

The B e r e a n .

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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[WHOLE NUMBER 246

SONG OF A CAPTIVE JEW IN BABYLON.

Let the proud veil of darkness be rolled from before thee.
O Lord! and descend on the wing of the storm:
Dispersed or enslaved, are the saints that adore thee,
And the rude hands of strangers thy temple deform:
And Salem, our Salem, lies low and degraded;
While far from her ruins in exile we pine;
Yet still is the hope of thy remnant unfaded—
The hand that implants it, Jehovah, is thine.
Alas! we were warned, but we recked not the warning,
Till our warriors grew weak in the day of despair;
And our glory was fled as the light cloud of morning,
That gleams for a moment, and melts into air.
As the proud heathens trampled o'er Zion's sad daughter,
She wept tears of blood o'er her guilt and her woe;
For the voice of her God had commissioned the slayer,
The rod of his vengeance had pointed the blow.
Though foul are the sins, oh thou lost one! that stained thee,
The blood of atonement can wash them away;
Though glooming and base are the bonds that enchain thee,
The God who imposed them can lighten the day.
For a star yet shall rise o'er the darkness of Judah,
A branch yet shall flourish on Jesse's proud stem;
And Zion shall triumph o'er those that subdued her,
Yea, triumph in giving a Saviour to them! DALE.

CONFIRMATION.

Questions for Self-Examination.

1. Do I really feel myself to be a lost sinner in the sight of God?
2. What good reason have I to believe that I repent of my sins?
3. Have I, in comparing myself with what I have been, any good ground to hope that I have experienced a true change of heart?
4. Do I believe that the Lord Jesus Christ is able and willing to be my Saviour? Am I casting my soul, and resting all my hope upon him?
5. What are my heart and thoughts most set upon? Do I think that I can love the things of the world, if I love God with all my heart?
6. Do I feel that I ought to give my whole heart to God, and that it will be for my happiness to do it?
7. Do I feel my need of God's grace every moment to enable me to do it? Am I heartily seeking this grace through Jesus Christ?
8. Do I feel prayer and my Bible to be different from what they were to me? And do I more delight in them, and daily give myself to them?

Have I prayed earnestly over these questions, and answered them to my own conscience sincerely, as in the sight and in the fear of God?

Prayer before Confirmation.
O Lord God, I am a poor sinful creature, born in sin, a child of wrath, and sinning against thee every day. For thy dear Son Jesus Christ's sake, have mercy upon me, and make me a new creature in Him. Bless thee, that by thy goodness I was early given up to thee in baptism, and engaged to be thy child and servant for ever. O pardon my ignorance and forgetfulness of this solemn engagement, and the many ways in which I have broken it in thought, word, and deed. Pardon all my sins; all the wicked or idle words I have said; the wrong desires I have felt; the bad tempers I have given way to, and the evil actions I have done. O may the blood of Jesus Christ cleanse me from all sin! And now assist me in taking upon myself the vow and promise of my baptism. Make me careful, sincere, and earnest, in what I am going to do. Make me willing indeed to yield up myself to my Saviour, to be his, and to serve him; willing to give up this vain and wicked world, continually striving against all my evil and corrupt affections, and daily growing in all virtue and godliness of living. O Lord, make me to feel my helplessness, as well as my sinfulness, that I may earnestly desire and pray for the promised help of thy Holy Spirit. Grant, O Lord, that from this time, I may begin to care for my soul, and provide for eternity. Keep me from the bad examples of those who are careless; from the vanity, light behaviour, heedlessness; dangers, and temptations of youth. O that I may never go back—never be ashamed of Christ; never be frightened from his service by any crosses and difficulties I may meet with! May thy grace confirm and fix my heart in thy good ways, so that I may love thee more, and serve thee better.

Rev. Charles Bridges.

THE ENGLISH REFORMERS AND THOSE ON THE CONTINENT.

THE BISHOP OF SALISBURY TO THE BISHOP OF WORCESTER.

