of poetic license,—

“Thus, like a creature of a double kind,
In her own labyrinth she lives confined;
To foreign lands no sound of her is come,
Humbly content to be despised at home.”

But the Society for the Propagation of the Gospel, from the very day of its incorporation, has laboured, with

more or less success, to remove the reproach from our Church. At the latter end of the seventeenth century there were not more than four *clergymen of our communion in the whole continent of America*. On the 16th of June 1701, the royal charter granted to the Society was signed. From that day the Church of England commenced an organized system for the maintenance of religion among her own emigrant children, and for the propagation of the Gospel among the surrounding heathen. The Society entered on its labours forthwith; and, not content with sending out clergymen and schoolmasters, it was forward in pressing on the government of the day the duty of at once constituting the Church in North America in its integrity, by planting the Episcopate in those Colonies. As early as 1709 we find it memorializing Queen Anne to that effect. By 1713 the Society appears to have matured a comprehensive plan for providing the Colonial Church with episcopal government, which obtained the royal sanction, but was unhappily frustrated by the death of the Queen. No time was lost in renewing the application to George I. after his accession; but the claims of the Church found little favour with the House of Hanover. The Society indeed repeated its remonstrances and petitions from time to time, but it was not until 1787, after the recognition of the independence of the United States, and the full constitution of the American Church, by the consecration of Bishop Seabury, in Scotland, and of Bishops White and Provoost, at Lambeth, that the Episcopate was actually planted in a dependency of the British Crown, by the erection of the See of Nova Scotia. The eighteenth century witnessed the creation of only one more Diocese,—that of Quebec, in 1793; so that, for the first century of its existence the Society, starting with royal favour, and apparently not forgetful of its high duties, could yet boast of a very limited measure of success. The seed had indeed been sown, which was to grow up to a mighty tree in the United States; the Churches of Nova Scotia and Canada had been founded on the apostolic model; a few clergymen were supported by the Society among the West India Islands, and a College had been established there. A single native Missionary, stationed on the Gold Coast, was the only evidence of the Church’s desire for the conversion of heathen Africa. One Clergyman and three Lay-teachers were supported in the recently formed settlement of New South Wales; and among the millions of Hindostan, nine Danish Missionaries were indebted for a portion of their slender maintenance to the English Church, as represented by the Society for Promoting Christian Knowledge. The shore of New Zealand had not yet been trodden by the foot of a Christian Minister. Truly, no great results had as yet been attained.

It was reserved for the nineteenth century, and for the present generation, to witness a more striking manifestation of the vitality of the Church, and to exhibit more convincing proofs of the efficiency of the Society. The Church of England, in our day, has clearly shown that it lacks not expansive power. Her “sound is gone out into all lands, and her words into the ends of the world.” God’s blessing has rested on the abundant labours of the Society and its Missionaries. It is needless to expatiate on the details of the mighty work which is going on around us. The gratifying result is, that in the lands which are or have been within the limits of the Society’s charter, where, 150 years ago, not a dozen Clergymen of the Church of England could be found, there are now about 3,000,000 members of our communion, to whom the word of God and the sacraments are administered by 2,750 Clergymen, under the superintendence of 57 Bishops. And a review of the operations of the last twelve years will exhibit in a still more striking point of view the impulse lately given to missionary enterprise in our Church. In 1839 there were only eight Colonial Bishops in all. Two were added in that year. In 1841 the Declaration of the Archbishop and Bishops proclaimed the importance of extending the colonial Episcopate. In 1850 the number of Colonial Dioceses had been augmented to twenty-four; while, as an immediate consequence upon the appointment of a chief pastor, the clergy in many of their dioceses had multiplied in some instances more than tenfold. Nor is this all. The Church abroad is already beginning to exhibit signs of that life which has quickened the Church at home. Our last number contained the details of a scheme for a mission from the West Indian Church to the Western coast of Africa. More lately still, we have received the tidings that one result of the conference of the Australasian Bishops at Sydney, has been the organization of a Board of Missions for the propagation of the Gospel amongst the aboriginal inhabitants of the Australian continent, and in the isle of the Western Pacific. And the infant Church at the Cape of Good Hope is already preparing to begin its missionary labours among the Kafirs and Zulus.

