

H. Richey, M. Betley, P. Patterson, and A. Keefor, and that Charles M'Grath, Esq., be Secretary, and Thomas S. Shortt, Esq., Treasurer.

St. James's Parochial Association in account with T. S. Shortt, Treasurer, for the year 1851.

Table with columns for Date, Description, and Amount. Includes entries for 1850 and 1851, detailing cash payments and receipts for the St. James's Parochial Association.

Examined and found correct, T. W. Birchall, John H. Richey, Auditors. 22d May, 1851.

REV. AND DEAR SIR.—The undersigned members of the congregation of St. Jude's Church, Oakville, impressed with feelings of gratitude, affection, and esteem towards you as their late pastor, while they are sensible that they have not faithfully discharged their duty in not having at an earlier period declared their sentiments, beg leave, notwithstanding, to assure you that time has not in the slightest degree diminished, or allayed the sorrow and regret they felt at your departure from amongst them.

The Lord Bishop, at the close of each day's examination, made a short address to the children, in the course of which his Lordship paid a suitable tribute to the merit of their teachers, and spoke encouragingly to the children themselves, pointing out, in the boys' school in particular, the eminent advantage of that measure of scientific instruction which is afforded in that department, and the happy account to which it is obviously capable of being turned, in an age of general improvement and enterprise, and in an advancing country like Canada, where so many openings present themselves to intelligent, active, and industrious individuals of all classes in the community, to rise in the social scale and fill a useful and respectable part in life; the multiplication of subjects so prepared being a manifest gain to the public, at the same time that their own private benefit is promoted.

My DEAR CHRISTIAN FRIENDS.—The separation of a Minister from his people, is under many circumstances painful, but especially so, when sentiments of mutual affection and regard, strengthened by some years' knowledge of each other, have existed, which in our case may safely be asserted; it therefore needed no such evidence as your kind address which I have now received, to assure me of the esteem in which you held my poor labours.—this I have long since seen and known; when labouring amongst you I have always seen the animated countenance, and the riveted attention during my public delivery of the Word, and what is better still, I have seen also the best fruits of an acceptable ministry. On my departure too, many were the expressions of sorrow and regret,—in many cases even accompanied by tears; your address therefore, only gives utterance to feelings long since manifested; and the lateness of the period at which it has arrived only prove that time itself cannot efface your kind attachment. I observe, however, you lay blame to yourselves for not sooner expressing your regard towards me, but it is only right for me to clear you from this imputation, for, if blame is to be attributed to any in this matter, it is to myself. Previous to my leaving, I heard from some of the congregation, that an address similar to what you now present was in contemplation; on hearing this, I remarked, that "I disapproved of such addresses, as I thought they sounded too much of the world, and pandered not a little to that vanity which is natural to man—even to the best;" this remark set aside the address for the time, but I perceive that the feelings of an attached and grateful people are not to be silenced; and also, that I am too humble an individual to reverse a custom which (however objectionable), has of late become almost universal. I cannot, however, read your address without emotions of the most lively interest, but especially that portion of it which conveys the assurance, that the minds of many of my hearers are duly impressed with the importance of the truths I dwell on during my ministrations while amongst you; your testimony on such an important point, coming so unexpectedly, and whilst labouring in a far distant mission, enables me to realise one of those blessed promises belonging to the people of God, whether clergy or laity; "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

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If, however, any soul has been enlightened, and called from the death of sin to the life of righteousness under

my ministrations while amongst you, that soul must learn to forget the instrument, and ascribe the power to Him alone, by whose word the sleeping Lazarus came from the grave. Your kind wishes, also, respecting my future welfare, are, I assure you, duly reciprocated by me and mine; and, already, my prayers in this respect for you have been realised, as a successor now fills my place, whose praise is long in the Church and who, I have no doubt when he comes to finish his course amongst you, will be enabled to join me in the appeal of the Apostle, "Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you into his kingdom and glory."

I remain, dear friends, Yours in Christ, and his Church, ALEXANDER PYNE.

May 5th, 1851. DIOCESE OF QUEBEC.

NATIONAL SCHOOLS.

The annual public examination of these useful institutions was held on Wednesday and Thursday, 16th and 17th April, and was attended by the Lord Bishop of Quebec, most of the Clergy of the parish, the members of the two Committees, and other friends. The younger boys were examined in arithmetic, reading, and writing from dictation; and the upper classes in Algebra, Scripture History and Geography, Elements of Natural Philosophy and Mechanics, in all of which branches of education their progress was highly satisfactory, and did great credit to the zeal and efficiency of their teacher. Several maps and drawings executed by the boys, were also exhibited, which, as well as the specimens of writing, elicited general commendation. The Apparatus and Illustrations for that part of the school instruction which partakes of a scientific character, were provided by the bounty of the Society for Promoting Christian Knowledge, upon the appointment of the present master.