My dear friend, I have not written you for some time, and so long a time, that I must proceed from any forgetfulness of my duty to you, or from any light estimate of what your kindness deserves at my hands; but having been overwhelmed with a multitude of engagements, I unwillingly put off for a while the business of writing, which, now

the opportunity of sending a letter is afforded me, I perceive can no longer be delayed. When I wrote to you at the beginning of August, I was sent by the command of the queen into the northern parts of England, as an inspector and visitor, as they call it, for the purpose of removing the abuses of the church, and restoring to it those rites which are consistent with true religion and godliness; and having been employed in those quarters up to the beginning of November, in a constant discharge of the duties entrusted to me, and with excessive fatigue both of body and mind, I at last returned to London. New labours here awaited me on my arrival, and an increased weight of business was laid upon my shoulders; for my services were required by the queen for the government of the see of Worcester; and the episcopal office is at length imposed upon me, though against my inclination. I wished, indeed, altogether to decline this bishoprick, as I did that of Carlisle, to which I had been nominated before; but this could not be done without drawing upon myself the displeasure of the queen, and in some measure deserting the church of Christ.

While this was going forward, Burleigh delivered me your letter full of kindness; which, however, I delayed to reply to by him on his departure from hence, partly because our English affairs being at that time not much altered, but remaining in pretty much the same state, afforded very few materials for writing; and partly, because my new burden (for it may be more truly called so than an honour) distracted me most wonderfully with cares and engagements. And thus, my most esteemed sir, you have the reason of my long silence.

The doctrine of the Eucharist, as yet by God's blessing unimpugned, remains to us, and we hope will continue to remain, pure and inviolate. For both myself and my episcopal brethren will maintain it, by God's help, to the utmost of our power, as long as we live. We had not long since a controversy respecting images. The queen's majesty considered it not contrary to the word of God, nay, rather for the advantage of the church, that the image of Christ crucified, together with those of the Virgin Mary and [Saint] John, should be placed, as heretofore, in some conspicuous part of the church, where they might more readily be seen by all the people. Some of us [bishops] thought far otherwise, and more especially all images of every kind were at our last visitation not only taken down, but also burnt; and that too by public authority; and because the ignorant and superstitious multitude are in the habit of paying adoration to this idol above all others. As to myself, because I was rather vehement in this matter, and could by no means consent that an occasion of stumbling should be afforded to the church of Christ, I was very near being deposed from my office, and incurring the displeasure of the queen. But God, in whose hand are the hearts of Kings, gave us tranquillity instead of a tempest, and delivered the church of England from stumbling-blocks of this kind: only the popish vestments remain in our church, I mean the copes; which, however, we hope will not last very long.

How much injury England is now receiving by your absence, as to the affairs of the church and religion, I am accustomed very frequently and earnestly to impress upon those to whom is committed the management of the state. But their minds are so much occupied with other matters of the greatest importance, that nothing, I see, has been hitherto determined with respect to inviting you back. The queen I know was at one time very desirous of recalling you; you will easily comprehend, I suppose, what prevented it. The cause of Christ has always many adversaries, and the best persons are always the worst spoken of. This pretence of unity is daily giving rise to many divisions.

I congratulate you on your new marriage, and pray that it may be happy and prosperous; as I also wish for myself, who have lately entered into the same state of matrimony.

The Commissioners were Francis, earl of Shrewsbury, president of the council in the north; Edward, earl of Derby; Thomas, earl of Northumberland, lord warden of the east and middle marches; Thomas, Lord Evers, Henry Percy, Thomas Gargrave, James Craff, Henry Gates, Knits; Edwin Sandys, D. D., Henry Harvey, LL. D., Richard Bawes, George Brown, Christopher Beest, and Richard Kingsmill, Esq. The commission began at St. Mary's, Nottingham, Aug. 22, 1559, *Die Martis*. Strype, *Annals*, l. i. 245, &c.]

A letter from Bishop Jewel to Peter Martyr, dated London, Feb. 4, 1560, says on this subject:

This controversy about the crucifix is now at its height. You would scarcely believe to what a degree of insanity some persons, who once had some show of common sense, have been carried upon so foolish a subject. There is not one of them, however, with whom you are acquainted, excepting Cox. A disputation upon this subject will take place to-morrow. The moderators will be persons selected by the council. The disputants on the one side are the archbishop of Canterbury and Cox; and on the other, Girond, the bishop of London and myself. The decision rests with the judges. I smile however, when I think with what grave and solemn reasons they will defend their little cross. Whatever be the result, I will write to you more at length when the dispute is over; for the controversy is as yet undecided; yet, as far as I can conjecture, I shall not again write to you as a bishop. For matters are come to that pass, that either the crosses of silver and tin, which we have every where broken in pieces, must be restored, or our bishopricks relinquished.

ny. There is a wonderful preparation for war, partly to repel the French forces, if, in attempting to subjugate Scotland, they should invade our borders; and partly to aid the Scots against the French, if the latter at any time should violate the treaty of peace; that they have made with us. God grant that all things may turn out to the glory of his name, and the advancement of the gospel.

