

10. *Monthly Collection.*—That there shall be monthly, or oftener, a collection of the voluntary offerings of the congregation made during Divine Service.

11. *Payment of Incidental Expenses.*—That the churchwardens shall form the fund derived from the monthly collections, and the fees derived from opening and leasing of the ground, in cemetery or churchyard, pay or caused to be paid a 1 expense connected with the cleaning, lighting, and keeping in repair the church and the churchyard; for providing all things necessary for the due and decent performance of divine worship and administration of the sacraments; and in paying the salaries of such officers or servants as shall be appointed.

12. *Appointment of Clerk, Sexton, &c.*—That the minister of the time being shall have the power to appoint and remove or discharge the clerk, sexton, pew-openers, or any such other officers as it may be deemed advisable to appoint. But that the salaries of those officers be fixed by the minister and churchwardens.

13. *Audit of Accounts, &c.*—That the Churchwardens shall give an account at the Easter meeting of seat-holders of all moneys received and disbursed by them during the past year in virtue of their office, which being audited and passed shall be entered on the minutes; and the said churchwardens shall then and there pay over to their successors in office the balance, if any, remaining in their hands; and it shall be lawful for the then elected churchwardens, together with the vestry, or minister and trustees, to dispose of the said balance in the way which may seem to them best calculated for the benefit of the said church or congregation.

14. *Constitution of Meetings.*—That all meetings, whether of the vestry or of trustees, minister and churchwardens, or of seat-holders, the minister shall be chairman, or in his absence, such person as the meeting may elect.

15. *Alterations in Buildings, &c.*—That no alterations or additions shall be made to the church or parsonage without the concurrence in writing of the vestry, minister, trustees, churchwardens, or a majority of them, and not then without the written consent of the Bishop.

16. *Power of leaving Church property.*—That it shall be lawful for the trustees, or a majority of them, with the consent of the minister and of the Bishop (such consent to be given in writing,) to let, rent, or lease, any property belonging to the said church, and to receive, take, and pay to the minister for the time being the rents, profits, and issues thereof; provided that no such property be leased for a longer period than twenty-one years; nor shall it be lawful for the trustees, or anyone else, to receive or take any fine or premium for granting or renewing any lease of such property; nor shall it be lawful to renew any lease thereof till within three years on or before the expiration of the then existing lease.

The declaration above referred to, marked C, is:—  
I, A. B., do hereby accept the office of churchwarden of the Church of St. Mary, and engage to perform the duties of the said office to the best of my judgment and ability, and according to the provisions of a deed of trust of the said church executed on the 15th day of May 1852, and I also hereby engage to render true and full accounts of all sums of money that shall come to my hands by virtue of the said office, and to pay all such moneys to such person or persons as may be authorized to receive the same.  
Witness my hand this day of 18

ENGLAND.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Prayers were read by the Lord Bishop of London. His Grace the Archbishop of Canterbury, in opening the meeting, called attention to the relation of the Berkeley College as well towards the United States as towards the islands of the West Indies. The Archbishop concluded by calling upon the Rev. W. C. Downing to explain the enterprise which they had met to forward.

Mr. Downing—having come from Bermuda to take steps for the revival of Bishop Berkeley's College; with the sanction of his Excellency the Governor, and of the Right Reverend the Lord Bishop who has jurisdiction in the island—proceeded to state the advantages to be obtained from its revival, in regard to civilization and Christian learning in the West. The dormant Charter and rights of the College were in themselves, (he said,) an admirable basis to commence with; while the *prelacy* of Bishop Berkeley's name and history would excite the sympathy of both America and England. He had already opened communications with the Government upon the subject, and found every disposition to meet the wishes of the promoters.

The Lord Bishop of London said that the object in view was one of very great importance, and commended itself to the sympathy of the Church of England.—His Lordship moved the appointment of a Committee to communicate with the Bishops of the West Indian dioceses, and such other persons as are able to estimate the advantages which would result from the Institution in question.

The Lord Bishop of Salisbury seconded this resolution, expressing strongly his confidence in the wisdom of Bishop Berkeley, and in the practical experience of the present Governor of Bermuda. He hoped that the enterprise would be fully successful.

The resolution was put to the meeting and carried. It was proposed by the Lord Bishop of St. Asaph, and carried unanimously, that the expenses should be paid out of the funds at the disposal of the Committee.

We are happy to state that steps are taking for the revival of Bishop Berkeley's Bermuda College.

