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THE

CANADIAN ECCLESIASTICAL GAZETTE.



Vol. III.

QUEBEC, MAY 1, 1853.

No. 8.

DIOCESE OF QUEBEC.

CHURCH SOCIETY MEETINGS IN THE MEGANTIC DISTRICT.

The Clergy of this District aim at holding a Meeting in each Mission annually. The first is usually held at Pointe Levi, where the dates of the other Meetings, &c., are determined by the assembled Clergy. A brief notice of those held during the present winter may not be uninteresting to other Districts, shewing the Missionary character, the exertions, and the hardships of the Clergy in the discharge of their duties.

The Meeting at Pointe Levi was noticed some time ago in the *Gazette*. The next on the list of appointments was St. Giles, in the Mission of the Rev. W. King, for February 1st. The evening before, the Revs. W. King and J. Carry, and Mr. Ward, Catechist, from Inverness, assembled at Mrs. Fraser's, near the Church, where they were hospitably and comfortably entertained. It is but justice to the Church people of the neighbourhood to observe, that, had a larger number of Clergy arrived, they were most willing to receive them, having made ample preparations. The Rev. Dr. Adamson, Secretary of the Diocesan Society, Rev. J. Torrance, Chairman of the District, Rev. W. C. Merrick, Frampton East, District Secretary, Rev. H. Roe, New Ireland, and Rev. J. VanLinge, were also expected, comprising all the Clergy of the District. But none of these gentlemen came; sickness, pressing duties, and other causes having hindered.

On the morning of the 1st, a fair congregation assembled, and prayers having been said by Rev. W. King, the Rev. J. Carry (instead of the Chairman, who was to have preached,) delivered a discourse with special reference to the objects of the Meeting that was to follow.

The Meeting being opened, the Rev. W. King, as Chairman, gave an outline of what had been done in each Mission during the past year. Resolutions then were passed, setting forth the duty of Christians, especially in our circumstances, to exert themselves for the furtherance of God's Church and cause amongst us, by wise counsels, faithful prayers, and liberal contributions; that the inestimable privileges of our holy religion may be preserved among us, and be extended to the poor and destitute, who now unhappily, in many places in this large Diocese, want them. The necessity and the duty of self-reliance, under God, were largely insisted on; the past favors, unparalleled, of the Society for the Propagation of the Gospel, and her late determination, were brought prominently forward as grounds of Christian exertion; and the Diocesan Church Society was strongly commended as "worthy of the confidence and support of every Churchman, as well for its objects as the manner in which it aimed at carrying them out." In moving and seconding the various resolutions, there was no *fine speaking*—out of all place, if it were possible, before a rustic audience; but there was the oratory of truth, and zeal, and Christian earnestness; and that it was not without God's blessing, nor devoid of effect, was seen in the unflinching attention of the audience, and the promptness with which several, at the close of the proceedings, came forward and gave in their names as Annual Subscribers to the Church Society.

Immediately after the Meeting, the three gentlemen before named drove to the Parsonage, St. Sylvester, a distance of eleven

miles, service having been appointed for 6½ P. M., and meeting after. Here an accession of Clerical strength was expected and earnestly desired, but in vain. Meantime the abundant hospitalities of the Parsonage prepared for renewed exertion, and momentarily contributed to remove the chagrin of having to engage again with no reinforcement. At service there was a full congregation; the same persons officiating. The proceedings of the Meeting at St. Giles were here repeated, some additional facts being stated, and some more observations of a telling character being made. The people throughout evinced great attention, and shewed a very laudable zeal. Thus may be a proper place to observe, that the two Churches in which these services were held, manifested, in a palpable manner, the praiseworthy efforts of both Clergyman and people. Not long ago the Churches were in a most dilapidated and incommodious condition—"a disgrace," as the Clergyman said. But no sooner did he moot their restoration, than the people willingly assisted; and they are now really comfortable and creditable.

Messrs. King, Carry and Ward afterwards started for the Parsonage, Leeds, where they arrived about *midnight*. To their no small joy they found a valuable aid, the Rev. H. Roe, of New Ireland, had arrived before them.

Next morning the Holy Communion was administered, an hour before Morning Prayer; agreeably to a late arrangement, that wherever the Clergy met the previous evening, the Sacrament, after due notice to the people, should be celebrated.

The Rev. H. Roe read Morning Prayer, and the Rev. W. King preached on "Man doth not live on bread alone," &c. After a general outline of operations by the Chairman, in lieu of the Secretary's Report, much the same observations and speeches were made as at the preceding Meetings. Mr. Roe, however, pointed out, in very strong language, the shame it was to us to be pensioners so long on the bounty of the Society for the Propagation of the Gospel,—us, who are in general so much better off in worldly matters than the labouring people of England, who contribute to the funds by which our spiritual wants are supplied. He also insisted on the positive injustice of lavishing upon us the instrumentalities and means which ought, in right, to be applied to the work of converting the millions of heathens within the British Colonial Empire; and he ended by declaring that no such circumstance could be found in the annals of Missions, as a Country or Colony, converted to the faith, having its religious privileges supplied for a long course of years at the charge of another Christian community. Christianity was not thus in ancient times propagated: it was self-supporting, even when its adherents were as poor as they can be now in any of our Colonies. At the conclusion of the Meeting, those present were invited to come forward and become subscribers to the Church Society. Upon which a considerable addition was made to last year's list, by new subscriptions and increase of old ones.

The weather was propitious, and the Meeting was large and respectable, some persons having come from parts of the Mission twenty miles asunder. Great interest was manifested, and after the Meeting many expressed themselves much pleased and edified.