I have thought it right to let you know these things by letter, before I set off for Worcester, where I hope to arrive shortly. But I should have written more fully, did I not know that my brother Jewel, the bishop of Salisbury, has given you frequent and diligent information about all our affairs. Should I be able to serve you in any way, believe me, my honoured Peter, you may use my services as far as I live (say, were it possible, even after life,) according to your discretion.

Salute very much in my name, I entreat you, the illustrious master Bullinger. I am a letter in his debt; indeed, I love every thing to him, and should opportunity arise, I will repay him as far as I am able. Salute your wife, Julius and his wife, Herman, Paul, and my little Martyr, to all of whom I wish every happiness. Farewell, most courteous, learned, and much esteemed master Peter. In haste. London, April 1, 1560.

Yours from my heart,
EDWIN WORCESTER.

JOHN JEWEL TO ROBERT GUALTER.

Dated at London, Nov. 2, 1559.

Much health. That you so kindly congratulate, and myself so much on this accession of care and anxiety, as our church, respecting which you tell me that you no longer despair, I return you my thanks, most accomplished sir, not indeed on my own account, upon whom I feel such a heavy burden is imposed, but in the name of our church concerning which I perceive your thoughts are so anxiously occupied. For, as it regards myself, you well know what an undertaking it is, especially for a man unskilled in business, and always brought up in idleness and obscurity, to be raised at once to the government of the church; and though scarcely able to manage his own affairs, to take upon himself the management of those of others. Since however it is the cause of God, I will endeavour to make up by diligence what is wanting in ability; for though I am deficient in other respects, I shall not, I hope, be wanting in inclination. Do you meanwhile, since you have safely landed your vessels, and brought them ashore, pray to God that we may at length bring our vessel, hitherto tossed by the waves, and attacked on all sides by pirates and robbers, into harbour. For the rage of the papists among us at this time is scarcely credible; and rather than seem to have been in error in any respect, they most impudently precipitate and throw all things into confusion. May that God whose honour and glory alone we look to, do our endeavours, and confound the conspiracies and wicked designs of his enemies! Religion is gone to his people at Cleve, where he now reigns like a king, and looks down upon all bishops. Whatever news I had to communicate, which, indeed, was neither certain nor of much importance. I have written at some length, both to masters Bullinger and Martyr. If there is anything in which I can contribute either to your advantage or enjoyment, bear in mind, that in whatever situation I may be, I am, and always shall be at your service.

Fare thee well, most excellent and accomplished Sir. Salute in my name the honoured lady your wife, as also masters Bullinger, Simler, Lavater, Zuinglius, Frisius, Gesner, Wolfius, and your other friends whom I so justly value. Though Parkhurst is a long way off, yet I salute you, your wife, and all your family, in his name. All your friends salute you and all yours. Again farewell. London, Nov. 2, 1559.

JOHN JEWEL TO PETER MARTYR.

Dated at London, Nov. 3, 1559.

Two days after my return from a long and tiresome journey, when, wearied and exhausted with travelling, I had written to you I know not what, three letters from you reached me at the same moment; by the most delightful perusal of which I was so refreshed, as entirely to banish from my mind all the troubles of the preceding days. For though, whenever I think about you (as I certainly do every hour of my life, and should be very ungrateful if I did not), I am delighted at the very thought and remembrance of your name; yet when I read your letters, I seem to myself to be at Zurich, and in your society, and in most delightful conversation with you, which indeed, believe me, I value more than all the wealth of the bishops.

As to what you write respecting religion, and the theatrical habits, I heartily wish it could be accomplished. We on our parts have not been wanting to so good a cause. But those persons who have taken such delight in these matters, have followed, I believe, the ignorance of the priests; whom, when they found them to be no better than mere logs of wood, without talent, or learning, or morality, they were willing at least to commend to the people

[This second wife was Cecilia, daughter of Thomas Willard, of [Hastridge, in] the county of Kent, Knight. Strype, *Annals*, III. ii. 65.]
[April 8, 1559] peace was proclaimed between the queen and Henry the French King, the Dauphin of France, and Scotland, forever. Strype, *Annals*, l. i. 283.]
[He was at this time rector of Bishop's Cleve, near Cheltenham.]

by that comical dress. For in these times, alas! no care whatever is taken for the encouragement of literature and the due succession of learned men. And accordingly, since they cannot obtain influence in a proper way, they seek to occupy the eyes of the multitude with these ridiculous trifles. These are, indeed, as you very properly observe, the relics of the Amorites. For who can deny it? And I wish that some time or other they may be taken away, and extirpated even to the lowest roots; neither my voice nor my exertions shall be wanting to effect that object.