Minutes of a Preliminary Meeting held at 79, Pall Mall, May 10, to take steps for the revival of the Bermuda College, for which a Charter was obtained in the last century by Bishop Berkeley:—

The Chair was taken by his Grace the Archbishop of Canterbury.

There were present his Grace the Archbishop of York, the Lord Bishops of London, Salisbury, St. Asaph, and Litchfield; the Bishop of Argyll; the Lord Lyttleton; Sir Robert Inglis, Bart., M. P.; Sir Wm. Page Wood, M. P.; the Master of Trinity College, Cambridge; the Head Master of Yarrow; the

Rev. Dr. Russell; the Rev. J. P. Gell; the Rev. Ernest Hawkins; the Rev. J. Hampden Gurney; the Rev. Henry Mackenzie; the Rev. Thomas Bowdler; John Robert Mowbray, Esq.; the Rev. Francis Cunningham, and many others.

Letters were received from his Grace the Archbishop of Armagh; the Marquis of Bristol; the Marquis of Blandford; the Earl of Carlisle; the Lord Robert Grosvenor, M. P.; the Lord Arthur Hervey; the Lord Bishop of Down and Connor; the Dean of Canterbury; the Archdeacon of Maidstone; the Rev. Professor Jeremie; the Rev. J. W. Cunningham; and the Principal of Magdalen Hall, giving reasons (and expressing regret) for their absence.

BISHOP HENSHAW AND POPULAR EDUCATION.

A Charge delivered before the Convention of the Protestant Episcopal Church in the Diocese of Rhode Island, June 8, 1852. By J. P. K. Henshaw, D. D., Bishop of Rhode Island.

THE DUTIES of the Ministers and members of the Church resulting from those dangers.

1. Has Providence cast our lot in times when a shallow Philosophy and "science falsely so called" asserts its claims to the confidence of mankind, when the deadly poison of infidelity is artfully diffused into many popular works of science, and much of the ephemeral literature of the day? The evil is to be counteracted, not by ignoring the sciences—even those which are most liable to abuse—nor by putting literature under the ban of proscription, but by those deeper draughts from the well of science which yield purer waters than those which are found upon its surface, and by the cultivation of a taste for that classical literature in which the gifts of genius are sanctified by the spirit of faith, and its brightest gems are offered as adornments for the altars of religion.

Does a mawkish philanthropy derive its panaceas for the moral evils of society—and by the various devices and schemes of socialism profess to elevate the physical intellectual, and spiritual condition of humanity? Let us more zealously advocate and more vigorously prosecute that revealed system of benevolence, which, originating in Divine Wisdom, is admirably adapted to all the varieties and vicissitudes of man's earthly lot; and by presenting God's love to us as both the motive and example of our love to our fellow men, has proved itself by long experience, an infallible remedy for human woe, a sure promoter of social bliss.

Are there those in our day, who, in the spirit of knavery and folly, or a combination of both, set up mesmeric influence as a substitute for divine inspiration, and affect to hold direct communication with departed spirits in the most ludicrous manner, thus undermining the faith of the vulgar and lessening their reverence for spiritual truths and realities and are there men calling themselves Christians, who doubt the plenary inspirations of the Bible, and subject this sacred volume, as they do other books, to the test and scrutiny of human judgment—how are these infidel vagaries and tendencies of the age to be repelled? How, but by fighting over again our battles with infidelity—by a careful and thorough investigation of the evidences of Christianity; by making our people acquainted with the immovable foundations of our faith; by proving the plenary and exclusive inspiration of Holy Scripture, and by vindicating its claims to supremacy as the Word of the Living God—the only sure guide to heaven—the only infallible source of authority in matters of belief and practice.

SUFFRAGAN BISHOPS WITH PAROCHIAL CURES.

Brethren of the Clergy and Laity,—

In addition to the address and report of the venerable Bishop, I present to you the brief record of the official events of the few months since my consecration to the office of his assistant.

On the day following the solemn one which set me apart for this office, I left New-York on a short visit to the Diocese, principally for the privilege of meeting the Bishop, and receiving his counsel and direction for my future duties.

On my way, I spent Sunday, Nov. 23, in Rochester, N. York, the place of my happy pastoral relations for fourteen years. On the following Sunday—30th—I preached in Trinity Church, Chicago, and administered the rite of Confirmation to ten persons. To this parish I had been invited as rector, and had accepted the appointment. During my visit, however, I became convinced that it would be impracticable to do justice to a rectory involving so much labour and anxiety, in proper subordination to the claims of my Episcopate; I therefore proposed to the vestry the resignation of the parish, or else the appointment of an assistant, on whom the duties for a year at least, should be devolved. The latter alternative was considered by them the preferable, and I have been endeavouring ever since, though without success, to obtain an assistant, qualified for so important a field, and willing to enter upon it.