The Mistress of the Parsonage was evidently not behind hand in hospitable intentions and preparations; and the Clerical band, having spent a few hours in agreeable conversation, and in re-

cruiting wearied nature, were again ready to encounter the difficulties of duty.

After *night* they started for the residence of the Rev. H. Roe, Upper Ireland, a distance of nearly *twenty* miles. Mr Ward was left on the way, at his own house. The rest had scarcely got within shelter, at a late hour, when the rain came down in torrents.

The next day was very favourable, and a tolerable congregation appeared. The Holy Communion was here administered before Morning Prayer, and some half-dozen lay people shewed their sense of the privilege by communicating with apparent devotion—a privilege which for some time they have not enjoyed, as their Minister is only in Deacon's orders. The Rev. W. King read prayers, and administered the Holy Communion, the Rev. H. Roe assisting in the latter. The Rev. J. Carry read the lessons and preached. The Clerical speakers went over, at the Meeting, the old ground; and some of the congregation took an active part in the proceedings, one of whom (Mr. Woodside) pointed out in a very effective manner how the country people could contribute to the funds of the Society, a vast increase without at all coming up to the character of a heroic self-denial. Another, who emigrated but a few years since, contrasted the then state of the Church with its present condition—both beautiful and comfortable. Then, on removing his hat from the seat of the pew on which it had rested during Divine Service, he was obliged to use some force, and thereby lost a good portion of the little fur it had on—it had *frozen* beside him! He might well say people could not then profit fully by the services. He also pathetically stated, that he had taught in a Sunday School in "*Old*" Ireland, the children of which contributed their pence to the Society for the Propagation of the Gospel, and he little thought that in *New* Ireland he should be a partaker of spiritual privileges procured by the agency of those pennies.

This Church, together with the other of the Missions of New Ireland and Inverness, is a delightful and profitable element of the untiring zeal and Christian activity of the late respected Secretary of the Diocesan Church Society, the Rev. W. Wickes. It is hoped that the services of the day—to which no less attention was shewn here than elsewhere—will be the means of exciting a livelier concern for the common cause, and a graver sense of individual responsibility.

The Rev. Mr. Roe's guests were made very comfortable by Mrs. Lord. After dinner, and an hour's profitable conversation on Church matters, having implored the Divine blessing on the labours of the day, and commended themselves in united prayer to the protection of God, Messrs. King, Carry and Ward again set forth, *after night*, feeling no small regret that the rare happiness of these occasional meetings was so soon interrupted.

The roads had now become very soft and unfit for travelling, so that it was half-past one in the morning when Messrs. King and Carry reached the Parsonage, Leeds. Next day the rain fell with great violence, the roads having become still worse; and yet the Rev. W. King had to go forth, but poorly defended by an umbrella—buffalo coats, &c., being oppressive incumbrances during rain.

There was now no other appointed meeting until Thursday, the 24th February, at Frampton East.

On the Tuesday evening previous, in the midst of a violent snow-storm, the Revs. W. King and J. Carry started from St. Sylvester, and with no small difficulty reached Mrs. Lilliot's, 15 miles distant. Here they received every kindness. The next morning, in a heavy fall of soft, wetting snow, they proceeded, with some of the family, over shockingly drifted roads, to the Village of St. Mary, a station of Mr. King's, and where he now purposed holding Divine Service.

The congregation consists of two families and two young women, sisters, who were servants in one house. After prayers, Mr. King catechised an interesting and intelligent little girl, who went through her whole Catechism admirably. She boards at the Convent School. Whether this be consistent or judicious in Protestants, is at least very doubtful. Just before sermon the

Rev. H. Roe came in, after *hard* driving, to overtake his brethren, who could not afford to wait for him. The little congregation seemed to prize much the blessing of an occasional service—all that the Reverend Itinerant can give them. On the Rev. J. Carry's addressing some words of encouragement and advice to the isolated sisters, to keep firm to their religion, and to practice its duties; their eyes filling with tears, they assured him that they had to resist many temptations from Romanists; that they read their Bible daily together, and did not neglect their prayers. They proposed leaving the place as soon as possible.

Being sufficiently refreshed, for which the hospitable Protestant Innkeeper, Mr. Moore, would receive no remuneration, the Clergymen once more started for Frampton. Mr. Roe was obliged to hire a fresh horse, with which he got an old sleigh and harness. This was the source of some trouble and delay, as before many miles were got over, the harness gave way—providentially at the door of a blacksmith's shop. The soft snow had now become most uncomfortable—the travellers were becoming cold and wet, their buffalo coats and robes were thoroughly saturated, while they had to *wring* their gloves repeatedly. Slowly and wearily did they drive over soft and heavy roads, and at length were glad to stop at a miserable house in the woods, where there was no fire to dry or warm them, no food, no cover for their horses, which had to feed in the *rain*, which now began to fall in a most ominous manner. Their poor tired horses being fed, they were glad to begin their journey, made somewhat more patient by the consideration of the permanent wretchedness which they had witnessed. The rain also proved even more tolerable than the soft snow. For the *five* hours which it took to reach the Clergyman's residence in Frampton, it rained incessantly, and as if poured from buckets. They sat in pools of water, drenched to the very skin, and almost jolted to death through cahots. In a doleful plight, at half-past ten they arrived at Mr. Merrick's, where every possible attention was paid to their wants with the most genuine kindness. They were soon in dry clothes, and under the influence of a good supper and hospitable looks of welcome forgot the manifold disasters of the journey. The only drawback, and that was a great one, was to find their estimable brother confined to his bed by severe indisposition. The next day, however, he was sufficiently well to be able to get up, which contributed a great deal to the happiness of all. The day was, by one of those sudden changes but too frequent this winter, bitterly cold; and the people, not supposing it possible for any one to have arrived in such weather, turned out, of course, very thinly. Had the arrival of the Clergy been thought possible, the roughness of the day would not, they were assured, have prevented a very large number from assembling. Leaving Mr. Merrick to assist, by his private prayers, the cause in which they were engaged, they proceeded to the Church, where between twenty and thirty persons were assembled. The Rev. Messrs. King and Roe performed Divine Service, and the Rev. J. Carry preached. At the Meeting, over which the Rev. W. King presided, several Resolutions were moved and seconded on important and practical matters, which received the hearty concurrence of those present, who listened with much interest and evident satisfaction.

