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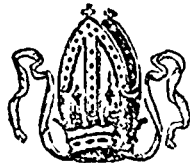
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THE
CANADIAN ECCLESIASTICAL GAZETTE.



Vol. III.

QUEBEC, JANUARY 1, 1853.

No. 4.

DIOCESE OF QUEBEC.

A PASTORAL LETTER TO THE CLERGY AND
 LAITY OF THE DIOCESE OF QUEBEC.

QUEBEC, 23rd December, 1852.

MY DEAR BRETHREN,—I have received communications from different quarters, at home and within this Province, expressing a desire that, as Senior Bishop of the North American British Episcopate, I should proceed to England to meet the Bishop of Sydney who, under pre-concerted arrangements with the Home authorities in Church and State, has arrived there from Australia,—the object of his visit being to confer with those authorities upon matters affecting the interests of the Colonial Church.

As there are many reasons, connected principally with the exercise of my episcopal duties, which make it extremely inconvenient that I should leave the Diocese at this particular conjuncture, I had hoped that the object in view might have been met by another arrangement which I conceive to be equally satisfactory,* but this not having been capable of execution without some delay, I have been urged to undertake the task and have felt it my duty to yield to the reasons thus pressed upon me.

The difficulties, peculiar in their character, which attach in different ways, to the administration of Ecclesiastical affairs in the Colonies and the desire felt, in common with other Colonial prelates, by the Bishops of these North American Dioceses, to procure the formal and legal co-operation of the Clergy and Laity in the management and regulation of such matters, have already been placed before you in the Minutes of the Episcopal Conference, held at Quebec in Sept. 1850. In the tenor of those Minutes, I have authority for saying that the whole of the North American Episcopate are agreed,—the two Bishops who, out of the seven, were unavoidably absent, having, subsequently to their reception of copies of the Minutes, put me in possession of their sentiments upon the subject.

It is with reference to those difficulties and, in particular, to the measure which I have just indicated as fitted, (it may be hoped,) to a great extent, to afford relief for them, that the consultations are to be held in which I have been invited to join. Without at all touching the question of the revival of Convocation at home, I am not aware of the existence of any opposition in the minds of Churchmen within this Diocese, clerical or lay, to the exercise of synodical action within the Colonial Church: I am very sure that the want of it is experimentally felt and generally acknowledged among us; and I cannot possibly fail to see that the proximity of the United States, in which the triennial Conventions of the whole Church and the annual Conventions of each Diocese, with every necessary allowance for the imperfection inherent in all human things, have been long seen to work efficiently and advantageously for the Church and to provide for many points at which we are at a loss, suggests to the thoughts of our Clergy and Laity, a feeling of claim for our

* The Bishop of Montreal having occasion, for other objects, to go home immediately after Easter, and having expressed his willingness to strain a point in order to go a little earlier, for the object here in question, I had hoped that his visit would have been in sufficient time.

being, with certain requisite adaptations, assimilated, in this particular point, to our neighbors.

It is this view of our case which I have exhibited to Her Majesty's Secretary of State for the Colonies, in answer to a Circular addressed, last summer, to the Colonial Bishops, upon the subject here in question. I have taken care, of course, to assure Sir J. Pakington of our sincere and settled desire (as appears in the Minutes of the Episcopal Conference) to preserve the Royal Supremacy intact.

Having had in my contemplation, as I have stated, an arrangement which included no necessity for my going home myself, and which left more time open to me for all which may suggest itself as necessary or proper in connection with the visit of one of the North American Bishops to England, I am now rather hurried in my preparations, and obliged to deal more abruptly with the subject than I could desire. There is no way left to me in which I can benefit by taking counsel with you, unless any of you who may individually feel prepared to express his views or to make useful recommendations upon the topics to which I have here adverted, should favour me by doing so by letter, which should be done at his earliest convenience, addressing me at the office of the Society for the Propagation of the Gospel, 79 Pall Mall, London.

Should any gentlemen of the laity desire to take this course, the simplest mode perhaps of effecting the object will be, that they should put their respective Ministers in possession of what they desire to communicate, and that it should thus be passed on to my hands.

And now, my dear brethren, I commend myself and the work which I have in hand to your prayers to God through Jesus Christ; and assuring you that mine are never wanting for you, and invoking upon you at this holy season all blessing from above, with an advancement in holiness as season after season may, by the pleasure of God, return to you, I remain,

Your affectionate servant in the Gospel,

G. J. QUEBEC.

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY.

GENERAL FUND.

	£	s	d
Life Subscriptions of Mrs. Hamilton, Robert Hamilton, and Ed. Burstall, £12 10s. each,	37	10	0
Annual Subscriptions of Rev. T. and Mrs. Chapman, 25s., Mrs. Stott, £5, W. H. Lee, G. H. Parke, Rev. G. Percy, 25s. each, Lt. Wulf, R. E., 20s., N. Godard, 10s., Ed. Burroughs, 10s.,	12	0	0
Annual Subscriptions of H. N. Jones, 25s., Mrs. Lloyd, 5s., Lt. B. Dumlin, 5s., Mrs. H. Knight, 2s. 6d., quarterly, monthly and weekly, 26s. 5d., per Miss Tremain,	3	3	11
Donation for Missionary purposes of W. Spragge,	2	10	0
Dividends due on 1st December,	30	7	6
Missionary Box, Girls' National School,	0	6	8
	85	17	8
WIDOWS' AND ORPHANS' FUND.			
Collection at Lennoxville,	5	7	6
Do Bury,	0	12	6
Donation from R. Wainwright,	1	5	0
Dividends,	38	8	5
	45	18	5

NICOLET ENDOWMENT FUND.

Dividends,..... 16 12 6

R. SYMES,
Treasurer Church Society.

Quebec, 27th December, 1852.

DIOCESE OF TORONTO.

(From the Canadian Churchman.)