While an engagement as Rector may be in many cases unavoidable, as the only provision for the support of a Bishop it is not desirable. Each Bishop should have his Church—but under an organization more closely identified with his office, and representative of its relations. I hope that the pending action of the Convention may be such as to relieve me from the necessity of a rectorship for its salary; and that God will vouchsafe the means, in due time, for a Church more directly auxiliary to Episcopal obligation and example.

[In connexion with the interesting, and indeed vital question of the increase of the Episcopate, by the re-establishment of Suffragan Bishops holding Parochial cures, we invite attention to the above practical opinions of Bishop Whitehouse. Sooner or later we shall have to entertain the question of its extension amongst ourselves; and while we may see the absolute necessity of assigning to the Bishop the responsibility of parochial duties, we must take especial care that the burden be proportioned to the other weightier matters which are thrown on his shoulders. We shall return to this subject again.]

ROYAL SUPREMACY.

Concluded from *The Church*, No. 51, p. 406.

But, thirdly, it is said, "Her Majesty's subjects" ought to be relieved from all "penalties and disabilities in regard to their religious opinions." Certainly, this is very true: but then, first, it is equally true that they who ought to be Her Majesty's subjects and are not, but who choose to be the Pope's subjects, ought not to be relieved from penalties and disabilities in regard to their religious practices. Under the words "religious opinions" lurks the old fallacy, which was exposed so well by Lord Burleigh, in that "dark age" of which we have just heard, in his admirable work entitled "Execution of Justice in England, not for Religion but for Treason."

He there says, speaking of papists who were punished for traitorous practices in Queen Elizabeth's reign, that "whereas the party of the Pope, the principal author of the invasion of Her Majesty's dominions, do allege that a number of persons, whom they call martyrs, died for defence of the Catholic religion, the same in very truth may manifestly appear to have died (if they will so have it) as martyrs for the pope, but traitors against their queen, in adhering to him." And in the same dark age, Lord Bacon tells us, "that Queen Elizabeth was firm to the resolution not to suffer the state of her kingdom to be ruined under pretence of conscience and religion. And, in the same manner, King James I. writes, "I must ever avow and maintain, as the truth is according to mine own knowledge, that the late queen of famous memory never punished any papist for religion, but that their own punishment was extorted out of her hands by their own misbehaviour,"—which he proceeds to prove. They were punished, he shows, not for "religious opinions," but for "rebellious acts" under the fair name of religion, which was used by Pope Paul V. when he wrote, in his brief of Oct. 1, 1606, to all English Romanists, that "the oath of allegiance to the English Crown could not be taken by them without injury to the Catholic faith!" and we know well (in these words of Bishop Sanderson) that nothing is more common than for men to plead conscience when they have no mind to obey," and that disobedience and disloyalty is no part of religion, nor any fruit or sign of it. So it is now: the penalties and disabilities, which it is proposed to abolish, do not lie on "religious opinions" at all, but on all disloyal and seditious practices, of which, if persons choose to be guilty, they must and ought to expect penalties and disabilities; and the true, the only, relief for them lies not with us, but with themselves: it is to be derived from their altering their practices, not from our repealing our laws.

But it is said, in the next place, that "Her Majesty's subjects" should be relieved from those penalties; and that the "Queen ought to be the sovereign of all her subjects." This last assertion is very true: but then it is first to be ascertained whether they are her subjects, or will be so. Here is another fallacy lying hid under the word subjects. Would to Heaven, indeed, that they were her subjects! This indeed would be a most blessed consummation. Then all our controversy would be at end. But if, alas! some of her subjects are so forgetful of their duty to her as to withdraw their allegiance from her, and to take oath of vassalage to a foreign power, it is a manifest absurdity to speak of their being any longer her "subjects." No: they have revolted from her; and no Acts of Parliament in the world can make them subjects by calling them so. A parliament which attempts such a chimerical project as this only stultifies itself. And if our English laws are to be altered in the vain hope of changing the Pope's subjects into the Queen's, by "relieving" them from their disabilities for their disloyalty, then the inevitable consequence must be, that instead of gaining those who are not her subjects, she would lose those who are, and in lieu of being the "sovereign of all her subjects," she would be in very great danger of ceasing to be the sovereign of any.