The Church, a new one of stone, not yet quite finished, built after a good model, and promising to be one of the most ecclesiastical in the Diocese, afforded a striking testimony to the zealous exertions of the Mission. The Rev. J. Torrance, Chairman, and Rev. J. Van Linge were expected, and would have been present but for the dreadful weather.

Next day Messrs. King, Carry and Roe left their kind friends, whose unaffected hospitality they cannot readily forget, and turned their faces homewards. It was slow and tedious work, the roads being covered with vast masses of hard drifted snow. The breaking of Mr. Roe's sleigh, caused by getting into the deep snow, off the road, caused a second time some delay. At length they reached, cold and hungry, Mr. Moore's, at St. Mary's. Again did this good Gains send them on their way refreshed, and without expense. Mr. King remained, to proceed on one of his long trips up the Kennebec. The difficulties of the way may be esti-

mated, when it is said that Messrs. Roe and Carry were five hours in going six miles. They had to travel after night, and frequently got almost mextricably immersed in snow-drifts, out of which they freed their horses not without severe personal exertion. They reached the Parsonage, St. Sylvester, at half-past two in the morning, having travelled incessantly from nine the preceding morning. This was necessary in order to be present at New Ireland for Sunday, it being upwards of seventy miles from Frampton East—a long distance to go and return in the same week, over bad roads, and in uncertain weather.

These circumstances may serve to shew the difficulties of the Country Clergy in performing the duties of their really Missionary position.

Besides the regular District Meeting, two Parochial Meetings have been held in the First and Second Inverness Churches, both of which were well attended; and those present seemed to take a lively interest in the good works of the Society, and to be anxious to do their parts in aiding to forward its objects.

The Meeting in the Second Inverness Church was held on the 8th March. None of the neighbouring Clergy were able to be present. Resolutions were passed respecting the duty of supporting the Society;—of gratitude to the Society for the Propagation of the Gospel, and Society for Promoting Christian Knowledge, acknowledging the justice of those Societies withdrawing their funds from Canada, and recognizing, in the fact of their being about to do so, an urgent call to more strenuous exertions for self-support;—on Church education;—the co-operation of the Laity, &c., &c. The last resolution was a hearty and affectionate vote of thanks to the Chairman, the able Catechist, Mr. Ward, who has laboured long and faithfully in this extensive Mission, to which he feelingly responded.

After the Meeting a number came voluntarily forward, and became Subscribers to the Society; and new subscriptions to the amount of between £4 and £5 were taken down.

These are pleasing indications (not only of laudable activity in the over-wrought Mission of so large a region—embracing five townships, but) of an awakening sense of duty in our Country congregations.

“Not unto us, not unto us, O Lord! but unto Thy Name give the praise!”

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY.

GENERAL FUND.

Life Subscriptions—A. Campbell, Esq. Miss Sheppard, John Nairne, £12 10s. each,	£	s.	d.
		37	10 0
Annual Subscriptions—Hon. J. Stewart, 25s. Rev. Armine Mountrain, £5, (one half to be applied to religious education),	£	s.	d.
		6	5 0
Quinquagesima Collections—Hatley,	£	s.	d.
Do. do. West Frampton,		0	15 4
Do. do. St. Sylvester,		1	0 0
Do. do. St. Mary's,		0	1 3
Do. do. Morrows,		0	5 0
Do. do. St. Joseph,		0	11 10½
Do. do. St. Giles,		0	14 1½
Do. do. St. Catherine's,		0	5 0
Do. do. Cumberland,		0	10 0
Do. do. St. Patrick's,		0	5 0
Do. do. Broughton,		0	11 10½
Do. do. Samples,		0	11 3
Do. do. St. Margarets,		0	11 0
Do. do. St. George,		0	10 0
Do. do. Bury,		0	15 0
Do. do. Sherbrooke,		3	12 3
Do. do. Lennoxville,		3	15 0
Collected by Miss White, £2 1 3 — by Mrs. Rogers, (per Rev. W. King) £0 1 9½	£	s.	d.
		2	3 0½
Donation of Rev. A. Allen, for Missionary purposes,	£	s.	d.
		1	0 0
A Thank Offering for Mercies received, given at the Offertory, St. Matthew's Chapel, first Sunday after Easter, for Religious education,	£	s.	d.
		0	10 0
	£85	8	0

WIDOWS' AND ORPHANS' FUND.

Collection at Frampton West, £1 15 0

R. SYMES,
Treasurer Church Society.

Quebec, 26th April, 1853.

BISHOP'S COLLEGE, LENNOXVILLE.—At a meeting of the Corporation of Bishops' College, held in January last, and presided over by the Lord Bishop of Montreal, it was resolved that his Lordship and the Bishop of Quebec should be requested to appoint the Rev. the Principal, or some other person to undertake a mission to England, on behalf of the Institution, with the view of endeavouring to augment its resources, and otherwise promote its interests. The Rev. J. H. Nicolls has, accordingly, left the Diocese for this purpose, and sailed from New York on the 21st April.

