

onited Church of England and Ireland has in all her proceedings respected the Roman Catholic endowments.

So long as our Church is sustained in the possession of the small remnant of her property, devoted as it is to sacred purposes, she will feel it her duty to respect that of the Church of Rome.

While retaining our endowments, diminutive as they are, we can meet on something like equal terms; but if, through the votes and influence of Roman Catholic members we are deprived of our Church property (and without their votes our enemies can never succeed), the question will arise whether we can in duty, after such a deadly blow, respect the endowments of our spoilers.

How different would the religious aspect of Canada be, were the Roman Catholic members henceforth to do their duty. It is their safety as well as ours. If, instead of joining the enemies of religion, they were to make a common cause with the Churches of England and Scotland so far as the preservation of Church property and separate schools on a just basis, is concerned, harmony and peace would prevail throughout the Province, and the socialist and infidel would sink into insignificance before such a powerful combination.

Hence, it is manifest that if the result of the present contest be confiscation of the clergy reserves, the day will speedily arrive when the same measure will be meted to the Roman Catholics; for when they stand alone their Church property will soon be swept away.

In fine, the confiscation of the clergy reserves will become the commencement of a fresh contest of the most uncompromising character. Let those therefore who look for peace in robbing the Church of England of her patrimony, pause in their career of madness; for its accomplishment will engender a more bitter dissension than has yet been seen in Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

Think you (says this writer) that those who advocate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power?—When you see this remember that the destroyer, in his turn, shall perish. The clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are, perhaps, nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst feature is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority

any financial scheme to stay or mitigate the evils with which it must be followed.

The last session of the Imperial Parliament has indeed been peculiarly disastrous to the church in this diocese. The passing of the Clergy Reserve Act places her support in immediate jeopardy, and the only measure from which we might have derived relief—namely, the power of synodical action—has been without necessity delayed.

CONCLUSION.

It is refreshing to turn from these perplexing topics to a subject upon which we can dwell with pleasure and delight.

Two years ago the United Church of England and Ireland having determined to celebrate the third jubilee of her great missionary Society for the Propagation of the Gospel in Foreign Parts, not only requested her own children in the colonies to partake in this great festival, but invited in the most cordial manner her daughter in America, now a portion of a different nation, to assist in the holy celebration.

The invitation was promptly accepted by the Episcopal Church of the United States, and two of her most distinguished prelates were sent to London to represent her on this happy occasion, and to express with grateful acknowledgments, that the English Church is her spiritual mother, to whom she is indebted for her first foundation, and a long continuance of nursing care and protection.

On the 16th of June 1852, St. Paul's Cathedral presented a glorious spectacle. The Anglo-Saxon Church appeared in all her fulness of visible and spiritual harmony and union. By this we mean, the United Church of England and Ireland and their colonies, the Episcopal Church in Scotland and the Episcopal Church of the United States. Never had such an assembly been seen in that magnificent and venerable sanctuary. There were: Prelates, Presbyters and Lay-members not merely from every quarter, but we may say from almost every corner of the world. It was indeed a day to be had in lasting remembrance, and has been especially blessed by gathering together in one body the scattered branches of the only protestant church capable of defending the catholic faith against the assaults of its numerous enemies.

Nor is this all the kind sympathy and affection which were called forth and strengthened between the mother and daughter: it will yet yield eternal fruit. St. Paul's Cathedral is at this moment re-occupied in New York by the presence of one of our most accomplished prelates—Archdeacon Sinclair—and several presbyters of known celebrity, forming a deputation from the United Church of England and Ireland to the Church of the United States.

Yet, lovely as such an interchange of good offices and visits must be, they are only transient and occasional. We therefore look forward to far more permanent and important results from the cordial intimacy which has so happily commenced between the Churches.—We desire to see them more closely and systematically connected in the glorious enterprise of evangelizing the whole world. It is evidently their bounden duty. Providence points them out for the work. The Anglo-Saxon Church already numbers seventeen millions, and we know that one hundred and twenty in an upper chamber in Jerusalem once comprised the whole of the Christian Church; and now perhaps one-third of the human race acknowledges the cross of Christ.