The lower classes in the girl's school were examined in the same branches as the corresponding classes in the male department, and were certainly not behind them in progress. The second class was examined in reading the Holy Scriptures, mental arithmetic, and writing by dictation; and the first also in the Holy Scriptures, in Algebra and Fractions, Geography and English history, to which Grammar would have been added but for the lateness of the hour. These classes (especially the first) answered the questions put to them in the different subjects of examination, with a readiness and correctness which were very gratifying, and gave proof, not only of the qualifications and talent of the teacher, but also of the diligence of the scholars. Specimens of needlework and writing were exhibited. The children presented, generally, a contented and happy appearance; and the cleanliness and order observable in the schools (and more particularly in the female school) were very praiseworthy.

The Lord Bishop, at the close of each day's examination, made a short address to the children, in the course of which his Lordship paid a suitable tribute to the merit of their teachers, and spoke encouragingly to the children themselves, pointing out, in the boys' school in particular, the eminent advantage of that measure of scientific instruction which is afforded in that department, and the happy account to which it is obviously capable of being turned, in an age of general improvement and enterprise, and in an advancing country like Canada, where so many openings present themselves to intelligent, active, and industrious individuals of all classes in the community, to rise in the social scale and fill a useful and respectable part in life; the multiplication of subjects so prepared being a manifest gain to the public, at the same time that their own private benefit is promoted. There are not wanting examples of this among persons now members of learned professions, or otherwise enjoying a prosperous condition in society, who have received the greater part of their education at these schools.

The number of boys present at the examination was 77, which is rather below the average attendance;—girls, 74.

THE CHURCH IN AUSTRALASIA.

The following is the full report, put out by authority, of the minutes of the proceedings of the Metropolitan and Suffragan Bishops of the Province of Australasia, held at Sydney, from the 1st of October to the 1st of November, 1850. The several sections of the report are signed by the Bishops of Sydney, New Zealand, Tasmania, Adelaide, Melbourne and Newcastle with the exception of Section 8 upon which the Bishop of Melbourne gave his views separately:—

REPORT.

The Metropolitan and Bishops of the Province of Australasia, having, by the good providence of God, been permitted to assemble themselves together in the metropolitan city of Sydney, on the 1st day of October, in the year of our Lord 1850, and having consulted together on such matters as concern the progress of true religion and the welfare of the Church in the said province, and in the several dioceses thereof, did agree to the decisions and opinions contained in the following report:—

I. OBJECTS OF THE CONFERENCE.

We, the undersigned Metropolitan and Bishops of the Province of Australasia, in consequence of doubts existing how far we are inhibited by the Queen's supremacy from exercising the powers of an Ecclesiastical Synod, resolve not to exercise such powers on the present occasion.

But we desire to consult together upon the various difficulties in which we are at present placed by the doubtful application to the Church in this province of the ecclesiastical laws, which are now in force in England; and to suggest such measures as may seem to be most suitable for removing our present embarrassments; to consider such questions as affect the progress of true religion, and the preservation of ecclesiastical order in the several dioceses of this province—and finally, in reliance on Divine Providence, to adopt plans for the propagation of the Gospel among the heathen races of Australasia and the adjacent islands of the Western Pacific.

We request the Right Rev. the Lord Bishop of Newcastle to act as our secretary, and to embody our resolutions in a report, to be transmitted to the Archbishops and Bishops of the United Church of England and Ireland.

II. CANONS OF A.D. 1603-4.

We are of opinion that the constitutions and canons agreed upon with the King's Majesty's license, in the Synod begun at London A.D. 1603, and published for the due observation of them by his Majesty's authority,

under the Great Seal of England, form part of the established constitution of our Church, and are generally binding upon ourselves and the clergy of our respective dioceses.

Where they cannot be literally complied with, in consequence of the altered state of circumstances since the enactment of the canons, we are of opinion that they must be, as far as possible, complied with substance.

We concur also in thinking that a revival or fresh adaptation of the canons, to suit the present condition of the Church, is much to be desired, so soon as it can be lawfully undertaken by persons possessing authority in that behalf.

III. FUTURE SYNODS AND CONVENTIONS, PROVINCIAL AND DIOCESAN.

We are of opinion that there are many questions of great importance to the well being of the Church in our province which cannot be settled without duly constituted provincial and diocesan synods.