The Society for the Propagation of the Gospel is therefore well entitled to celebrate with humble joy and thanksgiving this, its third, Jubilee. And we rejoice that the celebration is to be something more than a matter of Imperial interest; that it is an occasion on which all the Bishops in communion with our Church are invited to unite with her in a simultaneous offering of prayer and praise. We would fain hope that the wishes of the Society may be realized, and that while the roof of the old Abbey of Westminster shall resound with the thanksgivings of the assembled Prelates and Priests, and faithful members of the Church at home, the voice of joy and a melody may be heard on the banks of the Ganges, and along the iron-bound coasts of Labrador, at Hong Kong and New Zealand, in the Bornean Archipelago and the plains of Southern Africa, at Washington and New York, as well as Sydney and Adelaide.

But the Society, while it recalls thankfully to the minds of the British nation the abundant measure of success which has been vouchsafed to its past labours, will not, we are assured, fail to stimulate the zeal and piety of the Church to still greater exertions. A very small beginning has as yet been made in the vast work which Providence seems to have designed for the Anglican Church. No one who estimates aright the deep responsibilities which attach to this nation, from the enormous extent of its Colonial empire, can fail to see that we are in an especial manner called upon to take our share in the mighty task of evangelizing the world. All the contributions which have as yet been placed at the disposal of the two great Missionary Societies among us, are miserably disproportionate to the wealth of the people, and inadequate to the wants of the Societies. Recent events have given a stimulus to the cause of Church extension at home. They may not unreasonably be expected to have an influence likewise on the same work abroad. Let us hope that the Jubilee Fund of this noble Society may reach such an amount as may attest the Christian liberality of the nation, and its deep interest in the work of the Propagation of the Gospel.

DIocese OF NEWFOUNDLAND.

BERMUDA.—In 1843 the population of Bermuda amounted to 9,930. The census just completed shows a total of 11,092, of whom 4,669 are whites, 6,423 coloured. The following table will show the religious statistics of the Island:—

PARISHES OF	Church of England.	Presbyterian.	Wesleyan.	Roman Catholic.	Other Denominations.
St. George	1,420	11	346	32	80
Hamilton	1,036	22	34	1	
Smiths	502	1	2	9	
Devonshire	695	13	67	2	7
Pembroke	1,719	31	439	34	13
Paget	907	109	13	3	6
Warwick	577	301	92	13	
Southampton	865	28	15	10	
Sandys	1,611	3	10	5	7
	9,332	519	1,018	109	113

ENGLAND.

EXETER DIOCESAN SYNOD.

The following letter addressed by the Lord Bishop of Exeter to Archdeacon Bartholomew, contains his Lordship’s directions for the regulation of the approaching Diocesan Synod:—

Southmolton, April 28, 1851.
Dear Mr. Archdeacon—Having announced to my clergy my purpose of holding, with God’s permission, a Synod of the diocese, soon after the conclusion of my present visitation, I now request you to desire the Deans Rural to inform the presbyters, whether benefited or licensed, in their several deaneries, that I have fixed on Wednesday, the 25th June next, for the meeting of the Synod, to be continued on the two following days.

We shall assemble, first, in the chapter-room, and proceed thence to the cathedral, at the usual hour of morning prayer; and, after having received together the holy eucharist, will return to the chapter-room, which the Dean and Chapter have permitted us to use for that purpose.

The one great question which only I shall submit to the Synod, will be the fitness of our making a declaration of our firm adherence to that great article of the Creed, “I acknowledge one baptism for the remission of sin;” as well as to the doctrines of our Church on the grace of that sacrament, as set forth in the Catechism.

On the other two days we will discuss such matters of practical interest as shall seem best calculated, with God’s blessing, to promote the great ends of our ministry, avoiding all questions of controversial theology.