As to your writing that there are some persons who as yet have given no expression of their good will to you, I rather suspect to whom you allude. But believe me, they are neither in the rank or position you suppose them to be, and in which all [four] Israel hoped they would be. For if they had been—they have hitherto refrained from writing to you, not from any disinclination or forgetfulness of you, but because they were really ashamed to write. Both of them are now suffering most severely under an attack of ague; but ἀρρηταίριος [Sir Antony Cook], as being of a more melancholy temperament, is much the worse.

With your usual affection to the common cause, you were grieved at hearing that no provision had been made for any one of us. You may now resume your grief, for nothing whatever has been done up to the present moment. We only hear about the empty titles of bishops, and have deserted the ranks of [Duns] Scotus and Thomas [Aquinas] for those of the Oceanists and *Naturalists*. But as you know, state affairs move slowly. The queen herself both favours our cause, and is desirous to serve us. We refuse, although these beginnings are painful enough, we do not lose our spirits, nor cease to hope for better things. That which easily comes to maturity, easily decays.

I wrote to you as I remember, at some length, respecting your book, before I left London; but my letter, as is often the case, was probably lost on the road. I added also, that the queen of her own accord eagerly perused both your letter and the book itself, and wonderfully commended both your learning and character in general; and that your book was made so much of by all good men, that I know not whether any thing of the kind was ever so valued before. But alas! what must I say, when no recompense has been as yet made to you? I am ashamed, and know not what to answer. The queen however made diligent inquiry of the messenger, as to what you were doing, where you lived, in what state of health and what circumstances you were, and whether your age would allow you to undertake a journey. She was altogether desirous that you should by all means be invited to England, that as you formerly *tilled*, as it were, the university by your lectures, so you might again water it by the same, now it is so disordered and weakened a condition. But since then, the deliberations about Saxony and the embassy from Susland have put an end to those counsels. Yet, whatever be the reason, nothing is at this time more talked about, than that Peter Martyr is invited, and daily expected to arrive in England. Oh! how I wish that our affairs may some time acquire stability and strength! For I am most anxious, my father, to see you, and to enjoy your most delightful conversation and most friendly counsels. If I should ever see that day, or rather, as I hope I may say, when I shall see it, where is the Amicus or Salisbury that I shall not look down upon? Farewell, my pride, and more than the half of my own soul. Salute in my name that excellent lady your wife; may God grant her a happy delivery; and make you the father of a beautiful offspring! Salute masters Bullinger, Gualter, Lavater, Simler, Gesner, Frisius, Julius, his wife, and my little Martyr, likewise Herman, your friend and mine. All our friends salute you. London, Nov. 5, 1559.

Yours most heartily,
JOHN JEWEL.

A letter from Bishop Parkhurst (of Norwich), to Henry Bullinger, contains the following information:

After I had written this, to I good news was brought me, namely, that the crucifix and candlesticks in the queen's chapel are broken to pieces, and as some one has brought word, reduced to ashes. A good riddance of such a cross as that! It has remained there too long already, to the great grief of the godly, and the cherishing of I know not what expectations in the papists. Moreover, the pseudo-bishops, who are in the tower of London, will very soon render an account of their breach of faith. So I hear. Farewell, my good Bullinger. In haste. Ludham, Aug. 20, 1562.

MAN'S NATURAL DEVELOPMENT.

Consider with yourselves, if a man is under the dominion of violent lusts and passions that are born within him, what would he be without the restraint of authority; without the customs imposed by education from his earliest infancy; and above all, without the obligations of religion upon the conscience? With all his natural inclinations to vice, he must be inevitably lost, unless he is kept in subjection—ho, ought, rather to be chained

[Sir Thomas Wroth, and Sir Antony Cook].
[Peter Martyr had two children by his wife, who both died very young, and before him; and he left her with child of a third, which proved a daughter.]

