tolerate Prelacy?

of Solon or Lycurgus to make this discovery:

and, like them, to intrust it with the management

of their own affairs. This being so, the honour-

priate to our system of ecclesiastical legislation:

climax, the catastrophe, the den

quite oracular. [Here follows the letter. It is

subject, that we must claim forgiveness for

objections against the Bill; first, that it intro-

communion its laws lose their force

Druids, Odd Fellows do the like:

ices a new legislative body into the colonies;

gency. The Presbyterians manage their affairs:

shocking thing is, that the Church of England

n the Colonies should aspire to a similar privi-

Office. Really, after all, audacity could go no further,—it is quite unparalleled! How ex-

tremely impertinent, that the Colonial Church

should wish to regulate its own domestic econ-

omy! (2.) But only imagine Sir James Stephen,

whose intense love for mother country has earned

him such perennial fame in the colonies,-

magine, we say, Sir James Stephen, at the close

affairs, abandoning the sacred rights of mother

a long life, spent in the study of colonial

Romanists theirs; Freemasons, Ancient

economising our space by not quoting it .- ED.

From the mother that reared me so softly at From the father that nurs'd me so oft on his

From the sister that sang all her sweet songs to follow, past experience should teach us.

One tear for my country—one long sad farewell For the land which, in leaving, I love yet full well. One tear for old England, the home of the free;

Whose valleys again I am never to see; Her flag is above me—her proud name I bear, And poor though I be, and right humble my fare, In the depth of the forest, by mountain and tree, In mirth or in sadness, I'll think upon thee.

One tear for old England, then speed we away. One last friendly greeting; one kind word to say One fond look we give, ere we see thee no more One last tear we shed, ere we leave thy white

My country, though smiling still brightly on me; Take the tear that I shed, as my last gift to thee;

Penny Post.

Ecclesiastical Antelligence.

CLERGY RESERVES .- THE CHURCH IN CANADA.

[From the English Churchman.] SIR,-Well knowing the lively interest which you take in the welfare of the Colonial Church, and your able advocacy of our rights and privi-leges, I venture to send you a few notes on the state of public feeling here, consequent upon that most disastrous measure of the Imperial Parliament, which gave the control of the Clergy

Reserves to our Canadian Legislature.
In this additional proof of their liberality towards this country, the British Government were no doubt actuated by the best motives, and by a desire to maintain intact the connection between the mother country and her Canadian possessions. But, Sir, if such were their motives, it is a lamentable proof how little they really know of the *principles* of the *men* who undertake to guide the destinies of this great country. If our rulers were actuated in their public measures by a sincere desire for the moral and religious improvement of the people—if they were men professing any real regard for religion, or any friendly feeling towards the Church of England, the case would be very different, and we might expect justice at their hands. But when we know that the very reverse of all this is the fact, as to the majority; and that the chief power, both executive and legislative, is in the hands of men utterly indifferent, if not inimical to, the spread of pure religion, and who are leagued with Romanists and Infidels, for the sole love of place and power, how can we expect even com-mon justice from them? And when we know also that they are extremely jealous of the ments, which might, with judicious management,

connection with the parent State, I grieve to say, the following manner: It assigned that the vacillating and so-called liberal policy of England towards this Colony has done more than anything else to alleniate the minds of the good and loyal, and to fill them with sorrow and discouragement. It is amazing how little these things are understood in England, or, if under stood, how little cared for: we feel and suffer: but where is the fostering care, the tender regard for our best interests, the firm and unce mising maintenance of our rights both civil and religious, which we might reasonally expect from British Statesmen. In discouraging, and harassing, and crippling, the efforts of the Church of England in these Provinces, the British Government are striking a fatal blow at the supremacy of the Crown in this magnificent Colony. and slowly but surely bringing about its indepen-

Christian State? And has not England prospered just in proportion to her maintenance of the National Church? But every reflecting man at all acquainted with the history of Canada for the last twenty-five years knows how sadly it has been misgoverned-how the loyal and faithful servants of the Crown have been frowned down self called upon to do, not merely in consideration and discouraged-how rebellion and treason have been cherished and rewarded-how religion has been banished from our Colleges and Schools. and an infidel system of education forced upon and all our efforts to prevent it, given over to other points should be distinctly stated to prethe tender mercies of our enemies, to be disposed of by them as they in their legislative wisdom

erence, and to call our Father-land.

by the British Parliament was known in this expenses may be best left to the zeal and liber cordance with the voice of the British public, altogether. that it was not the matured act of calm and grave deliberation, but a tub thrown to the whale-a sop given to quiet our enemies, another precious boon granted under the specious plea of Responsible Government! But it is some (3 and 4 Vic. ch. 78,) been placed, so far as the consolation to us also to know that, amidst all this pandering to expediency, this desire to satwas concerned, under the administration of the isfy the clamour of an unprincipled faction, Society, is now surrendered entirely to the will everything that truth and justice, and the most of the Canadian Parliament. this fatal measure; but all in vain. The present Government was determined the Bill should pass; and pass it did. But how sad and huminest against the disturbance of the settlement. and lukewarm Churchmen in voting away her | fit to concede the power claimed by the Colonremembered with no very grateful feelings in the backwoods of Canada by the poor emigrant the furtherance of religion may be held inalienand his family, as often as they think that he ably sacred for that purpose. gave his voice to deprive them of that spiritual

contrived to cajole by their fair speeches and forth to be discontinued.