PARISH OF QUEBEC.—The Annual Examination of the NATIONAL SCHOOLS, was held on Tuesday and Wednesday 5th and 6th April. The attendance of visitors on the former day was small, owing to the very unfavorable state of the weather. The examination, however, (of the boys) was proceeded with, and elicited in every point from the clergymen and other gentlemen present, the expression of their highest satisfaction. The progress of the boys of the first class, in particular, in Arithmetic was evinced by their readiness in answering, and the facility with which sums were performed, involving both mental labour, and acquaintance with all the rules of arithmetic, and was extremely creditable both to their teacher and themselves. These boys were examined in the Articles of the Church of England, by the Rev. Official Mackie, D. D., who afterwards distributed the prizes.

The Girls were examined on Wednesday, in the presence of a large number of the friends of the Institution. The routine of the examination was varied, at intervals, by singing. The subjects of examination were geography, writing from memory, grammar, scripture history, and mental arithmetic. In all of these branches the result of the examination was equally satisfactory, and the advantages enjoyed by the scholars were seen to be of no mean order. The girls also received prizes at the close of the examination, and the visitors then left the school evidently much interested and gratified by what they had seen and heard.

His Excellency the Governor General had kindly intimated his intention of being present on the first day; but was prevented from fulfilling it by the pressure of public business, and was pleased to send a message to that effect to the school in the afternoon.

We are pleased to learn that the Committee of Ladies visiting the Girls' School, have been exerting themselves with the view of raising a sufficient sum to put the building into a state of thorough repair, which is greatly needed, and that they have already, through the kindness and liberality of the friends of the institution, collected upwards of £130 for this purpose; more, however, is still needed, for the annual income of the school is not only inadequate to meet expences of this sort, but insufficient also, as we are sorry to learn, for the maintenance of the school on a proper footing. We trust that the efforts of the Ladies may be crowned with the success which they so well deserve.—(Mercury).

A series of Lectures has been delivered in the School House, during the winter, to the National School children, and to those of all the Sunday Schools in connection with the Church of England in the Parish. The introductory Lecture was given by the Rev. C. H. Stewart, who was followed by W. Andrew, Esq. M. A. Rector of the High School, on the materials used in writing. Two Lectures on Astronomy, by Lieut. Ashe, R. N.; two on Chemistry, by W. A. Holwell, Esq., O. S., and W. D. Campbell, Esq.; with others upon Australia, English History, Biography, by Messrs. T. H. Grant and E. Sanderson; on Needlework, by G. Andrew, Esq.; two on Natural History, by Dr. G. M. Douglas; and a concluding Lecture, by the Rev. R. A. Carden, completed the course. Several of these were illustrated by the exhibition of a magic lantern.

On the 29th April, being the Anniversary of the opening of St. Matthew's Chapel, Quebec, the usual Friday Evening Service was performed in the Chapel, and an organ, of which the use has been kindly offered by the members of No. 4, Albion Lodge, I. O. O. F., was played for the first time. Mr. Carter, Organist of the Cathedral, afforded his valuable services at the instrument, and the Choir was re-inforced by some members of the

Choirs of the Cathedral, and Trinity, and St. Peter's Chapels. Weldon's Anthem, "O praise God in His holiness," was sung after the 3rd Collect, and before the Sermon, "O how amiable are Thy dwellings," by V. Richardson, (both taken from the "Parish Choir.") The Rev. R. G. Pless, Incumbent of St. Paul's, said prayers, and the Rev. G. Percy, Incumbent of St. Peter's, read the lessons, and a Sermon suited to the occasion was preached by the Rev. Armine Mountain.

(We regret that we are unable to furnish any full account of the movements of the Lord Bishop of the Diocese, subsequent to the date of the last number of this paper, but hope to do so in our next.)

DIOCESE OF MONTREAL.

ORDINATION.—On Sunday 17th April, the Lord Bishop of Montreal held an Ordination in Christ's Church Cathedral, when the Rev. John Alexander Morris, Assistant Minister in the Cathedral, was admitted to the Holy Order of Priesthood—and Frederick Wilson and James Alexander McLeod, Divinity Students of Bishops' College, Lennoxville, were admitted to the Holy Order of Deacon. The prayers were said by the Rector of Montreal; the lessons were read by the Rev. W. T. Leach, D. C. L.; and an excellent sermon was preached by the Rev. James Reid, Rector of St. Armand East. The Rev. Principal Nicolls, of Bishops' College, Lennoxville, and the Rev. J. Irwin, incumbent of St. Thomas' District in this Parish, also took a part in the solemn services.

The Lord Bishop has been pleased to appoint the Rev. John Bethune, D. D., Rector of Montreal, to be his Commissary, to transact any necessary official business during his Lordship's absence from his Diocese. A large number of gentlemen were in attendance, at the Lachine Railway Depot, on Monday, to bid his Lordship farewell, before starting on his journey to England. His Lordship and family embarked at New York on the 20th April.

CHURCH SOCIETY.

April 6th, 1853.

At a meeting of the Central Board of the Church Society held this day, in accordance with the Constitution, there were present:

The LORD BISHOP (in the Chair), Revds. Dr. Bethune, Dr. Leach, A. D. Campbell, E. J. Rogers, W. B. Bond, J. Irwin, J. Fulton, J. Flanagan, J. A. Morris, G. de C. O'Grady; Hon. Judge McCord, T. B. Anderson, Esq., S. C. Bagg, Esq., Dr. Holmes, Col. Wilgress, E. E. Shelton, J. McGinnis, B. Chamberlin, J. S. Roles, Esquires.

After Prayers, the minutes of the last meeting were read and confirmed.