Without defining the exact meaning of the word synod as used in the Church of England, whether the words "provincial synod" or "diocesan synod" shall be used in the following resolutions, we undertake a body composed of one or more Bishops, with representatives chosen from among the clergy, meeting in such times and in such manner as may not be inconsistent with any law of Church or State.

We understand the functions of provincial and diocesan synods to be these:—

- 1. To consult and agree upon rules of practice and ecclesiastical order within the limits of the province or diocese.
2. To conduct the processes necessary for carrying such rules into effect. But not to alter the Thirty-nine Articles, the Book of Common Prayer, or the authorised version of the Holy Scriptures.

(2.) Sub-division of Dioceses and Consecration of Bishops.

1. We are of opinion that it appertains to provincial synods, with the concurrence of the diocesan synod from time to time, to decide upon plans for such sub-division of dioceses as may be necessary for the more efficient discharge of the episcopal duties, and to recommend those plans for adoption in accordance with the laws which shall be in force at the time.

2. We submit that no sub-division of any colonial diocese should be determined on in England without previous communication with the Bishop of that diocese, in order that the proposed measures may be laid before the diocesan and provincial synods before they be finally adopted.

3. We would further express our opinion, that if the provincial synod should recommend a colonial clergyman for appointment to fill a new or vacant see, the recommendation should be favourably considered by the authorities in England, and that the person designated to such see should, in conformity with ancient practice, be consecrated by the Metropolitan and Bishops of the Province, unless grave inconvenience be likely to ensue.

(3.) Provincial and Diocesan Conventions.

1. We are of opinion that the laity, acting by their representatives duly elected, should meet in diocesan and provincial conventions simultaneously with the diocesan and provincial synods, that the clergy and laity may severally consult and decide upon all questions affecting the temporalities of the Church and that no act of either order relating thereto should be valid without the consent of the other.

2. That any change of constitution affecting the whole body of the Church should be first proposed and approved in the provincial synod, but should not be valid without the consent of the provincial convention.

IV. CHURCH MEMBERSHIP.

We acknowledge as members of the Church of England all persons who, having been duly baptised with water, in the name of the Father, Son, and Holy Ghost, are conformable to the doctrine, government, rites and ceremonies contained in the Book of Common Prayer; it being understood that they are entitled to claim at the hands of its ministers the rites and ceremonies of our Church, so long only as they shall continue conformable to the extent above required.

By a member of the Church of England in full communion we understand every one, who being conformable as aforesaid, is a partaker of the holy communion as required by the rules of the Church.

While we would leave the synods and conventions which may hereafter be appointed to fix the qualification of electors, we would express our decided conviction that all persons selected to serve as members of diocesan and provincial conventions should be members of the Church in full communion.

V. DISCIPLINE.

(1.) Bishops and Clergy.

In consequence of statements which have been made in various places, of the arbitrary power possessed by Bishops to suspend or revoke at their own discretion the licenses of Clergymen, we disclaim all wish to exercise any such power, and we are of opinion that in all cases of doctrinal error, or other ecclesiastical offences, the Bishops of the province should be the court for the trial of a Bishop, and that the Diocesan Synod should be the Court for the trial of a Presbyter or Deacon, and that the Metropolitan and the Bishop of the diocese respectively should be ex officio presidents of such courts, either in person, or by their commissaries.

Further, it would appear to be necessary that any Bishop or other clergyman suspended or deposed by due sentence of the court, should be legally incapable of continuing to hold possession of any church, chapel, stipend, house, glebe, or other temporalities, which he may have held by virtue of his office.

We are also of opinion that the form of procedure in all cases of appeal requires to be defined.

(2.) Laity.

Bearing in mind the wish expressed in the commination service, that the godly discipline of the Primitive Church may be restored, we are of opinion

1. That it is the duty of every Church to seek by spiritual admonitions to reclaim those of its members who are living in notorious sin.

We therefore hold it to be the duty of every clergyman having cure of souls privately to admonish all evil livers among those committed to his charge, as "need shall require and occasion shall be given." We would also remind the lay members of the Church that the clergy are required by the rubric to repel from the holy communion all persons who are living in sin so open and notorious as that the congregation is thereby offended, and, who, after due admonition shall continue impenitent and without amendment of life.

Provided always, that every minister so repelling any sinner shall give an account of the same to the Bishop of the diocese within fourteen days after, at the farthest,

And we are of opinion that it is the duty of the Bishop earnestly to admonish every person so repelled to qualify himself by repentance for re-admission to holy communion.