These seventeen millions possess, or command ready access to, every nation and tribe on the face of the globe, and ample power to avail themselves of their manifold and numerous advantages.

Already they have members, zealous and devoted, in every clime; and all they want is full unity of purpose and well-devised plans of active co-operation, to carry the blessing of salvation to all nations.

Moreover, the world seems much better prepared than ever for this great harvest:—the idolatry of India and the delusions of Mahomet are waxing feeble and retain little hold on the affections of their votaries. China is accessible, and the opening of Japan will soon follow. It only remains for the Anglo-Saxon Church to commence operations and to carry the Gospel into every corner of the earth and islands of the sea, which is her true mission; and we verily believe that God has raised her up for this express purpose, and bestowed upon her every facility,—in Commerce, in the Arts, and above all, the Purity of her Faith—necessary for accomplishing so glorious a consummation.

Her members are chiefly composed of a race indomitable in resolution and perseverance, and increasing far more rapidly than any other branch of the human family. And from what has been effected during the last half century, we cannot be accused of any great stretch of imagination in cherishing the belief that Paganism will be totally overthrown at no distant period.

Nor need we doubt our success in purifying and reclaiming the Greek and Latin Churches. With the former we have always been on friendly terms, and there is even now no barrier to mutual communion; we have therefore good hope that more frequent, and in

time full intercourse, and the advance of secular civilization, will remove the crust which at present darkens and overloads, by the weight of rites and ceremonies, the precious truths of the Gospel, which the formularies of the Greek Church still retain.

Nor need we fear to gain on the Latin Church or that of Rome. The public understanding of Christendom is so much improved and enlarged, and is proceeding so steadfastly on the path of general improvement, as to add those who look with abhorrence on her confessed corruptions. The striking fact that instead of gaining ground in the United States, Romanism is disappearing like water in the thirsty sand, shows that no science and true knowledge extend her charms and delusions will disappear.

Such is the faint glimpse which we have ventured to take of the future glories of the Anglo-Saxon Church; and, weak and obscure as this Diocese may seem to be, it enjoys at this moment an opportunity which I trust it will embrace, of taking one graceful and reasonable step to accelerate her onward course.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodical action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

Ecclesiastical Intelligence.

GENERAL ASSEMBLY CONVENTION.—The Colonial Church Chronicle for September, in a brief but interesting article (signed E. H. D.), on the connexion that is heretofore existed between the Church of England and the Churches of the Colonies, makes an approving allusion to an address which has attracted no small degree of attention, and will hereafter demand much more. The first to make the public suggestion of a General Council of the Reformed Church, however, was the Bishop of Vermont, in his reply to the invitation of the Archbishop of Canterbury to join in the Jubilee celebration of 1852. Bishop Whittingham subsequently urged it on the Platform, in England itself, in a speech reported in the English papers; and under those circumstances it attracted so much notice, that the proposal has ever since gone by his name. But to return to the Colonial Church Chronicle.

Hereafter it is to be hoped that a great council of the whole Anglican Communion may be formed, to meet occasionally, such as Bishop Whittingham suggested last year. But it is obvious that the degrees of such a Synod must be separately and freely received in this country and the United States, before they could be held to be binding; to provide otherwise would be to compromise the independence of the two nations, and to give rise to endless jealousies.

If such a Synod is established, I think that all the necessities of the present and of the future also, when the Anglican Communion probably comprise not two, but many kingdoms and republics, will be sufficiently provided for, if it is stipulated that its decrees are only to be valid where it has been received by the members of the diocese assembly, or by the legislatures in Church matters in each place. This plan would follow the law of a general Council as regards precedent and principle; and as regards expediency, it seems to me that it is most likely the assemblies would use their freedom, and be separately and freely received in this country, and that if these did not, it most probably be through some miscarriage, and that when this occurs, to attempt to enforce the decrees would endanger schism.—Church Journal.