The Secretary reported that the following Representatives had been elected to the Central Board since the last meeting:

Bedford—T. P. Roe, Esq.
Waterloo and Shefford—M. Sanburn, Esq.
Buckingham—Rev. E. J. Rogers.
Clarendon—Andrew Hayes, Esq.
Aylmer—W. F. Grasett, Esq.

A letter from the Rev. W. Brethour was read, requesting payment of the sum of £50, granted for the purpose of assisting in erecting a Church in Ormstown.

The subject was referred to the Lay Committee, with a request that they will report on the same at the next meeting.

The Report of the Lay Committee was then read, viz:

1st. "An application was received from the Rev. D. Lindsay, for aid towards the building of a new Church in the Township of Stukely."

The estimated cost of this Church when completed is £425, of which sum £225 have been paid in, and a further sum of £50 will be forthcoming from the inhabitants, &c. Contracts have been entered into for the walls and roof, which are to cost £225,

to be completed by the 1st. Oct'r next; and the Rev. Mr. Lindsay says, if the Church Society will vote a sum of £50, payable at that period, the balance to complete the Church will no doubt be forthcoming.

The Lay Committee taking into consideration that the people in that section of the district are without any Church accommodation, and that by the exertions of the Rev. incumbent and others, there has been raised within the limits of this Mission, during the last two years, a sum of nearly £800 for Church purposes, £550 of which have been expended, and £225 are in hand to meet the above contract, are of opinion that the present claim is well deserving the favorable consideration of the Church Society, and therefore respectfully recommend to the Central Board the granting of the application.

2nd. "The Rev. E. G. Sutton having satisfied this Committee that the conditions attached to the payment of the grant made by the Central Board on the 2nd. of November last, to the Church at Edwardstown, have been complied with, recommend the payment of the same."

3rd. "An application (through the Lord Bishop) was read from the Rev. J. Pyke, praying that the balance of a grant of £50, namely £37 10s, should be paid him, to be applied towards the commencement of an Endowment Fund for the Mission of Vaudreuil."

On reference to the minutes of the Central Board of the 5th of August, 1851, the Committee find an entry to this effect, that the said grant of £50 should be paid "as soon as a bond or mortgage for £150 should be executed by the parties interested, being the amount of said grant and the monies subscribed by the inhabitants."

This Committee recommend that the above condition be enforced, and when complied with, that the balance of £37 10s. be paid over to the Mission for the purposes originally contemplated, and in default thereof, within three months, that the sum of £12 10s, advanced by the Church Society, should be refunded.

"An application from the Vestry of St. James's Church, St. Johns, was submitted, but for want of more ample information as to detail, the consideration thereof was postponed."

Moved by Dr. BETHUNE, seconded by Dr. LEACH, and

Resolved, That the report now read be received and considered, clause by clause."

Moved by Rev. A. D. CAMPBELL, seconded by Dr. BETHUNE, and

Resolved, That the recommendation of the Lay Committee, in the first clause, be adopted, provided that the Church be free from debt.

Moved by S. C. BAGG, Esq. seconded by E. E. SHELTON, Esq., and

Resolved, That the recommendation of the Lay Committee in the second clause be carried into effect.

Moved by Dr. BETHUNE, seconded by Rev. A. D. CAMPBELL, and

Resolved, That the third clause be adopted.

The Treasurer was authorized to pay bills to the amount of £17 19s.

The Treasurer laid on the table an abstract of his accounts, and reported that he had subscribed for Montreal Bank Stock, and had paid the amount in full, in accordance with the resolutions of the last meeting.

Moved by the Rev. J. A. MORRIS, seconded by the Hon. Judge McCORD, and

Resolved, That three copies of the CANADIAN ECCLESIASTICAL GAZETTE be ordered for the use of the Church Society and Lay Committee.

The meeting was then closed with prayer.

After the meeting of the Central Board, the following Address was presented to the Lord Bishop, from the Clergy.

To the Right Reverent Francis Fulford, D. D., Lord Bishop of Montreal.

We, the Clergy of the Diocese of Montreal, cannot allow your Lordship to part from us for a season without offering to you, as our venerated Dioc-

san, the expression of our deep sense of the invaluable service the Church under your episcopal charge has derived from your unwearied diligence, sound judgment, and gentle but firm exercise of a Godly and wholesome discipline.

When your Lordship, in the gracious Providence of God, came amongst us, we were deeply conscious that, owing to a peculiar combination of circumstances, the charge committed to your superintendence was one of no ordinary delicacy and responsibility; and although we are sensible that much of the difficulty of your position may be traced to ourselves, encompassed as we are with infirmities of one kind or another, we trust that your Lordship has experienced at our hands generally, apart from our due allegiance to the authority of your office, that deference and co-operation which your mild rule, Christian toleration, and zealous activity demanded at our hands, and which we dutifully tendered on your arrival in the Diocese.

We beg to assure your Lordship that, so far as is consistent with an enlightened conscience, and with that independence of thought and action (within its proper limits) which we believe to be the inalienable privilege of every faithful Minister of the Church of Christ, our earnest effort and desire have been to meet your wishes as our Diocesan, and to promote such measures as your wisdom and experience have presented for our consideration.

We congratulate your Lordship on the manifestly improved tone of feeling amongst the Members of the Church in the Diocese, and we cannot but trace this, under God, in a great measure to that toleration of opinion and urbanity of manner evidenced by your Lordship on all occasions, giving us thus an example of that temper so conspicuous in the Great Apostle of the Gentiles, who while uncompromising in the maintenance of "the truth as it is in Jesus," became "in all matters of comparative indifference," "all things to all men if by any means he might win" some precious souls to Christ.