At the Monthly Meeting of the Diocesan Church Society, held on Wednesday the 1st December, the Committee appointed by the Special General Meeting of the Society, held on the 10th November, made the following Report:

The Committee appointed to frame and report a By-law for carrying into effect the provisions contained in the 3rd Clause of the Provincial Statute 14 and 15 Vic. cap. 175, respecting the right of presenting to certain Rectories and Parsonages in Upper Canada, have not agreed to recommend that in the case of the Rectories or Parsonages referred to in the Act, any exception shall be made to the mode of appointment which has hitherto prevailed within this Diocese.

They therefore submit 1st, a draft of a By-law vesting in the present Bishop of Toronto the right to appoint to all Rectories and Parsonages within his Diocese, as it is now constituted, or within the territory which shall constitute his Lordship's Diocese in any division which may hereafter take place.

2nd. A draft of a By-law making a general provision for the appointment by the Bishop for the time being in all such cases.

The Committee have reported these two By-laws, in order that the first, which is in accordance with the Resolution of the Church Society passed at their special meeting, may become a Law without unnecessary delay—so that no inconvenience may occur for want of present provision for filling up vacancies. And that the draft of the second By-law await the consideration of the Society, to be taken up, and proceeded in at such time as they may think proper.

In the event of its being thought better to provide for the whole by one By-law, the Committee reports a third draft of a By-law which it seems to them would in that case be sufficient.

J. B. ROBINSON, *Chairman.*

1st December, 1852.

BY-LAW, NO. 1.

To be finally disposed of on Wednesday, the 5th January, 1853.

Whereas by An Act of the Parliament of the Province of Canada, passed in the fifteenth Year of Her Majesty's Reign, to which the assent of Her Majesty in Council was declared by proclamation, published on the ninth day of June, in the year of our Lord one thousand eight hundred and fifty-two—which said Act is intitled, "An Act to repeal so much of the Act of the Parliament of Great Britain, passed in the thirty-first year of the Reign of King George the Third, and chaptered thirty-one, as relates to Rectories and the presentation of Incumbents to the same; and for other purposes connected with such Rectories." It is enacted, that in the event of its being judicially decided that any of such Parsonages or Rectories as are in that Act referred to, were erected according to law, and until a judicial decision shall be obtained on such question, the right of presenting an Incumbent or Minister to such Parsonage or Rectory shall rest in and be exercised by the Church Society of the Church of England Diocese within which the same shall be situated, or in such other person or persons, bodies politic or corporate, as such Church Society, by any By-law or By-laws, to be by them from time to time passed, shall or may think fit to direct or appoint in that behalf.

Be it therefore enacted and ordained by the authority of the Act herein before recited, and of the Act passed in the seventh year of Her present Majesty's Reign, intitled "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto," that from and after the passing of this By-law, the right of presenting an Incumbent or Minister to any Parsonage or Rectory within the present Diocese of Toronto, which by the said Act passed in the fifteenth year of Her Majesty's Reign, is vested in the Church Society of the Diocese of Toronto to be exercised by them, or is vested in and appointed to be exercised by such other person or persons, bodies politic or corporate, as such Church Society shall in manner aforesaid direct or appoint, shall be vested in and exercised by the Right Reverend John Strachan, the present Bishop of the Diocese of Toronto, so long as he shall

live and continue Bishop of that Diocese: Provided always, that in the event of the present Diocese of Toronto being divided, then the provision made by this By-law shall in respect to any presentation or appointment to be hereafter made, apply and extend only to such part of the present Diocese of Toronto as shall form the See over which the present Bishop of Toronto shall continue to preside, and so long only as he shall live and continue to be Bishop thereof.

And be it further declared, enacted, and ordained, That the presentations which have been made by the Bishop of Toronto to any Parsonage or Rectory, or Parsonages or Rectories within his Diocese, since the said Act of the Parliament of this Province, passed in the fifteenth year of Her present Majesty's Reign came into force, shall be and the same is and are hereby ratified and confirmed.

BY-LAW, NO. 2.

To be considered in the month of June next.

(Preamble as in No. 1.) And, Whereas, it appears to this Society that no method of appointing to vacant Parsonages or Rectories would be so likely to secure the harmony of the Church, the due supply of a faithful and efficient Clergy, and a just attention to their respective claims arising from long and faithful service, and from ability and zeal in the discharge of their sacred duties, as to leave the presentation to be made as it has been hitherto, by the Bishop of the Diocese.

Be it therefore enacted and ordained by the authority of the Act herein before recited, and of the Act passed in the seventh year of Her present Majesty's Reign, intitled "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto," that from and after the passing of this By-law, the right of presenting an Incumbent or Minister to any Parsonage or Rectory within the present Diocese of Toronto, which, by the said Act passed in the fifteenth year of Her present Majesty's Reign, is vested in the Church Society of the Diocese of Toronto to be exercised by them, or is vested in, and appointed to be exercised by such other person or persons, bodies politic or corporate, as such Church Society shall in manner aforesaid direct or appoint, shall be vested in and exercised by the Bishop of the Diocese of Toronto for the time being, or by the Bishop of that Diocese of the Church of England, within which such Parsonage or Rectory shall in case of any division of the present Diocese of Toronto be situated.

BY-LAW, NO. 3.

To be considered in the month of June next.

(Preamble as in the preceding.) Be it therefore enacted and ordained, by the authority of the Act herein before recited, and of the Act passed in the seventh year of Her present Majesty's Reign, intitled, "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto," that from and after the passing of this By-law, the right of presenting an Incumbent or Minister, to any Parsonage or Rectory within the present Diocese of Toronto, which by the said Act passed in the fifteenth year of Her present Majesty's Reign, is vested in the Church Society of the Diocese of Toronto, to be exercised by them, or is vested in, and appointed to be exercised by such other person or persons, bodies politic or corporate, as such Church Society shall in manner aforesaid direct or appoint, shall be vested in, and be exercised by the Bishop of the Diocese of Toronto, for the time being, or by the Bishop of that Diocese of the Church of England within which such Parsonage or Rectory shall in case of any division of the present Diocese of Toronto be situated.

And be it further declared, enacted and ordained, that the Presentation or Presentations which may have been made by the Bishop of Toronto to any Parsonages or Rectories, within his Diocese, since the said Act of the Parliament of this Province, passed in the fifteenth year of Her present Majesty's Reign, came into force, shall be, and the same is, and are hereby ratified and confirmed.