down as a lunatic, then left at liberty to follow the dictates of his own disposition. Yet such is the unaccountable perverseness of some, and the unthinking folly of others, who prescribe a course of education void of all restraint; supposing that the mind of a child, if we do not interrupt it, will grow up into wisdom, genius, prudence, and moderation, in the state of nature. But you will easily see, that as man now is, a mind so left to itself can be fit for nothing but to be turned wild into a forest among the beasts. The understanding of a man must, like that of the horse and mule, be broken, to make him fit for society; and his spirit and temper must be broken, to make him fit for heaven. If he is without the benefits of education, he should retire into the wood to feed on acorns, as the poets supposed mankind to have done before the times of civilization. Among barbarians, in the remote islands of the Indies, we might possibly expect to find such examples of undisciplined nature; though I think, even there, but few minds are totally neglected; but if such a thing occurs where the light of the Gospel prevails, we have then a monster which never appeared in the world before, a christian savage! This method of leaving corrupt nature to be its own tutor, is a project of the last days, when affected wisdom is taking its flights above the regions of sobriety and common sense, and men become enthusiastically addicted to novelty and refinement: as if it were the wisest, because it is the newest way, to leave the human mind to what it knows naturally as a brute beast; in consequence of which absurd liberty, without decency, without discretion, without conscience, without religion, to glory in its shame, and to be the pest, as it ought certainly to be the outcast, of every christian community.—*Jones of Nayland.*

THE CLERGY RESERVE FUND.

To the Editor of the Church.

Rev. Sir,—Your paper of the 9th instant contains a communication signed "A Catholic." I shall not question the motives of the writer, in introducing the discussion of the subject he has entered upon: I doubt his wisdom, and I must remind him that his is the responsibility of any controversy that may arise. He pleads as his warrant for the views he entertains, fifteen years' residence in Canada, during eight of which he has been actively engaged as a clergyman; he further, in apology for the course he has adopted, pleads the precedent furnished by a letter from the Ven. the Professor of the Theological Institution at Cahoon, appended to the last Report of the Society for the Propagation of the Gospel. With these preliminaries, he proceeds to state the reasons which make it appear to him to be highly desirable that not only the Theological Institution, but also the Bishops and Archdeacons, necessary to the efficient working of the Church in this Province, should at once be permanently endowed out of the Clergy Reserve Fund, now or hereafter to be in the Society's hands.

It will be unnecessary to follow your correspondent through his several unwarrantable positions, and his inconclusive reasoning; it will suffice for my purpose, to state what his arguments appear to me to amount to, namely, that because the Clergy Reserve fund is not sufficient to afford an increase to the salaries of the Clergy already employed, and yield an income of £100 a year to the number still requisite, therefore let the entire amount be bestowed upon Bishops, Archdeacons, and a Theological Institution, leaving the body of the Clergy to a resource from which, he acknowledges, "it will be impossible to procure a decent maintenance."

He advances, in recommendation of his project, "the importance of presenting the Church of the Living God to the world in a dignified and influential position as possible;" adding: "to Jehovah's just care, with respect to the Israelitish nation, was to secure the splendid and constant celebration of His worship, by making the most ample provision for the support of His temple and Priesthood. All this "A Catholic" appears to regard as analogous to the endowment of Bishops, Archdeacons, and a Theological Institution,—to the accomplishment of which he would devote the now large amount of the Clergy Reserve surplus fund. This, according to your correspondent's idea, is the "dignified and influential position in which the Church of the Living God is to be presented to the world;" this the "commanding station in which the higher orders of the hierarchy" are to be placed, in order "to make an impression upon the minds of worldly men, and ensure an attention to the things of God, and the claims of His Church;" and also impart "a general beneficial influence, which will be felt in the most remote parishes of the Diocese." Doubtless such an arrangement would be felt extensively, but it requires a stretch of imagination to suppose that its influence would be beneficial. Had not your correspondent contented himself "A Clergyman," I should truly have supposed that his communication was designed to bring derision upon religion, an opportunity upon our Church. I should certainly have pronounced "an enemy hath done this." I acquit him of any evil intention, but I hesitate not to express my opinion that, notwithstanding his fifteen years' residence in Canada, during eight of which he has been a member of our communion, he certainly has gone as far as his pretensions warrant, in pleading that he is not entirely ignorant of the things which affect the interests of our Colonial Church. I hasten to tell him that the sentiments he has advanced are identical with the most marked defects in our ecclesiastical system. The unequal distribution of Church property is an acknowledged evil; and let "A Catholic" be assured, that in now recommending it for a adoption here, he advocates an injustice to which the Church, I trust, will not submit, and which the authorities in the Church, I trust, will not sanction.