England, when that would be the signal to sweep away their own vast possessions, and apply them to secular purposes. Already I see that one of their own organs, the Montreal True Wit-ness, strongly advises them to abstain from voting against us on this question, while a Toronto paper as strongly recommends them to fear nothing but boldly vote for a secularization of the Reserves! Which course they are most likely to Hincks and his friends are solely kept in office by the influence of the French party, because they well know they can turn these unprincipled men to their own purposes, and obtain from them whatever they require for the support of their Church, or the maintenance of their institutions. They will, therefore, support the present Minis try as long as they can turn them to their own advantage. And just as Herod and Pontius Pilate were made friends together, when the Savior of the world was to be crucified, so, when the Church is to be assailed and pinndered, there Dissenters will unite to do it. However, they have been warned; and so surely as ever our small eudowment is taken from us by sacrilegious hands, so surely will every acre of those vast ossessions be taken in like manner from the

Romanists, and applied to secular purposes. Since writing the above, I percieve Quebec paper, that the French party in Parliament have determined to vote for the spoliation of our property, provided there be a sufficient majority from Upper Canada to effect the plunder. Such, Sir, are our prospects, and such is the respect for religion maintained by our Canadian legislators. Was not the Bishop of London right, when he nobly said, in his place in Parliament, that he would as soon entrust the helpless lamb to the tender mercies of the wolf, as entrust the disposal of the Clergy Reserves to the Canadian Parliament? And yet, in the face of such imminent danger to our Canadian Branch of the Church Catholic, the Bishop of Montreal is reported to have said, at a late meeting of the Society for the Propagation of the gospel in Foreign parts, that "He was not prepared to find fault with Government for their action in regard to the Clergy Reserves; but rightly deems that if English authority and Imperial Parliament withdraw from them Imperiai protection, they had a right to suppose there should be no Imperial destruction"! Which of the two Bishops best understood our Ecclesiastical position?

Yours truly,

Diocese of Toronto, C. W., Aug. 1853. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Report, 1853.

(Concluded from our last.) So greatly have the demands upon the Society's funds increased of late years, owing chiefly to the foundation of new Bishopric and the unparalleled amount of emigration, that it has been compelled in many instances to reincreasing influence of our Church, lest it should fuse applications, which, had the means been interfere with their own schemes of personal forthcoming, it would willingly have granted. It aggrandizement, how can we hope that they will respect our rights, or that they will not rather wrest from us that small portion of our endow-No portion of it is hoarded or reserved; greatly assist us in sending our missionaries into the backwoods, and extending the privileges of the Gospel to our spiritually-destitute brethren.

And, with respect to the maintenance of our to dispose of the calculated surplus of £600 in

To the Bishop of New Zealand, towards the expense of his Missionary voyages among the Melanesian Islands, and the maintenance of the boys brought to Auckland for educa-

To the Institution for the Education of Australian Aborigines at Port Lincoln (South Australia), under Archdeacon

among the native tribes on the Pomeroon, an additional sum of..... These grants, it will be observed, are all dedicated to strictly Missionary purposes; but dence of the Mother Country.

For is not religion the great safeguard of any these, and other much larger grants which the Society feels constrained to make for the Propagation of the Gospel among the Heathen, can only, with its present income, he made and con-tinued by throwing the older and wealthier Colonies of British subjects more and more upon their own resources; and this the Society feels it-

f its own sacred trust, but also with reference to the real and permanent interests of the Colonial Church, for no Church can ever be nsidered to be securely founded which depends in spite of our most earnest remonstrance, for its support on extraneous help. One or two vent misunderstanding.

1. As the funds of the Society cannot be made

shall think proper!

It is thus, Sir, that England herself (I say it with a blush of shame) is sowing in this fine Colony the seeds of republicanism and infidelity, ordained Missionaries. Except in heather lands, and gradually, but surely, weaning the affections of her most faithful children from what we catechists. Again, no grant, with similar exhave hitherto been accustomed to love and rev- ceptions, is ever now made for the erection or enlargement of Church, School-house, or Par-When the passing of the Clergy Reserves Bill sonage-house. It is felt that such necessary country, the friends of the Church were filled with grief and dismay, and felt as if their last mass of the Society's funds is more profitably hope in British honor and British justice were now taken away. And our opponents here did of the Word. Lastly, to guard against continnot fail to manifest the most unequivocal systems | gencies, and at the same time to show that the of rejoicing at what they conceived to be our utter failure of the advocacy of our cause in the halls of the British Legislature? But, Sir, we salary is limited to five years, at the expiration feel and know that this measure was not in ac- of which it may be reduced or withdrawn

