

sufficed, our next duty is to help the two Societies, which have so long, so generously, so extensively helped us—I mean the Society for Propagation of the Gospel, and the Society for Promoting Christian Knowledge, an almost equally liberal benefactor. But further, can it be said that the subscribers to the Church Society are in numbers, and the subscriptions in amount, what they ought to be, what they might be, if we were willing to do our duty? Clearly not. It is time that we should admit, what cannot in truth be denied, that our contributions fall far short of the average of other denominations. Some rich people among us give but poor assistance, and numbers of the poorer classes, who all give in other religious bodies, give nothing at all in ours; and many swell the amount they give by dividing it into a long list, which takes up a great deal of room, and costs something to print, but is, after all, a poor result. The real reason of this is, that we have had too much, not too little done for us, and our energy has been expended in talk, rather than in practical self-denying action. Objections may be raised to the working of every institution, but no Society was ever framed on a more liberal basis than our own. No alteration in its rules, no improvement in its arrangement, has ever been proposed without a full and fair consideration, and it has been always adopted, when it appeared to carry conviction to the majority of the members present, of whom two-thirds are by the constitution, laymen. Nor have I ever attended a meeting of the General Committee for the last twenty years, at which the laity have not outnumbered the clergy, nor one, in which the clergy as a body acted apart from their lay brethren. As then we have all one interest, and one only,—as the cause of the Church ought to be dearer to us than that of our own families,—as the Church must fail unless more earnest efforts are made, I ask you to do your utmost at this time to preserve yourselves from that disgrace which must fall upon us, if by carelessness, indifference, or division, we suffer the favourable moment to pass away, and it becomes necessary to withdraw all aid to some of our missions.

I have spoken very plainly, but it is my duty so to do, that I may not be unfaithful to your souls. And I make but one more request, that every clergyman will read this letter publicly and distinctly to his congregation in every Church in his mission, soon after he receives a copy of it; and will take care that every member of his vestry, and every member of his congregation, is made acquainted with its contents.

I am, dear brethren,

Your faithful servant and Bishop.

JOHN FREDERICTON.

To the Clergy, Church Wardens, Vestries, and other members of the Church of England in the Diocese of Fredericton.

P. S.—Probably a considerable addition might be made to our funds, if the clergy would endeavour to enlist the kind help of ladies as collectors in our parishes. In town parishes this would be most desirable.

THAT well-meaning but extremely short-sighted man, Lord Ebury, who for some years has been trying to get up an agitation having for its object such a revision of the Prayer-book as would satisfy the dissenters of England, lately waited upon the Archbishop of Canterbury for the purpose of presenting one of his foolish petitions. His lordship was accompanied by a few clergymen who feel their ordination rows sit heavily upon them. We can scarcely imagine what sort of a Prayer-

book we should have after everything had been cut out which is distasteful to Presbyterians, Anabaptists, Quakers, Socinians, Methodists, Congregationalists, Irvingites, Swedenborgians, and the many forms of religion with which "the liberty of private judgment" has made the world familiar. At any rate, it would not, we presume, be agreeable to the millions of Englishmen, and the twenty thousand English clergymen, who love and believe their Prayer-book: and, in dealing with the Book of Common Prayer, it is, we suppose, not too much to expect that the faith of Churchmen should have as much regard paid to it as the prejudices of dissenters. The petitioners cunningly took advantage of a subject which has lately been causing some excitement in England, but it will be seen, from the Archbishop's reply, that there is not much chance of the Church in Convocation acceding to Lord Ebury's modest request. His Grace said,—

My lords, my rev. brethren, and Christian friends,—On the topic with which your address opens—the introduction of certain ritualistic observances and the use of peculiar vestments—I have recently, and I trust with sufficient explicitness, declared my sentiments. Nor are you probably altogether ignorant of my views on the subject of liturgical revision. It may, however, be well that I should take this opportunity of explaining them more fully. You ask me to advise Her Majesty to appoint another Royal Commission to carry out a revision of the Book of Common Prayer similar to that which was charged two years since with the consideration of the terms of clerical subscription: but the cases are widely different. In consenting to the appointment of a royal Commission for the latter purpose I was persuaded that I was acting in conformity with the feelings and opinions of the great body of the clergy as well as of the lay members of our Church, and the result justified my belief. But were I to accede to your present wishes, I am certain that I should be affronting the convictions and disappointing the expectations of an overwhelming majority of both. Supposing, however, that I were to yield to your solicitations, and recommend a new commission for the revision of the Liturgy, you could hardly hope to have your own undisputed way in its counsels. Others, with very different views from your own, would gladly seize the opportunity of insisting upon changes to suit their own tastes and principles: would not rest satisfied without claiming their share of the spoils of the Prayer-book, and would carry the movement far beyond the intention of those who originated it: and when the work of reconstruction was accomplished, the reformed Liturgy would probably be such that a very large number of those who are now ministering in the Church of England would find themselves no longer able, consistently with truth and conscience, to retain their office in it. To this conclusion I have come, because from your own expressions I gather that the revision you contemplate is such as shall meet the views not only of those within the pale of our Church who think with you, but also of the general body of Nonconformists. The teaching of the Church of England must then be lowered to the level of their standard, the doctrine touching both sacraments entirely altered, and I know not how they could be content without the abolition of Episcopacy, and the separation of Church and State. You will not be surprised, then, that I incline to