We are indebted to our thoroughly Church contemporary the Patriot, for the following:—

We are very glad to perceive that the deputation from the English Church to the Protestant Episcopal Church of the United States had an opportunity presented to them of assisting in one of the most important ceremonies of the Church. We take the following from the New York Herald of Thursday:—

BIENNIAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

Convenation of Bishops—inaugurating ceremonies. The ceremony of inaugurating the Rev. Thomas Atkinson, D. D., Bishop of North Carolina, to fill the vacancy in that diocese, made by the apostasy of Levi Sillman Lewis, and the Rev. Dr. Davis, Bishop of South Carolina, took place on Monday the 17th, at St. John's Chapel, in Yarrick street. It was contemplated delaying the inaugurating ceremony till the close of the convention, but for the purpose of accommodating the delegation to the convention from the Mother Church in England, who are desirous of returning home very soon, and who wished to hold in this service, it was resolved to install the bishops early yesterday.

At a very early hour the Church was crowded to its utmost capacity, all the aisles being filled, and every standing place taken up. The lower floor was reserved until 12 o'clock, and the members of the convention, the clergy and lay delegates, and those who might accompany them.

After morning prayer the Right Rev. Lord Bishop of Fredericton delivered the sermon, taking for the text the following words, from the Second Epistle of Paul to Timothy, chapter I, verses 6 and 7.

Wherefore I put thee in remembrance that thou stir not the gifts of God which are in thee, by the putting on of hands.

For God hath not given us the spirit of fear: of power, and of love, and of a sound mind.

COLONIAL.

FREDERICTON CATHEDRAL.—The London Church has this morning an appeal for further aid to the object, and to wipe off a debt of some £1,100.

For obvious reasons it is not taken that we record particular subscriptions to our readers, or point their attention to particular

cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all, has in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of Fredericton, on two general and important grounds. Meticulously looked as he has been from England, he has yet, we believe, been assisted to a much less extent than any other Colonial Bishop who is erected an episcopal cathedral, moreover, when he has built, is a Church which we understand is in beauty and magnificence, a not unworthy specimen of the great architecture of this country; and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, in which such such link as exist with the feelings and associations of the mother country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine Church has been built not only with great taste, but with great economy, and has become a model of the private resources of the Bishop have been expended on it, and a paper that has been forwarded to us—severely and unflatteringly, by the name paper, signed by the trustworthy names of Messrs. Armstrong and Harbord, are informed that, in order to become a matter of public notoriety, that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and irretrievably deficient. The columns, to be erected, had not such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the act of the English Churchmen will be withheld from such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the act of the English Churchmen will be withheld from such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodical action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

Think you (says this writer) that those who advocate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power?—When you see this remember that the destroyer, in his turn, shall perish. The clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are, perhaps, nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst feature is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority

any financial scheme to stay or mitigate the evils with which it must be followed.

cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all, has in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of Fredericton, on two general and important grounds. Meticulously looked as he has been from England, he has yet, we believe, been assisted to a much less extent than any other Colonial Bishop who is erected an episcopal cathedral, moreover, when he has built, is a Church which we understand is in beauty and magnificence, a not unworthy specimen of the great architecture of this country; and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, in which such such link as exist with the feelings and associations of the mother country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine Church has been built not only with great taste, but with great economy, and has become a model of the private resources of the Bishop have been expended on it, and a paper that has been forwarded to us—severely and unflatteringly, by the name paper, signed by the trustworthy names of Messrs. Armstrong and Harbord, are informed that, in order to become a matter of public notoriety, that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and irretrievably deficient. The columns, to be erected, had not such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the act of the English Churchmen will be withheld from such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodical action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

Think you (says this writer) that those who advocate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power?—When you see this remember that the destroyer, in his turn, shall perish. The clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are, perhaps, nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst feature is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority

any financial scheme to stay or mitigate the evils with which it must be followed.

cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all, has in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of Fredericton, on two general and important grounds. Meticulously looked as he has been from England, he has yet, we believe, been assisted to a much less extent than any other Colonial Bishop who is erected an episcopal cathedral, moreover, when he has built, is a Church which we understand is in beauty and magnificence, a not unworthy specimen of the great architecture of this country; and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, in which such such link as exist with the feelings and associations of the mother country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine Church has been built not only with great taste, but with great economy, and has become a model of the private resources of the Bishop have been expended on it, and a paper that has been forwarded to us—severely and unflatteringly, by the name paper, signed by the trustworthy names of Messrs. Armstrong and Harbord, are informed that, in order to become a matter of public notoriety, that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and irretrievably deficient. The columns, to be erected, had not such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the act of the English Churchmen will be withheld from such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodical action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

Think you (says this writer) that those who advocate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power?—When you see this remember that the destroyer, in his turn, shall perish. The clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

But after all, it behoves us at this crisis to lay aside these hopes and expectations, however just and reasonable, and to ask ourselves plainly what can be done should the Church property for which we have been so long contending be actually confiscated.