It is matter of public notoriety that the Church property, known by the name of the Canada Clergy Reserves, which had by an Act of the Imperial Parliament, passed in the year 1840, advocacy, could effect, was done to avert having fully discharged her trust in respect to liating to see any one of the Prelates of the of 1840—a settlement which was proposed and Church on that occasion uniting with Radicals | accepted as a final one; but as Parliament saw property. The name of Wilberforce will be ists, the Society can now only express its

In the course of the spring, the Society resustenance which would have been their chief ceived from the Bishop of Melbourne a most solace in the land of their adoption. Would the vivid and alarming report of the evils arising to Bishop's venerable father have joined in the unhallowed crusade? I trow not. this Diocese from the transportation of convicts to the neighboring Colony of Van Diemen's I have already said, that our enemies here are | Land; and so earnestly did his Lordship urge the rejoicing in their triumph over the friends of Society to use all its influence for the abatement truth and order. Nay, more, the Ministry, who of this evil and wrong, that the Society resolved are now visiting their friends and supporters in to petition the two Houses of Parliament upon various parts of the country, receiving public the subject, and it is gratifying to know that marks of respect from those whom they have transportation to Van Diemen's Land is hence-

promises, have unequivocally declared that their One other representation of its views to the minds are fully made up, and that it is their deliber- home Government on a question of no less inate intention to aleniate the Clergy Reserves ! But | terest, the Society thought itself called upon to can they do this? Yes, if supported by Dissenters and Romanists. But, surely, the French making provision for the moral and religious TORONTO, CANADA, SEPTEMBER 29, 1853.

additional number of Chaplains, European and native, and the improvement and extension of education. These, indeed, are matters of such more is so good as to "say one word in favour of the control of t vast and permanent interest, that it has been thought proper to place on record in the Appenment, "whether they have anything to urge in

thought proper to place on record in the Appendix the Society's Memorial entire.

It will be remembered that on the special invitation of the Society, communicated to the American Bishops through his Grace the Archishop of Canterbury, the Bishops of Michigan and Western New York were deputed to take and Western New York were deputed to take and Society's laws and succession duties: ways and succession duties: ways of them no and Western New York were deputed to take part in the concluding services of the Society's Jubilee Year, and by a reference to the Report of last year it will be seen that at a meeting of Bishops, which had been convened at New York by the late Venerable Bishop Chase, the following resolution among others was passed:—

"V. That the proceedings of the venerable missions with greater vigour and activity—their

Society, with a view to strengthen the bonds of courage failed: voz forcions have melle baye. Christian union, and to promote closer and more frequent intercourse between the mother and data the services at the commencement of the interests of the Church? Why spend money in Jubilee year, in June 1851, and by renewing going to Oxford or Cambridge to vote for them? the invitation at its close, call forth the warm sympathies of the Bishops now assembled; and they assure their brethren, the Bishops and ornaments to our great seminaries of religious Clergy of the Church of England, that it would and useful learning; more shameful still to supafford them the sincerest pleasure to welcome pose that they are indifferent to the interests any of their number at the next Triennial Meeting of the Domestic and Foreign Missionary the other hand, it is difficult to ascertain the riety of the Protestant Episcopal Church, to exact utility of the Members for the Universities be held during the meeting of the General Con- of Oxford and Cambridge, without the assistance vention, which assembles in the city of New at least of some very sensitive and delicate York on the first Wednesday in October, in the gauge of infinitesmal quantities. year of our Lord 1853."

This Resolution was of too flattering a character to be readily forgotten; but the Right Rev.

Jonathan M. Wainright, Provisional Bishop of New York, who had himself formed part of the deputation to England, reminded the Society that a favourable answer to the invitation was looked for in America. In his letter of April 2, 1853,

"I most sincerely hope that the Society will respond to the resolution I had the honour of conveying last year from the triennial meeting of our Domestic and Foreign Missionary Society in October next. I wish the delegation might consist of Bishops, Presbyters, and Laymen. As the Society will meet at the same period with our general convention, I thought it might be interesting to some of the latter to see the working of our system of lay representation. The meetings will be in this city, and being in my diocese, I wish, through you, to give assurances of the very great pleasure I shall have in receiving any delegates who may be sent, and in offering them while here the hospitalities of the

An invitation of such a kind, having in view not the mere interchange of social courtesies, but a more lively sympathy between two great Missionary Associations, and through them the closer communion between those distant portions of the Reformed Church, the Society felt it was impossible to decline. It was accordingly determined to nominate a deputation-cons of members of the Society—to represent that body at the Triennial Meeting of the Domestic and Foreign Missionary Society of the American

The following document sets forth both the nature and objects of the Commission:

Commission and Instructions delivered by the

nest Hawkins, B.D., Prebendary of St. Paul's, Mr. Gladstone is as prejudicial as the open vio

vices of the Society's Jubilee year.

may extend—the intimate relations which already happily exist between the mother and Harrowby. Coming from such an authority, it daughter churches, and which are the proper demands attention, and is, as it ought to be fruit of their essential spiritual unity. III. To receive and communicate informa- really so severe a trial of one's equanimity to

tion and suggestions on the best mode of con- read it, and throws, withal, so little light on the ducting missionary operations.
"By keeping constantly in view these great

your mission, you may, under the Church.] blessing of God, become the honoured instru- Cleared of unnecessary verbiage, Sir James ments of promoting a closer union in feeling and Stephen's letter seems to direct two principal action between members of Christ's body who are parted from each other by distance and national separation, and of quickening the love and zeal of the Church both in America and nial franchise of self-government. (1.) Admit England. Looking confidently to such a result, that it does create a new legislative body; but Society commends you to God's good pro- for whom is the new body so created to legislate? vidence, with a fervent prayer that He will keep | For whom can it legislate, except for members of you in safety, and prosper the work on which its own communion? Beyond the pale of that

(Signed) J. B. CANTUAR. [L.S.]

THE CONDUCT OF CHURCHMEN IN PARLIAMENT. (From the Colonial Church Chronicle) It is needless to remind our readers that two measures of the very last moment to the welfare of the Church, after passing the Lords, have at the close of the Session been summarily rejected. to use a mild term, by the House of Commons, We allude of course to the Missionary Bishops Bill, and the Colonial Church Regulation Bill. If the past is to be regarded as an earnest of the treatment which the Church in future is to receive from the Imperial Legislature, the prospect is gloomy enough: - and hopeless, but for aight that God's work will be carried on in His own way, by His own instruments, at His time, in spite of the interposition of human stacles; nay, the very obstacles themselves have often speeded the object they were designed be permitted to say that the conduct of those Members of the House of Commons who are avowedly Churchmen-most of them bred at our ublic schools and at our universities—is simply sreputable. It may require some effort of the imaginative faculty to fancy a senate of mutes.
Yet that was the phase which the major part of the House of Commons presented on the second which we refer.

with unseemly haste.' has a fortunate quiddery about the oath of alle-

THE CHURCH AND THE HOUSE OF COMMONS. It is difficult to understand upon what principle the House of Commons disposed, as sum-marily as it did, on Monday and Tuesday last, of the two important, and, we should have thought, wholly unobjectionable bills which were

ourpose of enabling the Church to carry out own system in its integrity in the Colonies and

As regards the Colonies, the Church does not them enjoy the advantage over other com-tunions, as an establishment. The decision of the Canada Clergy Reserves Bill has put the fact beyond all doubt, that the Church in the Colonies must not look for any favor or support from the Imperial Legislature. Parliament has listinctly renounced the idea of establishing the Cherebrin the Colonies unter Chreshingstilleds it is no more than right and just, that she should be permitted to legislate for herself, in the same manner as every other religious community is permitted to do so. This was all that the olonial Church Regulation Bill did. It was a ourely permissive measure, to enable the Bishops, lergy, and laity to regulate their own ecclesi astical affairs, with which the Colonial Legislature can have no pretext for interfering any more than with those of any other religious body. It simply removed the doubt which was felt as to the bearing of the Statute of Henry VIII. upon the questions of synodal action in t least of some very sensitive and delicate auge of infinitesmal quantities.

The rejection of the Missionary Bishops Bill

VIII. upon the questions of spherical action in the Colonies. In doing this, however, it carefully provided for the preservation of the nexus with the Mother Church, and for the mainten-

second reading of the Colonial Church Regulation Bill arrived, Mr. Kinnaird, the Presbyterian, The other Bill, the Saissional Justices Bill, was, if possible, still less open to objection. The argument advanced against it by the Times, having, by chivalrous prowess, succeeded in put-ting to death one Church of England measure, forthwith unsheaths his sword against the option of the lines, that it contemplated an Anglican aggression upon foreign countries, was altogether fabulous. The only object of the Bill was to enable a and:-"If this Bill were pressed forward, he | Church to the integrity of whose system Episco should oppose it to the utmost of his power."
Of course! who could doubt it? Mr. Kinnaird is an advocate for religious teleration, and why and to minister to her own members in foreign Mr. Hadfield, an Independent, and a conscien- lands. To debar the Church of England from tious opponent of Churches Established, "is quite sure that the people ir the colonies will not tolerate the principle of a Church Establish-

ment." Certainly; it did not require the wisdom who concurred in this unjust and tyrannical treatment of the Church, did so in utter ignorbut the principle of the Colonal Church Regulation Bill was not to establish the Church, but to disestablish it; to put it on a footing with all other religious denominations in the colonics; that at so late a period of the session it would be impossible to give to measures of this nature the attention which their importance deserves. able gentlemen, with infinite humour and mani- Honorable Members who suffered themselves to fest consistency of argument, opposes the mea-sure. What exquisite logis is this! Surely have remembered the number of measures of nothing but the language of Falstaff is appro- paramount importance pitchforked into the House of Lords at this very moment by the

how Churchmen and Dissenters in Parliament bear themselves towards the Church. We proceed therefore. Sir Rebert Inglis concurs with the Dissenters; and Mr. Vernon Smith, taking his intention to introduce certain so-called heart from Sir Robert's iberality, finds the discussion of a Church measure a atting occasion which the Bill came from the House of Society for the Propagation of the Gospel in Foreign Parts, to