With reference to the matter in question, I beg to call attention to the sentiments of individuals of high standing in the country, as expressed at the formation of our Diocesan Church Society, and embodied in its constitution. In the published Report of the Society for the year 1842, page 49, may be seen the note submitted by the Hon'ble Chief Justice Robinson, for the endowment of the Bishopric: he proposes that it should be provided for, partly

from the Clergy Reserve Fund, partly from voluntary contributions, and in part, also, from the temporary Societies in England, and the Colonial Bishop's Fund.—With respect to the Archdeacons; contemplating the possible necessity for three, he quotes the provincial census, and proceeds to state,—"There can be little doubt that there are 50,000 Clergymen in this diocese;" next upon the common estimate of five persons to a family, this would give 6000 heads of families in each Archdeaconry; and as 6000 shillings make up the required salary of £360, if each head of a family were to contribute in the whole year but one shilling, this object would be provided for without aid from any other quarter.—Passing next to the most deeply interesting question—the resources from whence the great body of the Clergy could be provided for—the Chief Justice observed, that a very important object would be to make the public endowment which still remained, as productive as possible. "No one can contemplate the present condition of the Church in this country, without feeling painfully how miserably inadequate are the stipends now paid to the Clergy. Few of them enjoyed a larger income than was paid to the junior clerks in the public offices or in banks or other mercantile establishments." "If I trusted it would be amongst the earliest efforts of the Society, to endeavour to secure for those who have laboured long and anxiously in the Ministry, a provision sufficient for their comfortable maintenance, and established on a certain and permanent footing." I would ask "A Catholic" whether, in his knowledge of the affairs of the diocese, he does not remember the promises of the Lord Bishop, made to the Clergy assembled in Visitation in June, 1847, and the expectations then so considerably held out to them, strengthened also by what, in like solicitude, has fallen from his Lordship, in repeated instances, and by various communications? Is not your correspondent aware that the Archdeacon of York, in his intercourse with his brethren of the Clergy during the last summer, encouraged, as by authority, the same hope? And does the Rev. gentleman who has now called forth this controversy, oppose his individual views to this weight of testimony? And I might exhibit to him the question, to whom is his "suggestion" offered? Is it to the Society for the Propagation of the Gospel? Does he suggest? To that respectable body a mode for the distribution of its trust, which as by an inauspicious act, would early in a moment the long-earned fame of noble, impartial, and disinterested labours for the Church in Canada? Does he address himself to the Lord Bishop? Would he make his Diocese the party to a proceeding which would inevitably impair its godly influence, and endanger the respect which his office commands? Does he suggest to the Church Society a contravention of its laws? Would he urge upon any who might have the power, the execution of a purpose which would meet with the abhorrence of thousands of attached Clergymen throughout the land? I appeal, not to his sympathy, but his common sense, though I apprehend that his letter will not present him to the world as marvelously characterized by either.

C. C. B.

13th November, 1848.

At a meeting held in St. Peter's Church, Brockville, on Thursday 23rd November, 1848, pursuant to Public Notice given the preceding Sunday, the following resolutions were unanimously passed:

Moved by George Sherwood, Esq., seconded by Worslip B. McLean, Esq.,

Resolved.—That it is expedient and desirable that it should be publicly made known at least once in every year, in what manner and to what purposes the proceeds arising from the sale of that portion of the Clergy Reserves belonging to the Church are appropriated.

Moved by Rev. E. J. Baswell, seconded by Thomas D. Campbell, Esq.,

The funds arising from the sale of the portion of Clergy Reserves belonging to the Church, being originally intended (as appears by the Act of the Imperial Parliament passed in 1792) solely for the enjoyment of Rectories and Curacies.

Resolved.—That in the opinion of this Meeting they should be strictly applied to that original purpose, and for the future no grants should be made, or recommended to be made for the purpose of endowing Bishoprics, Archdeacons, a Theological Institution or its professors.

Moved by Richard F. Steele, Esq., seconded by Rev. F. Blakey.

Whereas previous to the year 1833 the Society for the Propagation of the Gospel in Foreign Parts had entered into engagements with many of the present Missionaries of this Diocese to pay them an annual salary of £200 sterling, to be drawn for on the Society in London; and whereas, since that period, by an agreement entered into between the Imperial Government and the said Society without the knowledge or consent and without the breach of the contract on the part of the Missionaries, their salaries have been reduced to £170 sterling, to be drawn on her Majesty's Receiver General of this Province and thus causing a yearly loss to them of nearly £30 currency, therefore