It is manifest that so numerous a body cannot usefully be brought together except by representation. I therefore invite the clergy of every deanery to elect two of their own number, together with their Deans Rural, to meet me, the Dean and the greater Chapter, my chaplains, and the officials of the Archdeacons.

This election, however, it may be better to defer till within a short time before the proposed meeting. In the meanwhile, the questions to be proposed for consideration will be fixed. For this purpose I would desire the Deans Rural to call together, or otherwise to invite their clergy, to transmit to me any questions which they may recommend for the consideration of the Synod.

It is desirable that such questions be proposed six weeks before the 25th of June, in order that I may select such as seem fittest, and submit them to the deliberation of the clergy of the several deaneries a month before that day.

This will give sufficient time for their deliberation, and for electing their representatives.

As it is important that these representatives should have the full confidence of those from whom they are sent, I would wish that no one be considered as elected who has not an actual majority of the votes of those who are present, and the holders of the proxies of those who are absent. This would be best secured by electing each separately.

The clergy of every deanery may send their opinions on the different questions to be proposed through their representatives, who will, however, be free to give their own judgment on those questions in the Synod.

We may humbly hope that this and future similar meetings may be a means of giving both to the Bishop and to the clergy at large the benefit of mutual consultation on various matters, which shall from time to time arise, of important consequence to our ministerial usefulness, and therefore to the edification of our people. I am, dear Mr. Archdeacon, your affectionate friend and brother in Christ.

H. EXETER.

The Bishop of Rochester has directed the Dean and Chapter of Rochester Cathedral, to intone those parts of the service which they had previously read.

WESTMINSTER ABBEY.—The Dean and Chapter of Westminster have resolved to open the Abbey to the public without charge. [We are happy to learn that St. Paul’s Cathedral has likewise ceased to be one of the money-making shows of the British Metropolis.—ED. CH.]

POLYGLOT CHURCH SERVICE.—Divine Service will be performed in St. Pancras Church, in the course of each week, in the German, French, and Italian languages.

The Bishop of Exeter’s visitation is the event of the time. The Church is no longer protesting but acting. This is as it should be. Statesmen will never give the Church her rights until they see that she is determined to have them. The old saying of the glove and nettle is very applicable to cases of this kind.—English Churchman.

The Bishop of Rochester has suspended a Clergyman for six months who sent an address to Dr. Wiseman. The parishioners complain of this as an arbitrary act on the part of the Diocesan; but we cannot view the matter in that light. What would the Duke of Wellington have done to an officer who shortly before the battle of Waterloo, had sent an address to Marshal Ney?

The Bishop of Victoria has opened a floating Church for the use of English and American sailors in the harbour of Hong-Kong. The vessel fitted up for this purpose affords accommodation, not only for the celebration of Divine Service, but for the residence of the Chaplain.

The Dublin Evening Herald announces that on Sunday week four persons renounced and abjured the

errors of Popery, under the spiritual direction of the Rev. Thomas Scott, and received the holy communion in St. Thomas’s Church—the Ven. Archdeacon Magee, &c., &c., officiating. It is remarkable that one of these converts is a Mr. John Daniel, who had been a student in the Roman Catholic College of Carlow and Belfast; and another, a Mr. Michael George Conway, a law student of Trinity College, Dublin, of whom the late Mr. Daniel O’Connell, M.P. had the highest opinion. In an autograph letter of the Liberator to him, he says—“As to you, personally, I do unfeignedly assure you I admire your splendid talents, and entertain great confidence in your patriotism.”

The Colonial Church Chronicle has reason to believe “that before very long, a Bishop will be appointed for the oversight of the Missions at Sierra Leone, and the West Coast of Africa.”

The Bishop of Cape Town, upon receiving news of the war with the Caffres, immediately summoned a Synod of the Clergy, whereat it was agreed that the Bishop should appoint a day of humiliation before God with prayer and fasting, and should prepare a special service for the occasion. This having been communicated to the Governor, and Dutch Reformed Church having concurred in the proposal, the 7th of February was proclaimed in the Gazette as “a day of humiliation before God, in respect of His present judgment of war upon this land.”