"The Right Reverend George Trevor Spencer, D.D., late Lord Bishop of Madras, a Vice-President of the Society; the Venerable John Sinclair, M.A., Archdeacon of Middlesex, a dishonest not to suppose that an attempt but manly defence of the neasure. For it would be made in Committee to disembowel the Bill, and stuff into the empty skin another measure of atting occasion for indulgence in a vulcat, revolting joke, which clicits a laugh, but one light falling across this gloomy picture,—Mr. Roundell Palmer's brief but manly defence of the neasure. For it would be made in Committee to disembowel the Bill, and stuff into the empty skin another measure of an altogether different and objection-Vice-President of the Society; the Rev. Ear- be dishonest not to say that the faint praise of tionable character, the friends of the Church exercised a wise discretion in stopping the the Secretary of the Society; and the Rev. lence of its opponents; and though it is brought in by the Archbishop, and has the sanction of the Proctors in Convocation for the all, or almost all, the colonial Bishops, yet he House.

noe of the Proctors in Convocation for the Diocese of Salisbury.

Right Rev. Father in God and Reverend Recthren.

But whatever may have been the cause which produced such a result, it is certain that the Church is, by an act of the House of Commons, suspended from the exercise of her just rights. The Society for the Propagation of the Gospel, on the subject—a law declaratory that no law suspended from the exercise of her just rights. in accordance with a resolution adopted at a meeting of Bishops held in the City of New York, on the 29th of April 1852, and fully may be—in all likeliheod it is true; but why not she can, reconcile herself to the treatment she sensible of the honour of the invitation therein contained, has appointed you to be its representation that the sensible of the honour of the invitation therein introduce his former bill, and carry it, as he could have done easily? Why not advise the last received. But although, being peaceably and patiently disposed Churchmen will, no tatives at the Triennial Meeting of the Board of Bishops beforehand to this effect? Why wait doubt, submit to the indignity put upon them. Missions, to be held in New York during the session of the General Convention in October

Such is the conduct of Churchmen in Parlia
Majesty's subjects would do under similar cirment; which we take leave again to designate cumstances, still it may not be amiss for Honor-"The principal objects which the Society has as simply disreputable, and the rather when we able Members to be reminded, that common in view in sending you on this honourable mission, are the following:

"The following in view in sending you on this honourable mission, are the following:

"The following is the rather when we also in the hands to that common justice is due at their hands to the national sion, are the following:

"The following is the following in the latest and the rather when we also in the hands to the national sion, are the following:

"The following is the following in the latest and the rather when we also in the following is the following in the following in the following is the following in the following in the following is the following in the following in the following is the following in the following in the following is the following in the followi swell the ranks of the great council of the nation, who by their influence and eloquence might have and alacrity with which the Bishops of the American Church who were assembled on the American Church who were assembled on the assume to reject the most reasonable claims of the church without so much as inquiring into their nature and justice. The House of Committee of the content of the church without so much as inquiring into their nature and justice. The House of Committee of the content of the content of the church without so much as inquiring into the church without so much as inquiring into the content of the content of the nation, who by their influence and eloquence might have turned the scale in favour of these important measures; instead of treating them, as they did, occasion referred to sent a deputation of Bishops with silent contempt. However, the two scenes mons cannot afford to forfeit what little of conand Clergy to take part in the concluding ser- of this Parilamentary drama being finished, the fidence in its fitness to legislate for the Church oument, comes | may yet survive in the minds of Churchmen; 'II. To strengthen and improve—so far as in the shape of a letter—full of lugubrious that is, of the soundest, the most peaceable, and your influence, as a delegation from the Society, tidings, like the chorus of a Greek play-from the most loyal part of the nation, John Bull.

