

to attract their attention, I gave it up. I returned to Tsh Pau and there had an opportunity of seeing a small Chinese force preparing for battle, which, from its novelty and many strange features, was deeply interesting. From the tops of the hills around Tsh Pau I had an opportunity of seeing the dense population of China turned out of their houses and lying like flocks far and near, for miles, over the country; and towards evening the dense volumes of smoke uniting and settling down, and the red glare of the setting sun, all united, presented a picture not soon to be forgotten.

With sincere esteem and affection, your brother in Christ.

CONVOCAION.

PROVINCE OF CANTERBURY, July 9.

THE UPPER HOUSE.—THE ESSAYS AND REVIEWS.

The Bishop of CINCHESTER moved that the report of the Lower House on the subject of the volume entitled "Essays and Reviews" be read.

Mr. F. H. DYKE, the Registrar, read the resolution which had been proposed by Archdeacon Denison and seconded by the Rev. Dr. M'Cauley, Proctor for the clergy of the Archdeaconry of London, to the effect that, in the opinion of the Lower House there were sufficient grounds for proceeding to a synodical judgment upon the book.

The Bishop of CINCHESTER said that upon that resolution a question would arise whether the Upper House would enter upon the subject of adopting this or any similar resolution with regard to the "Essays and Reviews." Their lordships were in a different position from the members of the Lower House, inasmuch as they were under the presidency of his Grace the Archbishop, who, with the Bishop of London, might, under certain circumstances, be called upon to act in a judicial capacity, arising out of a suit which the Bishop of Salisbury had thought it right to institute against the Rev. Dr. Rowland Williams, Vicar of Broad Chalk, in the diocese of Salisbury, one of the authors of "Essays and Reviews." It was possible that that case might go on to be heard hereafter before the Judicial Committee of Privy Council, and that the Archbishop of Canterbury and the Bishop of London might be called upon to sit as judges on that Committee. Assuming that possibility, the Archbishop of Canterbury and the Bishop of London might feel some difficulty in discussing and pronouncing a judgment in Convocation upon a volume which they might have hereafter judicially to consider. If that should be the feeling of the Archbishop and the Bishop of London, the other bishops would have to discuss the volume in their absence, and thus much of the weight which would otherwise attach to their decision would be lost. He should therefore propose the following resolution:—

"That his Grace the President be requested to communicate to the Lower House that this House having taken into consideration the communication of the Lower House, touching a book entitled 'Essays and Reviews,' have resolved, that whereas since this House formerly considered this question a suit has been commenced against one of the writers for his contribution thereto, and whereas his Grace the President, and the other bishops of this synod, who are Privy Counsellors, may, in the course of the appeal upon it, have to decide in the said suit judicially; and whereas it appears to this House inexpedient either to proceed with the consideration and discussion in the absence of his Grace the President, and such other bishops as may be members of the Privy Council, or to embarrass them hereafter sitting as judges by their having joined in a synodical judgment of the book it is expedient to adjourn the further con-

sideration of the subject pending the course of the suit."

The Bishop of St. Asaph said he was fully aware that this question was surrounded with difficulties on both sides, but he could not help think that the scheme proposed by the Bishop of CINCHESTER was more free from difficulties than any other; and, feeling this, he gladly seconded the motion.

The Archbishop of Canterbury put the resolution and it was carried *nem. dis.*

Their Lordships then adjourned.

THE LOWER HOUSE.

The members of the Lower House assembled in the Jerusalem Chamber, under the presidency of the Ven. Edward Bickersteth, M.A., Archdeacon of Buckingham.

CHURCH AND STATE.

The Ven. Archdeacon HALE gave the following notice of motion:—

"That this House, at the first possible opportunity in the ensuing year, petition the Upper House to appoint a committee of both Houses to consider whether the open and avowed designs for the secularizing of the revenues of the church, the separation of the church from the state, and the consequent alterations in the constitution, as settled in 1688, as well as the endeavours publicly declared to procure the return to Parliament of various persons pledged to forward these designs, do not render it necessary to present a humble address to Her Majesty declaratory of the designs with which the Church is threatened, and Praying Her Majesty to take the premises into Her Majesty's most gracious consideration."