To such a question I do not hesitate to reply that, were we all true to our baptismal vows, such a calamity might in a short time be more than repaired. There are, perhaps, nearly 300,000 members belonging to the United Church of England and Ireland in this Diocese; but assuming only 250,000, and allowing five to a family, we have a congregation in Upper Canada of 50,000 families. Now, were each of these families to contribute on an average the price of a cheap newspaper, or three dollars per annum, it would yield thirty-seven thousand five hundred pounds, or nearly double what the Church of the diocese at the present moment derives from the surplus of the clergy reserves fund, and the bounty of the Society for the Propagation of the Gospel in Foreign Parts.

It is true, many families are not able to give this contribution, small as it is, but all could give something, and the deficiency might be more than made up by those who are more blessed in their temporal affairs.

Establish a clergy sustentation fund on some such principle, and the burthen would not be increased; for, as the church can only be extended by multiplying her members, any additional expense that might be incurred would be met by the growing number of contributors.

On the whole, our prospects, even at the worst, are not so fearfully dismal as some may suppose. We want only real sincerity in our profession and a singleness of spirit to direct our efforts and all our necessities will be supplied.

The worst feature is the postponement of the Colonial Church Regulation Bill, because, if the threat of secularization be actually carried out, we are not, as we ought to have been, in a position to adopt with authority

any financial scheme to stay or mitigate the evils with which it must be followed.

cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all, has in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of Fredericton, on two general and important grounds. Meticulously looked as he has been from England, he has yet, we believe, been assisted to a much less extent than any other Colonial Bishop who is erected an episcopal cathedral, moreover, when he has built, is a Church which we understand is in beauty and magnificence, a not unworthy specimen of the great architecture of this country; and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, in which such such link as exist with the feelings and associations of the mother country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine Church has been built not only with great taste, but with great economy, and has become a model of the private resources of the Bishop have been expended on it, and a paper that has been forwarded to us—severely and unflatteringly, by the name paper, signed by the trustworthy names of Messrs. Armstrong and Harbord, are informed that, in order to become a matter of public notoriety, that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and irretrievably deficient. The columns, to be erected, had not such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the act of the English Churchmen will be withheld from such a man as the Right Rev. Lord Bishop of Fredericton, who has thrown himself upon the hardworking and impoverished Bishop.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodical action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in praying that our Lord Jesus Christ will vouchsafe to bless the deliberations on which we are now to enter, and give us grace to conduct them in all courtesy, peace and harmony, avoiding everything like heat and irritation, that the result may redound to the glory of God, and the good of our immortal souls.

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that the Church of Rome in the province will declare through her venerable dignitaries against secularization, and thus quiet the troubled waters and give lasting peace and tranquillity to Canada.

Yet the Roman Catholics are not all blind to the consequences of secularization, and one of them asks the French members of the House of Assembly, how they are to preserve their rights, if they record their votes for the spoliation of the Church of England.

Think you (says this writer) that those who advocate the law which gives the Church of England her rights will respect that which regards yours? Will they hold sacred that treaty which gives your Church in Eastern Canada wealth and power?—When you see this remember that the destroyer, in his turn, shall perish. The clergy reserve question is the outer wall that protects your rights, and against which now beats the swelling tide of irreligion, and threatens destruction to all you hold dear and holy. It is our duty and interest therefore to aid in preserving to the Church of England her rights. Is there any one so obtuse as not to understand the import of the fearful denunciation,—secularization of the clergy reserves? Is it not a declaration of war against all that Catholics hold sacred and holy? What does it mean but a present and temporary forbearance to the Catholic Church and future proscription?

Notwithstanding the very objectionable proceedings of the Roman Catholic laymen in the Government and Legislature, I still feel disposed to hope that