THE PROPOSED NEW CHURCH IN LIVERPOOL. It will be seen by an advertisement which appears in our first page, that a subscription has een commenced for the erection of a new Church in this town, upon a distinct plan, the particulars of which are set forth in the anouncement referred to. The building is to be architecturally correct, without galleries or enclosed pews, and free to all comers; nothing is be omitted which may tend to the decency, devotion, and solemnity of the Anglican worship, and in which a good Choral Service may be ombined with a hearty congregational response; and kneeling accommodation, instead of the number of sittings, is to be considered of the equal rights with the rich. The requisite exases are to be defrayed by the weekly offertory, nd such endowment as may be provided. order to carry out this object, the sum of £1.800 has already been subscribed, and a committee. has been formed for the purpose of collecting urther donations, obtaining the requisite site. and transacting the necessary preliminary busi-

There are several points in the programme put forth which are deserving of attentive consideration, though their title to commendation vill depend, in a great measure, upon the mode in which they are carried out. The establishment of a Church in which Daily Service will be erformed is more especially needed in a town like Liverpool, not only from its vast population—second only in the empire to the great metropolis—but from its fluctuating character, inevitable in a busy port, where ships are daily arriving country to the still more sacred franchise of and departing. It is the reproach of foreigners of colonial self-government! That is a meet spectacle for a world to gaze on. Anchurns, and the virtually closed our Churches, except on parti-Horatii and Curiatii, and Curtius, again, dis- cular days, while those on the continent have played no heroism to be compared with this. their doors ever open; but the reproach will be at the shades of evening seem to be gathering removed from Liverpool by the proposed erecfast round tho grey hairs of the venerable ex-per- tion, in which may be carried out the requiremament Under-Secretary for the Colonies. His ments of the Book of Common Prayer, where we argument is as happy and as forcibe as Mr. find "The Order for Morning Prayer daily Hadfield's. Both must have been coined in the throughout the year." It is to be hoped that same mint. Sir James, at the close of a long there are many among those who "go down to the House of Commons presented on the second life, spent in the study of colonial affairs, is an enthusiastic advocate for the sacred franchise of great waters," who "see the works of the Lord colonial self-government: and the Colonial and His wonders in the deep," that would gladly A Presbyterian, Mr. Kinnaird, rises in his Church Regulation Bill aims at extending this avail themselves of the means of grace afforded ace, and moves, that it be read a second time sacred franchise to English Churchmen in the by public worship during their necessarily brief that day three months, because, forsooth, "it had been pressed through the House of Lords Therefore, because the sacred franchise is to be strangers from afar who visit this great mart of with unseemly haste." This proposal finds a worthy supporter in Mr. Spooner. Mr. Frewen worthy supporter in Mr. Spooner. Mr. Frewen oppose it. How naturally and innocently the ters and Romaniss. But, surely, the French Romaniss. But, surely, the French Roman Catholics will never consent in uniting the past year and religious amelioration of the people of India, by the instance of an area during the past year and Romaniss. But, surely, the French Roman Catholics will never consent in uniting amelioration of the people of India, by the instance of an amelioration of

dance is desired, not too early for the many to Ireland, £340; Abroad, 238; Total, £865 be able to reach the Church, nor too late to interfere with the regular business of the day. Perhaps the hour of nine in the forenoon, as adopted by the American Church, would be the best to obviate both objections.

brought down from the House of Lords, for the With reference to the building, it is proposed be stricely accordance with ecclesiastical

architecture, as appropriate to the worship of our Church. Should this part of the design be carried out it will be a manifest improvement, modern Churches are destitute of architectural eauty, either in outline or details, although those of more recent erection are of a far tion as a temple designed for the worship of the this Church are not Tractarian."-N. Y. Church Almighty so long as the arraments are of apistract the attention from the more important luties. The richly stained windows, which shed a dim religious light upon the marbled pavement; the clustered colums; the pointed arch, and the tall tapering spire, are all in keeping with the sacred uses of the edifice, and need no apology for their adoption, since the first building ever erected for Divine Worship, and which enjoyed the visible presence of the Deity, was the most magnificent structure the world ever saw. The nterior, it will be observed, is to have no galleries, and the seats are to be open benches, all free to the public, as the expenses are to be borne by the collections at the Offertory. In this respect there will be no distinction between is the first scene in this Parliamentary drama.

The second is like it. When the period for the The other Bill, the Missionary Bishops Bill, high and low, rich and poor, and the conventional degrees of society, in the presence of Him before whom all are equal-an arrangement the more to be commended, when it is considered that the only two places in which all are upon a level, are the Church and the Church-yard. We are assured that "the poor shall never cease out of the land," and the well-being of society requires that the differences of ranks and degrees should be preserved: but in the place where all confess themselves to be "miserable sinners," any as-

> that many will join with us in wishing it success. Before concluding these remarks, which are made not only without reference to party, but in the hope that they may assist in healing unhappy differences, we may suggest that the building should be erected as nearly as possible in a central part of the town, in order that it may afford the greatest facility for attendance.
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> —Liverpool Standard. (Abridged.)