It was then moved by the Hon. P. B. de Blaquiere, seconded by Rev. D. E. Blake, and unanimously resolved.

That the consideration and adoption of By-laws, Nos. 2 and 3, of which notice has been given this day, be postponed until the regular Annual Meeting of the Society in June, 1853, and notice thereof be given to the Corporate Members of the Society, and that By-law No. 1 be disposed of at the next monthly meeting.

The Rev. D. E. Blake gave notice that at the meeting in June he would move the following amendments to By-law No. 2:—

That after the word "Diocese" in the latter part of the second paragraph, the following words be introduced:—"The Society occupying the place of the Crown, and reserving to itself the right of exercising all the rights and prerogatives formerly belonging to the Crown, exclusive of the right to nominate as hereinafter conceded to the Bishop."

That in the 3rd paragraph the words "the right of presenting" be expunged, and the following introduced in their stead,—"the right of nominating."

That in the same paragraph the words "be vested in and," be altogether omitted.

And that the following words be added after the word "situated," in the latter part of the same paragraph. "The Society, in each case, having

the power of confirming the Bishop's nomination or otherwise as it seems proper; and should the Society in any case see fit to withhold its assent from the Bishop's nomination, then, and in that case, and so on, until the Bishop and Society concur, the Bishop be respectfully requested to submit another nominee to the consideration of the Society."

DIOCESE OF FREDERICTON.

The following circular has been addressed by the Bishop of this Diocese to his Clergy:—

"FREDERICTON, 6th November, 1852.

"REV. AND DEAR SIR,—The Clergy of every Deanery in the Diocese have requested me to convene a Diocesan Meeting, to be holden at St. John, at the time of the next general meeting of the Church Society, with a view of considering the Bill lately introduced into the House of Commons by the Right Hon. W. Gladstone, "to explain and amend the Laws relating to the Church in the Colonies." Though I am not the originator of this movement, I do not feel at liberty to refuse a request made apparently by the whole body of the Clergy unanimously, including the Deaneries of St. John, Fredericton, Chatham, Saint Andrews, Kingston, Shediac, and Woodstock.

"With the view of rendering the matter as practised as possible, I propose that each Clergyman should call a meeting of the habitual attendants at his parish church or churches, and take the sense of the persons assembled—being, of course, understood to be *bonâ fide* members of the Church of England—on Mr. Gladstone's Bill, viz., whether it is expedient that the Bishops, Clergy, and Laity, in communion with the Church of England, should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal ecclesiastical affairs.

It appears to me that an affirmative or negative answer to this proposition lies at the root of all legislation in the matter; and in the absence of any certainty that Mr. Gladstone's Bill will be brought forward in its present printed form; or if brought forward, that it will be carried, or that the British Government may not have some measure of their own, it seems to me, I confess, to be attempting quite as much as we are competent to discuss, if we endeavor calmly to consider the above-mentioned proposition.

To suppose that a large body of persons (many of whom may never have seen Mr. Gladstone's Bill,) will be able, in a short time, to make themselves masters of a subject which touches on many delicate and difficult questions, is, according to my judgment, unreasonable; and it is obvious that the sense of a few Clergymen and members of the Legal profession, of Fredericton and St. John, would not be the sense of the Church generally.

When, then, the Clergy have called such meetings as I have proposed, and have taken the sense of the several meetings on this simple proposition, the result can be forwarded to me, to lay before the meeting in St. John; or if it be thought proper, two Lay representatives from each Mission, and in St. John, from the several Parishes in that City, (chosen at the meetings proposed by me, by the majority of the persons assembled,) can be instructed to lay before the General Meeting the Resolutions of the parties with whom they are connected. Such Lay representatives should clearly reside in the Mission which they represent, and, in my judgment, ought to be communicants.

The time and place of the Meeting can be fixed at the first General Committee of the Church Society in St. John. I think it right to observe, to prevent misconception, that I have no particular measures which I wish to see adopted by the meeting, and that the meeting is simply called, so far as I understand it, for the purpose of collecting opinions on this one subject. This at once relieves us even from the appearance of any collision with authority, and may serve, I hope, to quiet any doubts or suspicions which may arise.

I am, Rev. and Dear Sir, your faithful friend and brother,
JOHN FREDERICTON.

We subjoin copies of the two Bills introduced into the House of Commons, by Mr. Gladstone:—

[MR. GLADSTONE'S FIRST BILL]

A BILL to relieve Bishops in the Colonies in Communion with the Church of England, and the Clergy and Laity in Communion with them, in respect to legal Doubts or Disabilities affecting the Management of their Church Affairs.

(NOTE.—The words printed in *Italics*, are proposed to be inserted in Committee.)

WHEREAS doubts exist as to the Rights of the Bishops, Clergy, and Lay persons inhabiting the Colonial Possessions of Her Majesty, and being in communion with the Church of England, in regard to the management of their internal Ecclesiastical affairs: And whereas it is expedient that, under certain restrictions, they should be permitted to make Regulations for the said management by agreement among themselves: Be it declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that,

I. It shall be lawful for the Bishop or Bishops of any Diocese or Dioceses in the colonies enumerated in the Schedule (A) to this Act annexed, or in any other colony which Her Majesty shall, as hereinafter provided, by Order in Council, have declared to fall within the operation of this Act, together with the Clergy and Lay persons being declared Members of the said Church, or being otherwise in communion with such Bishop or Bishops respectively, to meet together from time to time, and at such meeting, by mutual consent, or by a majority of voices of the said Clergy and Laity, severally and respectively, with the assent of the said Bishop, or of a majority of the said Bishops, if more than one, to make all such Regulations as may be held necessary for the better conduct of their Ecclesiastical Affairs, and for the holding of meetings for the said purpose thereafter, any statute, law, or usage of the United Kingdom to the contrary notwithstanding.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary penalty or disability, other than such as may attach to the avoidance of any Ecclesiastical office or Benefice.