The Bishop of Madras has been visiting the missions at Travancore and Tinnevely, in which districts he confirmed no less than 4256 native candidates. He held an ordination on the 2nd February, when three Deacons were admitted to Priest’s Orders, and five native Catechists were ordained Deacons.

On the 3rd instant, the Lord Bishop of London declared in the House of Lords that “he had intended bringing forward a measure this session for the correction of Clerks in certain cases; but, upon considering the state of public business, he had thought it more prudent to abstain from introducing it at present. The subject was too important, however, to be delayed much longer. It was therefore his intention, if it pleased God to spare him till next session, to introduce a measure upon this subject. It was likewise his intention, after due deliberation and conference with those whom he ought to consult, to re-introduce the measure which he brought forward last session, and which was received with less favour than he had expected,—he meant the measure upon the important question of a tribunal for the purpose of determining ultimately all questions relating to the Church.”

Two highly respectable members of the Romish Church lately renounced the errors of Popery at Ambicote, Worcestershire.

ARRIVAL OF THE “BALTIC.”

The steamer Baltic arrived at New York on Saturday evening at half past six—bringing four days later news. She made the passage in 10 days and 4 hours.

It was reported that the King of Naples was dead.

The Dutch Government have made a sale of all the remaining portion of gold they had to dispose of, six million guilders, or 500,000 pounds sterling; the price obtained was the same as on the last occasion, and the entire amount will be transmitted to Paris.

The receipts of gold at the Paris mint are understood to be very large.

By the arrival of the Mail Packet Company’s steam ship ‘Great Western’ at Southampton from India, an immense quantity of gold from California was brought to Britain, which was consigned to the Bank of England.

The House of Commons, on motion, went into Committee on the Ecclesiastical Titles and Assumption Bill. Mr. Moore moved that the order be discharged on the ground that all bills relative to religion should in the first instance be introduced in a Committee of the whole House. The Speaker said, that having carefully considered the provisions of the Bill before the House, he was of opinion that it was not such a measure as should be originated in Committee of the whole House. After a short discussion, Mr. Reynolds moved an adjournment of the debate, which was negatived by a majority of 179 to 59. Mr. Lawless then moved the adjournment of the House, which was negatived by a majority of 149 to 106. The Property Tax Bill was read and then passed.

THE GREAT EXHIBITION.—Yesterday, (Tuesday 13th,) it rained during the morning, and so unmanageable was the weather, that we expected to find the Crystal Palace half destroyed. £1600 was taken in five shillings payments at the door. The sale of season tickets experienced a decline, but not so much as might have been expected, for £750 was taken in this week. The average for some days considerably exceeded £800. The Queen and Prince Albert again visited the Exhibition yesterday morning.

It was understood that at an early day, a meeting, got up by many influential parties, including several M.P.s. will be held to denounce the injustice attempted to be exercised by Earl Grey and Sir C. Wood, against the North American Colonies in the proposed repeal of the Lumber duties.

A letter from Rome, dated 1st May, says the President of the Propaganda, Cardinal Franconi, has just issued an appeal to all Italy, calling upon all good Catholics to subscribe funds for the erection of a Roman Catholic Cathedral in London.

The proclamation issued a few months since by the Cardinal to the Vicar General, did not produce the desired effect. The projected edifice is to be dedicated to St. Peter, and schools for boys and girls attached to it.

Further Extracts from our English Files.

THE PENDULUM DIAL.
A great deal of interest has been excited, even among the multitude who make no pretensions to science, but who never-holess, are not quite indifferent whether they and the world are going round together, or are all at a stand still.—By the announcement of a new and, at first sight, very simple invention for showing to the bodily eyes of any one who can see, the actual progress of this huge globe which we inhabit in its motion round its axis. Much has been written in the lamellar columns of our brethren both of the daily and weekly press, and both scientific and popularly.—to state and make clear the principle and operation of the invention; but from the difficulty which all persons unaccustomed to geometrical investigations must experience in realizing to themselves, especially without diagrams, the facts and conditions of such a problem, we fear that few general readers will have been enabled to understand,