DEFICIENCY OF CHURCH-ROOM FOR THE WORK-

ING CLASSES.—The circumstance has recently

ttracted much attention, and has naturally

vil thoughts?" The sin, as is always the case

ander my footstool," have withdrawn them-

selves from our public worship, and are so far,

ither actively or passively infidels, as to

endanger the safety of the whole community

A consciousness that this is too much the case

has recently shown itself on several occasions

and efforts are making to discover some means of remedying this fearful evil. But, among these,

one of the plainest duties seems to be to abjur

and forsake, at once and fully, the sin which

St. James points out. Even if we can succeed

sumption of inequality is quite out of character.

In this respect, therefore, it will be really as well as nominally the Poor Man's Church, and

in the hope that it will realise those expectations

which we have ventured to entertain, we trust

"We be men of good government, being governed as the sea is, by our noble and chaste mistress the moon." It can be no pleasure to dwell on such topics; but it is right and wise to point out.

Chastleman and Discontage in Parliament. excited a great deal of regret, that our places of religious worshisp, both in the Church and among dissenters, receive but few of the workmen of the community. And when the fact has once attracted attention it is not very difficult to account for it. The higher and middle classes who construct and manage our Churches and chapels, have forgotten that they are but a minority of the whole population, and that the bulk of the people must labor with their hands for their daily bread. They have con-structed places in which two-fifths of the com-And not only so, but they allot to themselves poor to the dark and cold corners of the Church, ere all comfort is wanting. for we do not say the practice is universal—there is the plainest forgetfulness of the apostalic reproof and injunction: "If there come unto our assembly a man in goodly apparel, and here come also a poor man in vile raiment; ye

Sir James Stephen, addressed to good Lord

in expelling infidelity and profaneness from poor man's heart, he will still be sensible of insult or neglect. If we get him to read the new testament, and he falls upon St. James' epistle, he will remember the apostle's words the next time he visits the Church; and if he is offered dismal bench, where he can neither see no hear, the words, "stand thou there, or sit here under my footstool," will recur to his memory. It is with reference to these things that we wish to allude to an example of a different kind, 'As we journeyed," to use old Bunyan's phrase, "we fell upon a certain place," where was a noble parish Church. The clock had not reached the hour of ten, and yet we saw consider able numbers of people gathering round the doors of the Church. We inquired the reason, and learned, that by entering immediately the doors should open, they would secure good places. We entered with them, and found a spacious building without galleries, but having the floor covered with good roomy oak seats without doors, and all exactly alike. There pews for the rich, contrasting with narrow benches labelled "free seats." All were of equal comfort, "the rich and the poor met together." But were no seats appropriated? Yes, this formed the chief feature of the case. The best seats, those in what is absurdly called the "middle aisle" (aisle properly meaning wing), were left entirely free, nor for "the poor," but for "the people." Hence the gathering at the doors, before the Church was opened, of those who wished to secure a good seat. But after the "middle aisle" had been thus entirely filled, there entered, a few minutes before service commenced, a great number of respectable families, who took there own appropriated seats, in the side isles of the building. These seats were exactly like the other; the occupants ould see and hear as well as those in the middle; but in exchange for the privilege of having

> RELIGIOUS SERVICES IN THE ARMY .- A return as been obtained by Mr. Lucus of the approoriation of the sum of £18,500 voted for the year 1852-3, under the head of "Divine Service the Army Estimates, which shows the follow-

seats of their own reserved for them, they gave

front of the minister. The result of the whole

every part, and by people of all classes, before

the service commenced. The arrangement struck us as an admirable one. We have

thought the description of the case worth

giving; since what has been recently effected in

one of the noblest Churches in England might

be effected everywhere else with equal ease .-

was, that the Church was entirely filled, in

up the advantage of sitting immediately

Papists—Great Britain, £831; Ireland, £827 Abroad, £1,044; Total, 2,702.

No. 9.

The Record has lately published a series of communications, elaborately attempting to prove, from Scripture, that Timothy and Titus were one and the same person.

The same newspaper has take strong ground against the abominations of the pew system, justly denouncing it as one great reason of the as it must be acknowledged that many of our It describes a Church where things are as they ought to be in this respect; where the seats are all open seats, the whole body of the Church being equally free to all. This is right, it says; of building so well suited for richness of decorafor granted, it adds at the end, "The Clergy of

The Braintree church-rate case was finally disposed of by the House of Lords. In 1841, a disposed of by the House of Lords. In 1841, a rate of two shillings in the pound was proposed in the Braintree vestry. An amendment, refusing the rate, was carried by a lage majority. The rate was nevertheless made by the minority, on the ground that the meeting was called to make a rate, and had not the power of refusing. The question as to the validity of a rate thus made has been decided both negatively and affirma-tively in several courts; and it came before the House of Lords on an appeal in error against the judgment of the Court of Exchequer, which had sustained the rate. The House of Lords reversed the judgment of the court below, as the rate was made by the minority against the will of the majority.