III. And no such Regulation shall be binding on any person or persons other than the said Bishop or Bishops, and their Clergy, with the Lay persons residing within the said colonies, and being declared Members of the Church of England, or being otherwise in communion with him or them respectively.

IV. And no such Regulation shall in virtue of this Act be held to have any other legal force or effect than the Regulations, Laws, or Usages of other Churches or Religious Communities in the said Colonies.

V. And no such Regulation made in respect of the nomination of Bishops shall have any force or effect whatsoever, except upon the consent of Her Majesty, signified through one of Her Majesty's principal Secretaries of State.

VI. And any such Regulation touching the existing relation of the said Bishop, Clergy, and others to the metropolitan see of Canterbury shall be forthwith transmitted by the presiding Bishop or his Deputy, to the Archbishop of the said see, and shall be subject to disallowance by the said Archbishop, under his Hand and Seal, at any time within twelve months from the passing of the said Regulation, or within six months from the receipt thereof by the said Archbishop, but not afterwards.

VII. And no such Regulation shall authorize the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any person to any see, or to any Pastoral Charge or other Episcopal or Clerical Office, except upon such persons having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty Nine Articles, and having furthermore declared his unfeigned assent and consent to the Book of Common Prayer.

VIII. And it shall be lawful for Her Majesty, if and when she shall think fit, to declare, by Order in Council, that this Act shall from a day to be named in such Order, be in force within any other one or more of Her Majesty's Colonial Possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect in the Colony or Colonies so designated accordingly.

[Schedule (A.) to which this Act refers]

Canada, New Brunswick, Nova Scotia, Newfoundland, Prince Edward's Island, Cape of Good Hope, New South Wales, Victoria, South Australia, Van Diemen's Land, and Western Australia.

[MR. GLADSTONE'S SECOND BILL]

A BILL to explain and amend the Laws relating to the Church in the Colonies.

WHEREAS doubts exist as to the Rights of the Bishops, Clergy, and Lay persons inhabiting the Colonial Possessions of Her Majesty, and being in communion with the Church of England, in regard to the management of their internal Ecclesiastical affairs: And whereas it is expedient that such doubts should be removed, and that, under certain restrictions, they should be suffered to make Regulations for the said management by agreement among themselves: Be it declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual

and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that,

I. No Statute, Law, Rule, Usage, or other authority of the United Kingdom, shall be construed or shall extend to prevent any such Bishop of any Diocese in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as hereinafter provided, have declared by Order in Council to fall within the operation of this Act, together with his Clergy, and the Lay persons of the Diocese, being declared or *bona fide* Members of the Church of England, or being otherwise in communion with the same, from meeting together from time to time to make or from making at such meetings, by common consent, or by a majority of voices of the said clergy and laity, severally and respectively, with the assent of the said Bishop, any such regulations as local circumstances shall in their judgment render necessary for the better conduct of their Ecclesiastical affairs, or for the holding of meetings, whether on behalf of one such Diocese only, or on behalf of more than one such Diocese in combination and by mutual agreement, for the said purpose thereafter; subject always 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.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary penalty or disability, other than loss of the emoluments of any Ecclesiastical Office or Benefice, under any sentence or proceeding affecting the tenure thereof.

III. And no such Regulation shall be binding on any person or persons other than the said Bishop or Bishops, and their Clergy, with the Lay persons residing within the said colonies, and being declared or *bona fide* Members of the Church of England, or being otherwise in communion with the same.

IV. And nothing herein contained shall be held to authorize any such regulation made in respect of the nomination of Bishops, except upon the consent of Her Majesty previously or thereafter signified through one of Her Majesty's Principal Secretaries of State.

V. And nothing herein contained shall be held to authorize any such Regulation which shall touch the subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, except upon the consent of the Archbishop of the said see previously or thereafter signified by him under his hand and seal.

VI. And nothing herein contained shall be held to authorize any such Regulation which shall direct or allow the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any person to any See, or to any Pastoral Charge or other Episcopal or clerical office, except upon such persons having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty-Nine Articles, and having furthermore declared his unfeigned assent and consent to the Book of Common Prayer; but if such See, Pastoral Charge, or Episcopal or clerical office be in a foreign country, then the Oath of Allegiance need not be required to be taken by such person.

VII. And it shall be lawful for Her Majesty, if and when she shall think fit, to declare, by Order in Council, that this Act shall, from a day to be named in such order, be in force within any other one or more of Her Majesty's Colonial possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect in the colony or colonies so designated accordingly.

[Schedule (A.) to which this Act refers, is similar to the other, save that New Zealand is added.]

ARRIVAL OF THE BISHOP OF SYDNEY IN ENGLAND.

(From the Colonial Church Chronicle.)

The venerable Metropolitan of the Australasian Dioceses arrived at Southampton on Nov. 19th, in the *La Plata*. We extract from the *Sydney Morning Herald*, of Aug. 16th, the account of his departure; and we beg to call the special attention of our readers to the important matters adverted to in his Lordship's touching address. An extract from the (London) *Times* of Nov. 20th, is subjoined, containing a statement of the interesting circumstances connected with the Bishop's arrival.

On Saturday morning, Aug. 14th, the Bishop of Sydney bade farewell to the Clergy of Sydney and the members of the Church, previous to his departure for England.

Divine service was celebrated in the Cathedral at ten o'clock in the morning, at which a large number of persons were present, and partook of the Holy Communion at the hands of the Bishop, assisted by the Venerable Archdeacon of Cumberland, the Rev. R. Allwood, and the Rev. George King.

After the service the congregation adjourned to St. Andrew's school-room, in the Cathedral Close, for the purpose of receiving the Bishop's farewell address.

The school-room was completely filled. His Lordship having taken his seat, the Venerable Archdeacon of Cumberland, in the

name of the clergy of the Diocese, addressed his Lordship as follows:—

To the Right Reverend Father in God, William Grant, Lord Bishop of Sydney, and Metropolitan.