From all that I have now said you will perceive, my dear Sir, that we in England have little reason, and I trust, little disposition, to boast ourselves of your expense. Every one has the feeling of a true patriot, must indeed earnestly pray that his own beloved country and the crown of its august monarch may for ever remain Christian, and that it may ever remain free. But we should have little of the spirit of Christianity or of freedom, if we did not desire also for you what we so earnestly cherish for ourselves. Would that your Monarchy and Church were once more united together in a happy alliance, the one Christian and the other free! Why should not an Irrepressible arise once more among you to remind the Bishop of Rome of his true position, and to give him friendly rebuke in-

stead of treacherous adulation; and why should not the French Church, animated by the spirit of the Gospel, endeavour to restore to the Crown those fair flowers of religion and piety which once bloomed upon it, but were torn from it by the hand of Revolution?

But, to revert to what I was saying: with your example before our eyes, with the exhibition which you present to us of the destruction of a Church Establishment, and of the lamentable consequences to the cause of Christianity and of the Crown, to the Church and to the Country, we, if we proceed further than we have already done in following your steps, shall be guilty of greater rashness and sin, and may expect greater misery and shame.

But we confidently hope better things. Our great Queen Elizabeth was excommunicated by three popes, Nus V., Gregory XIII., and Sixtus V., the last of whom sent the Spanish Armada against her, published a crusade against us, as if we were infidels, and gave plenary indulgence to all who should assist in the invasion. She was assailed by numerous conspiracies. But she, who was cursed by Popes was blessed by God. She was strong in His faith and fear, and in the love of her people; and to quote the words of her great minister, Lord Burleigh, "For the comfort of all good subjects against the pope's bulls, it is manifest to the world, that from the beginning of her majesty's reign, by God's singular goodness, her kingdom hath enjoyed more universal peace, her people increased in more numbers, in more strength, and with greater riches, the earth of her kingdom hath yielded more fruits, and generally all kind of worldly felicity hath more abounded since and during the time of the pope's bulls, thunders, curses, and maledictions, than in any other long time before, when the pope's pardons and blessings came yearly into the realm; so that his curses and maledictions have turned back to himself and his factors, and it may be said to the fortunate Queen of England and her people, 'The Lord thy God would not hear Balaam, but did turn his curses into blessings;' the reason is, for because thy God loved thee."

So may it ever be with her successors on the throne of England!

Permit me, my dear Sir, to state what appears to me to be the great, practical inference to be drawn from the facts and principles which I have now laid before you, and I will bring this letter to a close.

First, I would venture to submit, with great reverence and humility to the consideration of sovereign princes and states, whether, instead of repealing their own just and necessary laws against the papacy, they ought not rather to unite together in requiring the Pope to retract his illegal acts and decrees against their lawful authority; whether they ought not to pledge him to withdraw from the oath which he now presumes to impose on their subjects, and to erase from his Canon Law, his Bullarium and his Breviary, all those seditious statutes, edicts, collects, lessons and imprecations, which infringe on their prerogatives, and impugn the royalties of the sovereign, and the liberties of the subject: whether, in short, they ought not at once to arise and emancipate themselves and their people (if he is unwilling to release them) from the thralldom to which he has reduced them; and which he is making daily more grievous to be borne; whether they ought not to warn him to confine himself within the limits of his own dominions in temporal concerns; and whether, in spiritual matters, they ought not to deliberate in their national Councils Civil and Ecclesiastical, on this important question: "Can it be shown by the law of God, and by the practices of the primitive Church, that the Bishop of Rome possesses any greater spiritual authority, power or jurisdiction within their realms than any other foreign prelate of the Church?" and if this question be answered in the negative, then whether they ought not to require the Pope to restrain himself and his commands within the limits of his own patriarchate, according to the decree of the great General Council of Nice; and, in the mean time, until such a consultation as this be held, whether every Nation and Church ought not to keep itself as near as may be to that order which it ought to have, according to law both human and divine, and, in so doing, to rest in faith on the aid and defence of Him Who is the Author of all Law and the Avenger of all Iniquity; and to look forward in sure and certain hope to that glorious time when the great Head of the whole Church, the King of kings, and Lord of lords, will come again to reward all his faithful subjects, and to put all his enemies under His feet.

I am, my dear Sir, with sincere regard,  
Yours very faithfully,

CHR. WORDSWORTH.