With this expression of our dutiful respect to your Lordship, we would with the utmost deference tender to Mrs. Fulford our grateful thanks for that winning kindness and liberal hospitality we have so uniformly received from her.

And now, my Lord, in the prospect of this temporary separation, be assured, that our feeble but earnest prayers, shall continually ascend to the Great Shepherd of the Sheep and Bishop of the Church, that he may be your "Sun and Shield" and that His Gracious presence may accompany you and yours in all places whithersoever you go;—May a large effusion of the Holy Spirit be vouchsafed unto you in those Councils for the welfare of the Colonial Church in which you will be called on to take a part—May the result of those deliberations prove that God has indeed been present;—and may He graciously restore you to us, renewed in bodily vigour, refreshed in spirit, and strengthened nightly in the inner man, to meet those trials which the "signs of the times" indicate that the Ministers of Christ at large, but especially the leaders in the armies of Israel, will have shortly to undergo, and to achieve those triumphs assuredly promised to the faithful Soldiers of the Cross.

JOHN BETHUNE, D. D., Rector of Montreal,
and 43 others.

[REPLY.]

REV. AND DEAR BRETHREN.—I beg to assure you, that I am most grateful for the expression of kind feelings contained in the address you have presented to me from the Clergy of this Diocese.

It has been my earnest desire, since I came to this country (imperfectly as I may have succeeded,) to discharge faithfully the duties of the High Office to which it has pleased God to call me. But respecting the state and prospects of the Church, I will not at present detain you with any detailed remark, as I have taken occasion to enter upon that subject more fully than I could conveniently do now, in a Pastoral letter, which I hope to send to all the Clergy previously to my leaving Montreal for England.

I cannot, however, have been resident amongst you for nearly three years without having become fully alive to all the difficulties that surround us in the discharge of our several duties, or without being convinced how important it is, that we should, as Ministers of Christ, be found faithful, and stand steadfast in one spirit and one mind, striving together for the faith of the Gospel.

That we may be enabled to act more consistently and heartily as Members of the same Spiritual Body, it has been, as you well know, my anxious desire that the Church should be provided with some more effectual means for the administration of her Internal System. While, under existing circumstances, so much has been left to the individual discretion and judgment of the Bishop, I trust I have never wished to interfere with that true "independence of thought and action, which every faithful Minister of the Church of Christ may justly claim as his inalienable privilege." But I shall always require (to quote the words of the Minutes of Conference of Bishops at Quebec) that while we acknowledge it to be the bounden duty of ourselves and our Clergy, by God's Grace assisting us, in our several stations "to do the work of good Angels," yet, we must remember that we have most solemnly pledged ourselves to fulfil this duty of our Ministry according to the Doctrine and discipline of the Church of England.

If we all bear this in mind, and, faithful to these convictions, strive in a simple and childlike spirit to fulfil these our obligations with charity and forbearance amongst ourselves and towards those that are without, then may we expect that a blessing will rest upon our Zion: that out of weakness it shall be made strong, and we ourselves, "giving no offence in any thing, that the Ministry be not blamed," may hope that in us after our measure shall be fulfilled the words of St Paul,—"on all things approving ourselves as the ministers of God; by honor and dishonor, by evil report and good report, as sorrowful, yet always rejoicing, as poor, yet making

many rich, as having nothing, and yet possessing all things". I will only express my sincere thanks for the personal respect and attention which I have so largely experienced from my Clergy; and also for your kind mention of Mrs. Fulford, who has always been anxious, as far as she was able, to identify herself with everything that could conduce to the well being of the church, or promote the interests of the clergy. In conclusion, I commend you, and all belonging to you, to God's gracious keeping. Though for a short space absent in body, I shall, I trust, be ever present with you in spirit; and hope soon, if it be God's will, to be restored to you, to resume my duties as Chief Pastor of the Church in this Diocese, and to unite in all those good works for the promotion of His glory and the salvation of men which He "shall have prepared for us to walk in."

I remain, my dear brethren,

Your faithful servant in Christ,

F. MONTREAL.

Previously to his Lordship's leaving Montreal an Address was also presented by the laity of the Church in that city.

DIocese OF TORONTO.

The following is the Report appended to the letter addressed by the Lord Bishop of Toronto to H. M. Secretary of State for the Colonies on the subject of Convocation.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy, present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church, in the various dependencies of the British Empire, are believed to exceed one million, and one Diocese (Upper Canada) approaches one-fourth of that number, with several hundred Clergymen scattered over vast regions, and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with?

The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any constitutional way open to them by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a Bill has been introduced into Parliament by the Right Hon. William Gladstone, which seeks to place Church affairs in the Colonies under the government of an uniform and well defined system. And although the Secretary of State, Sir John Pakington, offered some well founded objections to the proposed Bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both Statesmen consider legislation necessary, although they differ in the details; and both appear desirous to avail themselves of the advice and assistance of the Colonial Bishops and their Clergy, in dealing with this question, which is certainly not a light one.

The Bill, as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist in its modification so that it may meet the purposes for which it is intended,—or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all

essentials to her efficiency within the Colony and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged after allowing 20 years and more to pass without doing anything, when the result may be the digesting and maturing a respectable, safe and rational scheme which would give full efficiency to the United Church of England and Ireland, and insure through all future time among her numerous branches, perfect unity in all parts of the world.

Besides the Bishops and such of their Clergy as visit England on this important object, those who remain in their Dioceses are expected to give their own views, and in as far as may be those of their Clergy and Laity, so that the result may be justly considered the voice of the Colonial Church at large.

Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there would be the advantage of considering beforehand, whatever would be likely to be urged in the Colonies for or against the Act before it had passed. Besides the moral effect would be of great value by shewing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments,—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it as being a system established on mature consideration, and with a desire to meet the views and opinions of the various Colonies.

Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years, and in the meantime to invite an expression of opinion from the different Colonies as to the working of its various provisions, so that it may be made as perfect as possible before it becomes a permanent law.

The system by which the Episcopal Church in the United States of America is governed, and that in Scotland, would naturally be considered in framing the Constitution of the Colonial Church, and some hints might possibly be derived even from the footing on which the Protestant Church has been placed by the late Acts of the Government in France.

The members of the Episcopal Church of the United States were unavoidably influenced in laying the foundation of their system by considerations which do not apply in our case. They would not submit to a controlling power in a Foreign Country, for that would have placed their Church in a disadvantageous light before the public.

With us there need not be, and is not in fact any jealousy of the kind: on the contrary, I believe the general feeling of the Laity as well as the Clergy at present would be found to be in favour of seeking security against error and against rash changes by having all material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial Conventions or Conventions.

Let us suppose then a Constitution framed in England under the best advice and upon mature consideration, the most desirable course would, I think, be to give that Church Constitution to the Colonies by an Imperial Statute.

But here, we apprehend, a difficulty will present itself, if the Bill should go into such details in regard to Church government and discipline as it ought to do. Would the House of Commons entertain it? and would the Government ask them to do so with the hope of a satisfactory result? I hope they could: but I fear they could not.

If the Government could and would proceed in that manner, and if a Statute could be passed, approved of by the heads of the Church and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained, because then the Convocation or whatever it might be called, within each Diocese, not having these matters within their reach (and I think they ought not) would be occupied only in such things as would not disturb the unity of

the Church, that is, in enforcing the power given by the Constitution in regard to discipline, and in regulating and advancing her temporal interests.

This great advantage would follow from having our System of Church Government resting on such a foundation, as could not be readily disturbed; for it would not be easy to procure any alteration of what had been so carefully considered. And we might hope that the Constitution would be found to be sustained by the general voice of the Colonies, although there might be an unfortunate spirit prevailing at times in one or two of them that would unsettle any sound System, if it could have its way.

If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be to proceed, at any rate, as has been suggested, in devising a Constitution by consultation among Colonial Bishops, and with the Government and Spiritual Heads of the Church of England, and then providing for a Convention of the members of the Church of England, Lay and Clerical, in due form in each Colony, and submitting the Constitution for their adoption. The great object would be to gain the assent of the Colonial Church to a Constitution settling all cardinal points and placing them beyond the influence of disturbing forces within the separate Dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

We must all agree with Sir John Pakington in objecting to the plan of setting each Diocese separately to work to lay down a system of managing their Ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses that the Church of England would no longer seem to be one Church in the Colonies, and we should have some crotchet established under peculiar circumstances in one Diocese which would tend to unsettle the Church in other quarters, when, without such example, the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure, and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial Dioceses which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest.

CONSTITUTION.

The Members of the Church of England in the Colonies, desire in the first place, that the Constitution, or Act for the better government of the Church in the Colonies, should acknowledge the Supremacy of Her Majesty over all persons in all causes, Ecclesiastical as well as Civil, within her dominions. We are deeply sensible of the necessity of preserving that Supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue, as we have ever been, an Integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our Rule of Faith—acknowledging the three Creeds as an authentic interpretation of Holy Scripture as they are embodied in the Liturgy, maintaining the Apostolic Form of Church Government by Bishops, Priests and Deacons—and we declare our firm and unanimous resolution in dependance on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the Doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies, may be restrained from meddling with, much more from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy—the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed,

1st. To restrict the Provincial or Diocesan Convocations of the Colonial Church from entertaining any proposition for any change of the Articles, doctrines, liturgy or Offices in the United Church of England and Ireland.

2nd. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any Clergyman,—for immoral conduct,—insubordination,—habits and pursuits inconsistent with his sacred calling, neglect of duty, unsound doctrine, breaches of orders, &c., &c. The sentence that may be imposed and in certain cases the right of appeal.

3rd. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes with proper regulations in case of future sub-division, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church,—by the members assessing themselves to raise funds for building, repairing Churches, Parsonages, School Houses, for the support of the Clergy and School Masters, and the maintenance of Public Worship.

6th. To provide for the regulation of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church, would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable:

1st. That one Constitution be framed for the government of the Church in all the Colonies.

2nd. That the Constitution should provide:

1. For the establishment in each Colonial Diocese, of an Assembly for managing so far as may be committed to it, the affairs of the Church.

2. For giving such Assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session—prorogation—adjournment, &c.

4. Who shall preside—if the Bishop, shall he possess an absolute vote, or one modified, or merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation?

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions, and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard of Sir John Pakington's well grounded fear of diversity of regulations in different Colonies, it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Convocations or Synods, and I should much rather prefer that an Imperial Statute should lay down the system as regarded cardinal points, leaving minor points to be the subject of regulation within the Colony respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the Statute. I mean in their application of them to individual cases, as they arise and which it would be their part to dispose of, not according to any system of action devised by themselves, but in the manner prescribed by the Imperial Statute.

THE RIGHT HON. W. GLADSTONE'S BILLS.

The Bill as at first framed, appears open to several of the objections urged against it, and such require to be removed or satisfactorily modified.

This has in some measure been done in the Amended Bill, but further alterations and amendments may with propriety be suggested.

Whether by the law as it now stands, the Bishop with the Clergy and Laity of his Diocese in a British Colony can legally assemble of their own accord and make regulations for the management of their internal ecclesiastical affairs to the extent contemplated in the Amended Bill is a point which ought not to be treated as doubtful, unless it really be so.