"May it please your Lordship,—We the undersigned licensed and officiating clergymen within your diocese, are unwilling to allow you to depart from the Province, for England, without conveying to you an expression of our sincere attachment to the high office which you hold in the church, and of our earnest hope that the important and pious objects for which you have deemed it necessary to undertake so long and perilous a voyage may be realized.

"We desire at the same time to tender the warmest assurance of our own personal respect and regard for your Lordship: and fervently pray that it may please Him who ruleth the winds and commandeth the waves, and whose never-failing providence ordereth all things both in heaven and earth, to conduct you safely in your travels, "by land or by water," and to grant you a successful issue of all your self-denying endeavours to promote the glory of God and the good of His Church."

The Bishop then read the following farewell address:—

"My dear Venerable and Reverend Brethren,—I thank you from the depth of my heart for the affectionate and brotherly address which you have now presented to me. It is indeed a good and joyful thing for brethren to dwell together in unity. As I have been at all times sensible of the importance of your services in the Church, and now desire emphatically to recognize it, so I trust you are assured I have had no object in view in all that I have attempted or accomplished, but to co-operate with you, and to direct you in your endeavors to teach the people of the Lord the way of truth, and to lead them in a plain path. In acknowledgment of your devout supplication for the mercy of God to watch over and protect me on the arduous voyage upon which I am now about to enter, suffer me to assure you of my earnest prayer, that the blessing of the same God may rest upon you in your lives, in your ministry, in your families, and in every undertaking by which you are attempting, with sincerity, and in a true spirit of faith, to promote the glory of God, and to set forward the salvation of mankind.

"And now, having discharged imperfectly the debt of thankfulness which the clergy, by the unanimity of their proceedings, have entailed upon me, I desire my brethren of the laity, from whom I have experienced so many acts of personal kindness, and proofs of strenuous and disinterested earnestness to serve the cause of the Church, to address to you no less than to those who are set to watch for your souls the few observations which I have now to offer: conceiving that to the clergy their import cannot be greater than to you, who constitute with them the body of Christ's holy Catholic and apostolic Church.

"The progress of events, if watchfully observed in a spirit of self-surrender to the Divine will, and under a conviction that all things are subject to its direction, affords the safest and surest guidance to those who are set for the work of the ministry in the Church. In forming a decision as to my own future proceedings, I have looked to that guidance, and entertain a humble persuasion that it bids me direct my course once more to the shores of England. I go, let me trust, for your benefit; to consult the judgment of the Church upon many important questions, and to abide by its decision. You will not require me to tell you that this is, personally, an involuntary exertion. My years are no longer such as to render a voyage of this extent and duration an easy task. To this country I am attached by long connexion, by the strongest sense of duty, and by all domestic ties and remembrances. To England, on the contrary, absence has rendered me comparatively a stranger,* without an object to accomplish there excepting that which I have spoken of as impelling me to this undertaking; namely, your welfare. Let me earnestly solicit the benefit of your prayers and intercession for my preservation; and still more for my success in the important work which is now to be entered upon in faith. My trust is, that God will make me His instrument in assisting to establish and strengthen

this Church, 'whereof I am made a minister according to the dispensation of God which is given to me for you.'

"Upon this point my mind is filled with confidence, derived from past experience of the Divine blessing vouchsafed to a similar undertaking. Eighteen years ago, when I embarked for England, there was established here one archdeaconry; within which there were, in this colony, twelve clergymen licensed to minister. Eight churches then existed, and no more. The limits of that one archdeaconry contain, at this time, the province of a Metropolitan Bishop, having jurisdiction over five suffragan sees: and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed,—and which I have now once more in contemplation; the same mercy, in both instances, let us hope, guiding my judgment. The bishoprics of New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, have since sprung forth from the smallest of seeds, which was sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1834-35, to the piety of the Churchmen of England, on behalf of their brethren in Australia. And to confine my notice to those additional churches which have been erected since 1836 within the principal portions of this diocese, let me explain to you that no more than one church (St John's at Canberra, built by the late Robert Campbell, Esq., aided only by the Colonial Government,) out of the entire number, has been or could have been erected, but for those large donations which have been entrusted to me for distribution towards these pious uses, by men of earnest zeal for the propagation of the Gospel, with whom my former visit to England enabled me to form association.

"While I pray that it may be Thy pleasure, O God, to direct my steps to the attainment of as important results in the present instance, I must press upon your observation that it is not the material so much as the moral constitution of the Church which now forms the subject of anxiety. My design was to solicit in the proper quarter the removal of those restrictions by which our Church is at present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed: that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament, prior to any application on our part, has been directed to the introduction of the same measures on behalf not of this diocese only, but on behalf of a very considerable portion of the Colonial Churches. By a bill introduced by the member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of Her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most advantageous constitution for the Universal Church, are

assuredly tokens and signals that this movement forms part of a providential arrangement of God under which He will provide that as her days are so shall the strength of His Church be. It is not in my power, at present, from want of sufficient information upon the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it, I read it in hope, and under a persuasion that its provisions will be so carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries; and, it may be, even to the end of the world. Had I been in a position to recommend a course of proceeding, my advice I acknowledge would have been, that previously to the initiation of any parliamentary proceeding, Her Majesty should have been advised to issue a commission to inquire into and report upon the state of the entire Colonial Church: a subject, I have reason to think, imperfectly understood in England. This Report, after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each Colonial diocese; that they might have opportunity of examining into the proposed Constitution, and of expressing to the Queen their satisfaction with, or disapproval of, any particular portion of it. After this, considerations having been raised, and the Report of the Commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been fully authorized by Her Majesty as Chief Governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent.

