

any person ceasing to be in such communion shall forthwith and *ipso facto* cease to be a member of said corporation.

Although the corporation by the second clause is necessarily limited to such members of the Church only, as are supposed to be qualified for the management of its temporalities, and who have an undoubted right to participate in the management, from their contributions to the support of religious worship, and as being members in full communion with the Church, still as it comprehends all in every congregation so qualified, the union and catholicity of the Visible Church, which is a fundamental principle of Presbyterianism, is not thereby violated. The principle is distinctly recognised in the first clause, and in so far as the religious privileges of the body are concerned, it is left free and unrestricted, except by those laws, which Christ, the Great Head of the Church, hath instituted, and with whom no human authority can interfere. But unless we keep in view the source from whence our purely spiritual privileges flow, as distinguished from the power committed to the Church for the management of her temporal affairs, we will be apt to run into errors relating to Church government, to which the spirit and constitution of the Church of Scotland are decidedly opposed. There is a natural tendency in congregations to isolate themselves, and looking every one to its own things, to feel an utter indifference to the things of another. From the widely scattered state of the congregations, composing the Presbyterian Body in the Canadas, and the unfrequency with which the higher Ecclesiastical Courts assemble, this unhappy tendency, we very much fear, has been a growing evil. We therefore consider it an excellent feature in the Bill, that it preserves the Scriptural idea of one body united by a common faith and government, and though, from the force of circumstances, separated into several congregations, meeting at different places, yet all actuated by an identity of feeling and purpose, "being one body in Christ, and every one members one of another." We confess we would rejoice to see such a measure as this carried into practice, persuaded that it would greatly tend to heal the divisions, that, we are sorry to say, exist to such a lamentable degree among Presbyterians in this country.

The third clause provides for the investment of the lands and property in the corporation, for the purposes specified, and subject to such regulations as may be made by the corporation, with power to sell, lease or exchange the same, &c.

This clause, we would think, will remove the objection that some entertain to large tracts of land being held in mortmain by corporate bodies. It must be admitted, that, under mismanagement or neglect, large tracts might prove a public injury. This cannot be the case with the property of the corporation, as the amount in any

one place would seldom exceed the Church, Church-yard, Manse, and Glebe. Did the public weal require it, the latter might be sold for the benefit of the parties interested, so that the evil anticipated in the objection could hardly in any case arise.

The fourth clause provides that the corporation, by their representatives, shall hold meetings for the transaction of business, determining what shall form a quorum and that a record of proceedings shall be kept.

Meetings of the corporation, by representatives, necessarily arises out of the practical working of that fundamental principle of the Presbyterian Church, to which we have before adverted.

The fifth clause determines, that the Bye-laws of the corporation shall be made by the representatives, and shall not be repugnant or contrary to the purposes of the corporation, or to the laws in force in the Province, and shall be sanctioned by the Synod in the manner specified.

The sixth clause fixes the number of representatives at nine and no more, seven Laymen and two Clergymen, and provides for the manner of their election, which shall be at the annual meeting of Synod.

The seventh clause provides for the filling up of vacancies, and regulates the manner in which the representatives shall retire by rotation, such retiring parties being eligible for re-election.

The eighth clause provides that, if there be no meeting of Synod, the representatives, who may be in office, shall continue until a new election takes place.

The ninth clause authorises each corporation to acquire property to the extent of £500, over and above the Churches and Manses now or hereafter to be erected, and the Burying-grounds attached thereto.*

The tenth clause provides that the Trustees of any congregation may surrender the property of the congregation to the corporation, to hold for the purposes to which it was originally set apart.

The eleventh clause vests all the soil and freehold of all Churches and Chapels, Manses, Church-yards, and Burying-grounds in the corporation, provided that nothing therein contained shall affect the rights of any proprietary Church, or chapel, or any other Church or body of Christians.

This clause has been misconstrued by many parties, who supposed that it was covertly designed to obtain possession of the Churches, which have been in dispute since the disruption. No such meaning, we think, can be attached to it, and that, under any circumstances, these cases can only be determined by the courts within whose cognisance they may come.

The twelfth clause provides that, while

* The amount of property, we are informed, which the Synod thought it desirable to apply for liberty to hold, was £300, but, in drafting the Bill, £500 was substituted by mistake. This it was intended to alter in Committee.

the minister continues in incumbency, he shall have the use and enjoyment of the freehold of the Church, Manse, and Glebe, but such use shall cease upon his ceasing to be minister.

The thirteenth clause provides, that any endowment of a Church or deed of lands made to the corporation, shall be valid, notwithstanding the Law of Mortmain, or any other Acts, Laws or Usages to the contrary.

The fourteenth clause gives the corporation power to visit, by such persons as they may appoint, the local trusts, in existence at the passing of the Act, which are in connection with the Church: it also gives power to examine deeds and vouchers connected therewith by whomsoever held, and authorizes the corporation, if these trusts are perverted from the purposes to which they were originally appropriated, to sue for their recovery.

The fifteenth clause is merely explanatory of the terms which occur in the Act.

The sixteenth enacts that the Act shall be considered a Public Act.

The Bill had been introduced into the Lower House of Parliament, read a second time, and referred to a Committee; but owing to the recent destruction of the Parliament buildings, it is probable that no farther progress can be made this Session.

UNIVERSITY QUESTION, (U. C.) AND QUEEN'S COLLEGE.

The Board of Trustees of Queen's College, Kingston, have petitioned Parliament, praying that body not to pass into a Law the Bill which has been introduced for the settlement of the University Question in Upper Canada. The reasons on which the Trustees base their opposition to the measure are well worthy of attentive consideration, and we request for them a deliberate perusal from all who are anxious to see "this long agitated question settled on a right and equitable basis, and in such a manner as will be most advantageous to the educational interests of the country."

EXTRACTS FROM PETITION.

To the Honourable the Legislative Assembly of the Province of Canada, in Provincial Parliament Assembled.

THE PETITION OF THE BOARD OF TRUSTEES OF THE UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON;

Humbly Sheweth:

I. The proposed Bill, by excluding from the University all religious teaching and observances, requiring not even the religious test of the amended Charter from its Professors, alienates the public endowment from the purposes for which it was set apart, and dissolves the connexion which ought always to subsist between religion and education. When the original appropriation of Crown Lands was made in 1798, it was made by His Most Gracious Majesty George the Third, for the express purpose of promoting the instruction of young "First, by the establishment of Free Grammar Schools in those Districts in which they were called for, and, in due process of time, by establishing other