Surely the status of the Church of England throughout the Colonial possessions of the Empire is a matter about which we can hardly suppose that there had been no opinion or intention in all times past on the part of the Parliament and Government of England.

Would it not therefore be safe to assume that the Bishop, Clergy and Laity had not authority of themselves to lay down a system of self-government without the sanction of Parliament, or of the Crown—and if this be so, it can hardly be right and certainly not politic to recite that it was doubtful, whether they could or could not do so; because it might be that Parliament would not pass this proposed bill, or concur in any act upon the subject, and then the admission that it was doubtful whether the power does not already exist might afford a strong argument in the Colonies for assuming an authority that might not be very discreetly exercised.

It would have been better in my humble opinion to have commenced by reciting, "That it was expedient to enable &c.,"—saying nothing about doubts.

I venture to remark that the introduction of such a Bill should be preceded by some preliminary notice, either on the part of the Government or of the proper Ecclesiastical authority in England.—it being desirable that Church affairs in the Colonies should be governed according to some uniform and well defined system prevailing throughout.

THE AMENDED BILL.

(TITLE.)

It should not be entitled "An Act to explain and amend the Laws relating to the Church in the Colonies,"—but "An Act for the better Government of the Church in the Colonies."

PREAMBLE.

Neither the title nor preamble explain anything—the latter expresses doubts, and then proceeds not to explain them but to make positive provisions or enactments. It does not propose to amend any particular Laws, but introduces for the first time a system for regulating certain matters which before had not been subjected to any regulation. How much better to commence by reciting "That it was expedient to enable the Bishop of any Diocese in the Colonies with his Clergy and

"Laity to meet together from time to time in Synods or Conventions, &c."

Should not the words "Ecclesiastical affairs" be defined—what is understood by Ecclesiastical affairs—has the expression a reference to doctrine, or the form of prayer or the ceremonial of public worship—all these are Ecclesiastical affairs. It is not easy to foresee to what subjects and objects such Synods or Convocations might not attempt to apply themselves as coming within the construction of Ecclesiastical affairs. Some Convocations might understand that there are limits to their power of regulation and management, which limits other Convocations might not acknowledge.

1st Clause. Instead of being a mere negative provision that no Laws shall be construed to prevent, &c., this clause should, I think, in a natural and plain manner authorize that to be done which it is intended should be done.

"Being declared bonâ fide members of the Church" seems not an accurate form of expression—for being disjunctive either of the requisites must be taken to be sufficient. What is a declared Member of the Church? Must any one be received as a Member of the Church who declares himself to be such—though he may never have attended one of her places of worship or joined in her service up to the moment that he declares himself a Member, and claims upon that declaration to have a vote in her Convocation. "Being regular communicants" better, that is, according to the 21st Canon, every person communicating thrice a year, a Canonical Test not unreasonable for those admitted to legislate for the Church.

A bonâ fide Member of the Church is not so definite as it appears to be—who is to pronounce upon two bonâ fides? And what shall be the criterion? Moreover this first clause makes no provision for calling the first meeting. When and how—or by whom, nor by any means clearly, who are to meet or who is to preside.

What does "by common consent" mean? If there is no dissentient voice, there would be common consent, but if all the Clergy vote one way or a majority of them, and all the Laity or a majority of them the other way, which opinion shall prevail for the better conduct of their Ecclesiastical affairs. The union of Dioceses should only be permitted under a Metropolitan, and include all under his jurisdiction.

The last three lines of the first clause, "subject as at this time in common with all other Religious Communions, to the authority of the Local Legislatures respectively, and to such Provisions as they may think proper to enact," are intended perhaps to meet Sir John Pakington's objections as tending to make the Church dominant to a greater degree than it has been hitherto—by giving to the regulations of the Colonial Synods an authority supported by Parliament and so beyond the control of Colonial Legislation. Now instead of these three lines it would be wiser, I think, to guard against any supposition that such dominancy was intended, by inserting in the middle of the clause some such words as these:—Nor repugnant to any Law passed or to be passed by the Parliament of the United Kingdom, or by the Legislature of the Colony within which such Dioceses are respectively situated.

2nd Clause. As it is here assumed that regulations will be made for the trial of offending Clerks,—it appears desirable that the Bill should contain a definite provision for the erection of a Court for the purpose of giving authority to the Bishops for suspension or deprivation of office on conviction of the offender.

3rd Clause. This Clause could be better framed I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4th Clause. I would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the

subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5th Clause. I would make the sanction of the Queen, through her Principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution, such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain, and because of its tendency to produce uniformity.

6th Clause. I would provide that nothing should be dispensed with, which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

Toronto, Canada, 4th Feb. 1853.

PAYMENTS RECEIVED.—Rev. J. Geddes, (3 years,) Rev. J. Jones, (2 years,) Col. Longmore, (2 years.)
For vol. 3.—Messrs. W. Andrew and E. Turner, Mrs. Pierce.

NOTICE.

THE next stated Meeting of the CENTRAL BOARD of the CHURCH SOCIETY will be held, D. V., at the National School House, Quebec, on Wednesday 18th May, at two o'clock, P. M.

W. AGAR ADAMSON, D. C. L.
Secretary.

Quebec, 26th April, 1853.

CHURCH OF ENGLAND LIFE ASSURANCE COMPANY OF LONDON.

Capital—One Million Sterling.

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Quebec, 17th June, 1853.

QUEBEC: PRINTED BY JOHN LOVELL,
AT THE STEAM PRINTING ESTABLISHMENT, MOUNTAIN STREET.