"The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance, are three:—First, that all approach towards an Erastian character be scrupulously avoided; that is, that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both clergy and laity) shall have had a previous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ: Secondly, that all the fundamental rules of the Church of England, whether as to doctrine, or as to its rule of discipline, be duly maintained; and, Thirdly, that one uniform system be established throughout all the Colonial Churches, (uniform, I mean, as to all vital and essential observances,) whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. Thus, I entertain a strong hope, is part of the high destiny reserved for the Church of England, by the extension of her colonial empire. It may be that the motives which often impelled the agents and instruments in that extension were worldly or sordid. In many cases we know they were so; but all our fears may be composed by the remembrance that, however the nations may rage together, in pursuit of objects of their own, the Lord is the Great King over all the earth. The fierceness of man shall turn to His praise, and the fierceness of them shall He restrain, and make them all work together for the establishment of His own glory and the redemption of His chosen people. And now, brethren, as numbered among those who have been called to bear a part in forwarding the development of the kingdom of heaven upon every inhabited shore of the world, in this moment of separation from you whose welfare has been the constant object of my anxiety, my earnest exhortation to you is, that you be at peace among yourselves, and let the fruit of the Spirit be shown among you in the love and joy, the goodness, the gentleness, the meekness, temperance, and faith, whereby as many of you as are called to the ministry may make full proof of it, and as many as are to seek knowledge from your lips, so study to adorn the doctrine of God in all things, that all who behold you may report that God is in you of a truth.

* The Bishop of Sydney has not visited England since 1836, when he was consecrated at the same time with the present Bishop of Quebec.

For myself, I desire with much earnestness two things; first, the benefit of your continual intercession for me before the Throne of Grace, that I may be preserved from bodily perils, and, much more, sustained in the spirit of a sound mind for the discharge of the arduous and solemn embassy to which the Lord has appointed me; and secondly, that if in the discharge, during so many years, of the duties of my office, I have ever, through misuse of the discretion which is attached to it, given cause of offence to any, they will forgive the wrong at my present earnest solicitation, and on my humble confession of it. It has never been an intentional wrong, you may be assured. But I am so deeply penetrated with a sense of the infirmities of mind and character which are inherent even in those who most earnestly endeavor to do the best, that I can never be free from the apprehension of having given proof in my own conduct of the infirmity I am speaking of. Forgive me this wrong, I pray you, as I do most freely and from my heart forgive if any have offended me. We have partaken together, it may possibly be for the last time upon earth, of that blessed communion which is not only an outward symbol, but ought verily and indeed to fill us with the substance of that peace which Christ left us as His last bequest to His followers; and in the fellowship of which we are made one with Him. Thus let us separate, remembering the precept, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.'"

The address was listened to with the greatest attention by the assemblage present, and many were moved to tears, particularly at those passages in which his Lordship alluded to the ties of affection and remembrance which bind him to this southern land, and those wherein he begged to be forgiven for any offence which he might unconsciously have given to any of his brethren in the course of discharging the onerous and responsible duties of his office.

Mr. Charles Campbell said that he had been requested by many of those present to assure his Lordship that, had more time been allowed, he would have received an address from the laity, expressive of their affectionate and respectful sympathy, and of their earnest prayer that he might be providentially preserved, both in body and mind, during his long and probably eventful journey.

The Bishop then again wished his flock farewell, expressing his hope that every blessing would attend them until his return; and having shaken hands with his friends, his Lordship left the room, followed by the best and most earnest wishes of every one present for his safety and success.

The Bishop reached Southampton, in the Royal Mail Steamer *La Plata*, on Nov. 18. But the yellow fever had broken out on board during the voyage; and passengers were not permitted to land until after a favorable report of the state of the crew had been made by the medical officers. The correspondent of the *Times* makes the following statement:—

"Pratique having been given to *La Plata*, about noon on Saturday, Nov. 20, the vessel hauled down the quarantine flag, got under weigh, and steamed out into open water, where the ceremony of committing to the deep the bodies of two unfortunate men who had died was performed with due solemnity; the funeral duties being impressively performed by the Bishop of Sydney in person. After this, *La Plata* headed towards Southampton, and entered the docks about four o'clock, the passengers' baggage being immediately landed and cleared by the customs and dock authorities. The cargo and bullion will be discharged on Monday.

"It is worthy of special remark, that although the bulk of the passengers landed on Friday, so soon as permission was communicated to them, the Bishop of Sydney, who was also a passenger, refused to leave the ship until the unfortunate invalids on board had either recovered or should be removed to more suitable quarters on shore. The venerable prelate was most assiduous in his attentions to the sick on board, continually visiting them in

their affliction, and administering the spiritual consolations of religion at all times throughout the voyage. The Bishop also attended Captain Allen in his last moments, and performed the last offices of religion to most of those who fell victims to the yellow fever on the voyage, thus winning the admiration and esteem of all on board. Mr. Wiblin, the quarantine officer of the port, was detained on the *Plata* from Thursday morning to Friday night, and was most unremitting in his exertions for the welfare of the numerous invalids, alleviating the sufferings and attending to the wants of the unfortunate men who lay ill on board."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

November, 1852.

The Rev. Dr. RUSSELL in the Chair.

A letter was read from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, Ceylon, Sept. 13, 1852. The following are extracts:—

"I hailed with sincere pleasure, also, the Society's generous grant for the establishment of the Episcopate in Mauritius. Surely the Colonial Government, having, since my visit, as I understand, increased the stipend of the Romish Bishop to £1000 per annum, will not grudge to the members of our own communion an endowment sufficient for the maintenance of a resident chief pastor!

"On the 12th of August I had the great pleasure of opening another native church, within the mission of the Society, for the Propagation of the Gospel, in the charge of the Rev. I. Thurstan. In all its circumstances it resembled much the last, of which I sent you an account not long since. It was one aided by your early grant, which encouraged the Singhalese villagers of the humbler class to make an effort in every respect most creditable to them. It is built in the centre of an entirely Christian Village, shaded from sight in deep groves of cocoanut trees, where the industrious natives, of humblest caste, pursue their calling of washers (or 'dobbies,' as the Singhalese call them) for the Europeans resident in Colombo. The building is good, in the Norman style, with font, and pulpit, and reading-desk, all in good keeping, of a soft stone, which requires a coating of plaster for protection, and has been therefore easily worked, under Mr. Thurstan's personal superintendence, to produce an effect very pleasing in itself under the dark embowering shade, and highly gratifying to the native Singhalese. I have enclosed a rough drawing to the Society for the Propagation of the Gospel, if they like it well enough, for a woodcut. There are two schools in the Village, one of fifty boys, and another of thirty-five girls. They are Christian schools in every respect, all the children being baptized, and required to attend the services and school on Sundays. English is taught in them as well as their own language; and not long since the villagers proposed an industrial school to Mr. Thurstan; but he judiciously prefers one of that kind for his entire district, which may be effectively superintended, rather than divide his scanty resources and mar the work by the division.