Until the establishment of a form of process by a provincial synod, with the concurrence of a provincial convention, we are of opinion that in cases where all spiritual admonitions have failed to reclaim members of the Church who are living in notorious sin, it may become the duty of the Bishop, with the aid and concurrence of his Presbyters, to pronounce such persons excommunicate so far as to release any clergyman from the obligation to use the burial service, if they should die without sufficient proof of repentance.

But remembering the solemn charge which we have received at our consecration, to "bind up the broken, to bring again the outcasts, to seek the lost, to be so merciful as not to be too remiss, and so to minister discipline that we forget not mercy," we are of opinion that it is our duty, as in every case, so especially in those which have been here noticed, to use faithful and affectionate admonition before we proceed to any strict exercise of the discipline of the Church.

VI. STATUS OF CLERGY.

We desire to express our opinion that no clergyman who shall have been duly appointed and licensed to any church or permanent cure of souls should be removable therefrom, except by sentence pronounced after judicial inquiry before the diocesan synod.

2. That this rule should not apply to those clergymen who have been appointed and licensed by the Bishop to any charge expressly understood to be of a temporary nature.

3. At the same time we consider it to be most desirable, in the present state of the Church of England in our dioceses, that candidates for holy orders should devote themselves to the service of the Church in that willing spirit which would induce them to place themselves at the disposal of their Bishop for some definite term of years, and leave to him the responsibility of appointing and changing their station during such period.

VII. LITURGY.

(1.) Division of Services.

We are of opinion that the Bishop of each diocese, as ordinary, has a discretion to authorise clergymen, in cases of necessity, to divide the morning service, by using either the Morning Prayer, the Litany, or the Communion Service separately; but that each of the services so used should be read entire.

(2.) The Administration of Holy Communion.

In parishes where the number of communicants is very great, the Communion Service may be used separately, and the Lord's Supper administered at an early hour, besides the usual administration at the morning service.

In places where there is no morning service the administration of the holy communion may be in the afternoon, if necessity so require.

When the holy communion cannot be administered in a church, or other building duly licensed for the celebration of divine service, it may be administered in such places as necessity shall require.

(3.) Occasional Services.

We are of opinion that no clergyman has authority at his own discretion to abridge or alter any of the occasional services of the Church.

(4.) Rules for Service on Saints' Days falling on Sundays, &c.

Should a saint's day fall on Ash Wednesday, Good Friday, or Easter Eve, or on Easter Sunday, Ascension Day, Whit-Sunday, or Trinity Sunday, or on Monday or Tuesday in Easter and Whitsun weeks, the Lessons, Collect, Epistle, and Gospel for those days are to be used.

When a saint's day shall fall on any other Sunday, the lessons of the saint's day (unless they be from the Apocrypha) are to be used, and the Collect, Epistle, and Gospel for the saint's day, with the Collect for the Sunday.

(5.) Of Persons for whom the Prayers of the Congregation are desired.

It is convenient that the names of the persons for whom the prayers of the congregation are desired should be mentioned either before the Litany or before the Prayer for all Conditions of Men, as the case may be.

The words "especially those for whom our prayers are desired," are inserted in the Litany in their appropriate place.

(6.) Thanksgiving Service.

It is convenient that the names of the persons who desire to return thanks should be mentioned before the General Thanksgiving.

The words "particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them," may be used for persons who have not been specially prayed for.

(7.) Offertory.

We are of opinion that no clergyman can justly be suspected of holding opinions at variance with the sound teaching of the Church, in consequence of his complying with the rubric, which directs "that upon the Sundays and other Holy Days (if there be no communion) shall be said all that is appointed at the communion, until the end of the General Prayer [for the whole state of Christ's Church Militant here on earth], together with one or more of the Collects, concluding with the blessing."

(8.) Sponsors.

Being aware that the clergy have felt the great importance of having duly qualified sponsors at holy baptism, we recommend that the most earnest endeavours be used by them to convey correct impressions upon that subject to their several flocks, in the hope that suitable persons may be in all cases provided to discharge the duties of that office.

(9.) Marriage.

(a) Within prohibited Degrees. Inasmuch as it is directed by the 99th canon, that "no person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority, in the year of our Lord God 1563;" we are of opinion, in the year of our Lord God 1851, that we shall solemnise matrimony between persons so related will be acting in violation of the law of the Church.

(b) Of Persons neither of whom belongs to the Church of England ought not to solemnise marriage between per-