The House then adjourned.

CHURCH OF IRELAND.

The following is a copy of the memorial from the Irish Prelates, the presentation of which has been announced by the Home Secretary:—

"May it please your Majesty:—

"We, the Archbishops and Bishops of the Irish provinces of the United Church, approach your Majesty with the deepest sentiments of dutiful attachment and respect. We beg leave humbly to set before your Majesty that the statutes relating to the union of Great Britain and Ireland provide 'that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called 'the United Church of England and Ireland,' and that the doctrine, worship, discipline, and government of the said United Church shall be, and shall remain in full force for ever, as the same are now by the law established for the Church of England.

"To preserve in all its completeness the union thus effected, and carefully to guard against anything tending towards disunion or schism, is, we humbly submit, our bounden duty as chief pastors and overseers of the church. We therefore feel constrained humbly to represent to your Majesty our anxieties in reference to this important subject, under the circumstances which we proceed to state.

"The 29th English Canon of 1603 is the same as the 16th Irish Canon of 1634, and enforces an ancient practice respecting sponsors at baptism common to the church in both countries for many centuries. The convocation of the Province of Canterbury, having applied for and obtained your Majesty's license for the purpose, has repealed the 29th Canon, and in place thereof has enacted a new Canon, which now awaits your Majesty's sanction; and we have been advised that, in order to give validity to the change intended to be thereby effected, the sanction of the Legislature also would be required.

"The Convocation of the Province of York has likewise asked for and received from your Majesty a license for a similar purpose.

"Steps have, moreover, been taken by the Convocation of Canterbury (as we have been informed) towards the preparation of new forms of divine service to be used after harvest and on other occasions, thereby adding to the services prescribed by the Acts of Uniformity; and the heads of a measure for regulating the discipline of the clergy have also been the subject of deliberation in that assembly.

"A new rule of sponsorship, new forms of prayer, and a new law of discipline, if introduced in the Province of Canterbury alone, or in the Provinces of Canterbury and York, to the exclusion of the Irish Provinces, would disturb the uniformity of the church, and violate the spirit of the Act of Union.

"In such grave matters, we conceive that the whole of the United Church is concerned; and relying with confidence on your Majesty's Royal and benevolent care for the preservation of the church, we would humbly ask that the advice, not of one or of two Provincial Synods only, but of a General Synod of the United Church of England and Ireland may be obtained, before any change is made in the doctrine, worship, discipline, or government of the church.

"We would pray your Majesty to adopt this course, rather than to refer questions in which all the provinces of the church are equally interested, to the consideration of separate and independent convocations, which have no sufficient opportunities for mutual conference and explanation, such as ought to take place among the prelates and clergy belonging to the one and the same church, in reference to matters affecting the whole body. For if real freedom of action be conceded to each convocation, there would be a risk of the unity of the church being impaired, and schism generated. Or if, on the other hand, equal freedom of action be not conceded to each convocation, but all the provinces are expected to acquiesce in the decisions of one, this would be an assumption of authority for which there is no foundation in law or justice.

"We, therefore, humbly pray that your Majesty will be graciously pleased to refer all matters involving any alteration in the doctrine, worship, discipline, or government of the church, to the consideration of a General Synod of the United Church of England and Ireland, in order that such measures may be framed as, if approved by your Majesty, may receive your Majesty's Royal assent, or (if the sanction of the Legislature be likewise needed) may be suitably recommended to Parliament.

"And we devoutly pray that, in all the affairs of the church and kingdom committed by Almighty God to your Majesty's care and government, your Majesty may be guided by 'the wisdom that is from above.'

John G. Armagh; Richard Dublin; Joseph H. Meath; Ludlow Killaloe and Clonfert; Thomas Tuam, J. T. Ossory and Ferns; Robert Cashel, &c.; Robt. Down, Connor, and Dromore; William Derry and Raphoe; H. Limerick; Marcus G. Kilmore, &c.; Wm. Cork.

"Armagh, July 22, 1847."

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