"Our cathedral is progressing well. The aisle walls are completed; the east window is arched in, and the gable commenced; the row of large arches in the main wall for the north aisle is finished; and the tower of granite masonry raised thirty-four feet from the ground. In the course of this week we hope to move the centres to begin the main arches of the south aisle. The stone-work is well done, and far superior and more substantial than any work to be seen in the colony. The timber for the roof is nearly all worked, and of good scantling and

form. We hope, before the monsoon rains begin, to be, with God's blessing, advanced enough to present a front which may be exempt from injury, though not covered externally. The granite will not heed the storm.

"The following is the Address delivered by the Bishop on the occasion of his laying the corner-stone of the Cathedral and Collegiate Chapel of St. Thomas, at Colombo, June 15, 1852:—

"MY CHRISTIAN FRIENDS,—We are gathered on this spot to-day for a two-fold purpose; one, in whichever aspect it is viewed, not without much of a hallowing interest in itself, nor unbecomingly, I trust, to exercise an abiding influence for good on this country. We have just been joined in holy prayer together, and now proceed to lay with due solemnity the corner-stone of that building, which, if God's blessing continue with us, will become at no very distant day, the cathedral of this Diocese,—at least, until a worthier structure is raised by worthier successors, as instruments of God's mercy to this land. It will be consecrated as the diocesan church by its daily offering of prayer and thanksgiving, rather than by a pre-eminence over others (as in our native land) in majesty of external proportion, or richness of architectural decoration. What we this day in humble faith begin, our successors may (if God so move their hearts) complete or surpass. It is not, however, the material fabric, the lofty tower or the arched roof, the mullioned window or decorated column, which constitute the real Church of Christ; but the living temple, built up by the indwelling Spirit of God, in the hearts of living men. These constitute the only true church upon earth; quickened, elevated, and sanctified by the presence of the abiding Spirit of peace, of consolation, and of holiness, in the hearts both of its ordained ministry and its united people.

"Much as I have longed to realize this idea among you, ever since my lot was, by God's providence, first cast within this goodly heritage, the opportunity did not arise till the institution of a collegiate body for the instruction of the youth of this colony rendered such a provision necessary, to complete in all its integrity, though in very humble proportion, the framework of the system, if not possible at once to embody within it all the advantages, of which, at some future day, by the blessing of God, it may be made capable. This we could not expect, or hope even to achieve, in our own day.

"No doubt can, however, exist, that every plan of church education, or of education at all, unconnected with religion, fundamentally and systematically taught, must be essentially defective. It may be instructive, but it is not education: there may be teaching, but can be little training. Information may be imparted, but few principles will be implanted: mental and even moral cultivation may not be wanting, but no real enlightenment or improvement of the heart as well as intellect will be afforded, and therefore no education, in the only large and good sense, in which the word should ever be used.

"From the time, therefore, that—by the assistance of those around me, whose hearts were moved to leave home, country, and friends, for the purpose of devoting themselves in earnest to God's work—this collegiate institution was opened last year, the want of a consecrated house of prayer has been felt more and more.

"I need not remind you, that the school in which our solemn service began this afternoon is not the fittest place for so holy a purpose. Holy feelings are best awakened and sustained with holy associations around to cherish them. This work, therefore, has been commenced in faith; and you have been invited to-day to aid us with your prayers and witness the solemn dedication of this intended fabric to God, as the collegiate chapel of 'St. Thomas the Apostle of India,' and the future cathedral of this Diocese. Nor can we doubt, that in this our united prayer and effort, God's help and blessing will be with us to carry it on and complete it as auspiciously as it has been begun.

"Nor are other reasons wanting which may well enlist truly Christian hearts in the prosecution of such a work in a neighborhood like that around us, where so dense a population is

gathered, to whom the simple preaching of the cross of Christ, and all its blessings of holiness and salvation to man, is as a sealed book, or a cunningly-devised fable. With Romish temples around on every side (not less than six in this immediate neighborhood), there is no single church in which the pure word of God is read and preached, or the sacraments of Christ duly administered, in the whole of Mutwall, embracing one entire side of Colombo. Amid the thousands around, ignorance and superstition prevail. The glare of the nightly illumination and the attractive exhibition—so captivating to the senses of the congregated and un-instructed multitude—in the Romish temples around, are often seen; the clamorous shouting of the Hindoo procession, with the tabernacle or the star of their idol god, is not unfrequently heard; and the votive offering at the shrines of Buddhas, not far away, may be daily witnessed; but no consecrated church of our pure apostolical faith, amid such a mass of delusion, has yet raised its head to diffuse its blessings around. Until lately, not more than a gleam of light has been held forth to dissipate the cloudy darkness. Scarcely a voice has been raised to plead for the truth of God, or preach 'the gospel of Christ,' as 'the power of God unto salvation unto every one that believeth.'

"But soon it will be our privilege, we trust, and blessing too, to offer up within consecrated walls the sacrifice of prayer and thanksgiving and intercession every day. Soon, we hope, on every Sabbath as it returns, He, Who alone is the true "corner-stone, elect and precious," Jesus Christ, the Saviour of fallen man, and His cross, both as the symbol of our suffering lot in the present life, and our rejoicing hope of a better, will be freely declared and freely preached, both in our own and in the Sinhalese language, to all who will place themselves within its reach. By this single structure, therefore, three holy objects will be effected. It will constitute at once the cathedral church of the Diocese, the chapel of this collegiate institution, and the parish church (if one may so apply a term familiar to our ears and hearts) for a large district, embracing the northern and eastern divisions of Colombo, for the European population, as well as for baptized Christians, both of mixed and native race, resident on this side.