MUNIFICENT BEQUESTS .- The late Richard MUNIFICENT BEQUESTS.—The late Richard Sawrey Cox, Esq., of London, and a native of this city, has bequeathed the following sums to institutions in this city:—To the Girl's Blue Coat School, £1,500; to Fairfax's School, £1,000; to Bayley's School, 1,000; to the Bablake Boys' Charity, £500; the old Bablake Men's Charity, £500; to the Coventry and Warwichkshire Hospital, £1,500; total, £6,000. Why Cox, by his will, wishes (but it is not Mr. Cox, by his will, wishes (but it is not compulsory) that a ward in the hospital shall be called after his name, as an incentive to others to follow his example. We believe these are the largest bequests to the Coventry charities since the middle of the sixteenth century. Mr. Cox has also bequeathed, £6,000 or £7,000 to London charities.—Coventry Standard.

The Aberdeen Journal reports that the Bishop of Glasgow and Galloway recently held ordina-tions in the Cathedral Church of St. Mary. Immediately after matins also the Rev. J. F. S. Gordon presented for confirmation Mr. Ebenezer Renny, M. A., a recent convert from Presbyterianism, who has for thirty years served as a minister of that denomination. As Mr. Renny could not conscientiously any longer adhere to the doctrines set forth in the "Confession of Faith," nor set as a service of the confession of the confess Faith," nor act as a minister in the body, he resigned connection with it to Mr. Dimma, the Presbyterian Clerk of Linlithgow. Mr. Renny is spoken of in most commendable terms by all who knew him.

LAMBLEY.—On Wednesday week, the Rev. H. E. C. Cobden gave the children belonging to his Sunday school their usual treat, when after doing justice to the excellent tea which had been provided for them they amused themselves with structed places in which two-fifths of the community, take for their own use four-fifths of the fifth for those who are the largest class of all. and with every good wish towards their kind all the most desirable seats, and condemn the and benevolent pastor.

Pews in Chuaches.—A week or two ago, the Bishop of Gloncester and Bristol consecrated a chapel of ease at Tutshill, near Chepstow. His lordship took occasion to say, that, whatever else might be the case with his dioce se, at least it was not bakward in the work of church extension.

have respect to him that weareth the gay cloth-ing, and say unto him, sit thou here in a good place; and say unto the poor, stand thou there, four years of his episcopate, more churches than all his predecessors in the sees taken together and he condemned the pew system, to which he r sit here under my footstool: are ye not then attributed, in a very large measure, the existence partial in yourselves, and are become judges of of dissent. The population, he said, had been lost to the church by this practice, and would, he hoped, he as quickly regained, now a better tone of teeling on the subject was spreading so widely. has brought its punishment; and we now find that the great majority of the working men,

A SPIRITED WIFE. - The wife of Archbishop Whately has resented the treatment which ber husband has experienced at the hands of the National Board in gallant style. Having ascertained that the new regulation for the expulsion of the Scripture Extracts had come into operation in her own national school at Stillorgan, she dispissed the teacher, and caused the inscription National School " to be erased from the face of . the building, at the same time announcing her determination to enforce the reading of the Scripture lessons on all the scholars.

CHIEF JUSTICE JONES .- The death of one who has been so prominent. of late years, in the Church Affairs of the Diocese of New York, as Chief Justice Jones, has been appropriately marked by the Vestry of the Church of the Annunciation, of which parish he has been, for nany years, the Senior Warden. Besides the customary Resolutions of respect and spmpathy, the Vestry have put upon record a sketch of his

life, from which we gather the following facts: He was educated in the Dutch Reform munion; but, in mature life, entered the Church. and for fifteen years has been a communicant at her altars. From 1837 to 1843 he was a Delegate in the Diocesan Convention, from S. Bartholomew's. From 1844 until his death, he represented the Church of the Annunciation. From 1838 to the time of his death, he was either a supplemental or an elected, deputy to the general Convention. From 1844 he was a ay member of the standing Committee of this Diocese. From 1846 he was a Trustee of the General Theological Seminary. And, for several years last past, he has also been a member of the Vestry of Trinity Church. Of the high position e occupied in his profession, and the extraordinary qualities of his mind, -whose memory, force and clearness remained unimpaired up to the day of his death, in the 84th year of his age it becomes not us to speak. They are too well known in this community to need one word from We can only add, that it is seldom that the Churchin New York is called to mourn a laymad so widely known for good, and whose loss will be so generally felt.—N. Y. Church Journal.

Correspondence.

THE CONVENTION OF WESTERN NEW YORK AT

To the Editors of "The Church." I hope I shall not be considered impertinent.

if I crave the attention of your readers this week to some things, which a few of us Canadian Clergymen were privileged to see and hear, at the late Convention of the Diocese of Western New York; although your pages have already contained two able and interesting letters on the subject: for that Convention was a meeting of brethren of the same household of faith with ourselves—one with us in profession, in faith, in affection. Though living under a different form of government, American Churchmen sympa-thise with us in our trials; mourn with us over our difficulties; rejoice with us in our prosperity. The Clergy on the frontier feel a sacred ple n exchanging offices of kindness and Christian