"Nor should we be at all discouraged by our small beginnings. This college is but in its infancy; you see it, as it were, but in swaddling clothes. The renowned Oxford, in the days of Alfred, its founder, could have been little more than an alphabetical school: and yet for how many centuries past has Christ Church (the principal college of that University) been ranked among the noblest educational institutions in the world! Its buildings are architecturally the pride and glory of that city of palaces. Its chapel constitutes the cathedral church of the Diocese. Such also, for aught we know, at some future time ours may become. This smallest of seeds to-day, if watered by God's grace and shielded by God's blessing, may grow up and flourish among the noblest of Eastern trees, like the spreading banyan under the shelter of which we now stand, and crowned in due time with God's own abundant and blessed fruit; not, however, in our day, or by our means, but by the help and blessing alone of His grace, without which nothing is strong, nothing is holy, without which, therefore, nothing can greatly prosper or long endure: "Except the Lord build the house, their labor is but lost that build it."

"To one other point, I would briefly in conclusion refer. To-day, in our native country, the solemn Jubilee thanksgiving of the Society for the Propagation of the Gospel is brought to a close;—the Third Jubilee of that Society which for a century and a half, has been the truthful witness of the Catholic Church throughout the wide world. Long, very long before the missionary spirit had spoken to the hearts, and spread through the homes of Christian England, this truly evangelical Society, in faith, though almost in silence, proved, from the days of King William, that the Church was not forgetful of her missionary call, was alike true to the doctrine of the cross, and to her own

divine institution by Christ Himself; combining in all its operations the blessing of a true evangelical faith, and a strict apostolical order: and such, God be thanked, it still continues unchanged, like the Church from which it springs; true to the Bible, as the very word and very will of God Himself, revealed by Himself; true to her scriptural Liturgy, as the best exponent both of that word and will; true to her holy services and holier sacraments; but, more than all, true to her Divine Founder, that one "name which is above every name,"—to His one sacrifice, once offered for the sins of the whole world,—to His one Church, built upon the rock of ages, the foundation of apostles and prophets, "Jesus Christ Himself being the head corner-stone." Such I repeat, it still continues, the almoner of England for God's truth throughout her extended empire. As such it sent forth its earliest bishops to America, now an independent Charch, containing in the United States a greater number of churches than those of the parent from which it sprang. As such it has done the same more lately for Australia, to the utmost limits of the British dominions, and continues to send its missionaries (exceeding 450) to every part of the world. As such, moreover, it founds and supports colleges for the training of a native ministry for God's work, not in India or Calcutta only; but in Canada, the West Indies, New Zealand, Africa and Ceylon, wherever it is most required or most earnestly sought.

"In gratitude, therefore, to those who first looked favourably on our humble efforts on this very spot, and aided with a prompt and generous encouragement our earliest essay for the accomplishment of that work in which we are this day engaged, we owe the glad tribute of a full heart's acknowledgment at the close of another period of their holy ministry for God, and for God's Church, and for God's people.

"Nor should it be without an inspiring influence on our hearts, to remember that while we (nearly six hours in eastward anticipation of their noon-tide gathering in Westminster Abbey) are pouring forth the glad tribute of our evening thanksgiving under the broad canopy of heaven, and praying for a blessing from on high over the first stone of another cathedral, they are hymning in fullest choir their morning Te Deum, under the vaulted roof of one of England's noblest fane, where kings are crowned and bishops have been consecrated for the service of the King of kings throughout the world. As our voice of prayer and thanksgiving is one, so is our work of faith; theirs to diffuse and extend, ours to found and to build. One also, we pray, may be the blessing which God will vouchsafe from on high to both, that still we may feel in our separation no estrangement, but realize more and more the common blessing of a truly Catholic communion. May we still own, in our "diversities of gifts and differences of administration," that all is the work of one and the self-same spirit: one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all: God the Father, God the Son, and God the Holy Ghost, the Maker, the Redeemer, the Sanctifier of his Church in every part of the world."

It was agreed, in pursuance of notice given at the last General Meeting, that £500 be granted towards Colombo Cathedral; this being the sum requested by the Bishop.

(To be continued.)

PAYMENTS RECEIVED.

Revs. S. S. Wood, A. Balfour, C. Reid, H. Burrage C. Jackson, C. L. Y. Haensel, H. Patton, W. Merrick, (2 copies) Hon. E. Hale, (2 copies, vols. 2 and 3, per Rev. R. Bitch.) Messrs. Ogden, Adair, Rickaby, Ritter, F. H. Andrews, Lodge, Russel, Baynes, Judd, Gunning, Dr. Gilbert Lt. Thompson, H. Pool, King, B. McLeod, Spragge, Dr. Forrest, G. Henderson, T. Hall, J. Smyth, Tait (2 copies, vols. 2 and 3.) Mrs. Montizambert, Miss Ogden, Mrs. Morris, Mrs. Weston, Mrs. Grannis, Dr. G. M. Douglas, Miss Hale, B. Daikers, G. Chapman, James Kelly, J. Worthington, H. Smith, Rev. J. Clarke, Mrs. Woodbury, W. Poston, L. Poston, John Jones, (vol. 3.) S. C. Bagg, (vol. 3.) R. C. Chalmers, (vol. 12.)

PUBLICATION RECEIVED, Journal of Public Instruction for Upper Canada.

NOTICE.

IN consequence of the 12th January being the day fixed for the Meeting of the Central Board of the Church Society, the Meeting of the MEGANTIC DISTRICT ASSOCIATION, called for that day, will be adjourned TO THE DAY FOLLOWING, at Pointe Levi.

J. TORRANCE,
Chairman.

Pointe Levi, 20th December, 1852.

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Quebec, 17th June, 1852.

BIBLES, PRAYER BOOKS, TESTAMENTS,

AND OTHER

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NOTICE.

THE next stated Meeting of the CENTRAL BOARD of the CHURCH SOCIETY of the Diocese of Quebec will, D. V., be held at the NATIONAL SCHOOL HOUSE, Quebec, P. M., at 2 o'clock, on WEDNESDAY, January 12, 1853.

W. AGAR ADAMSON, D. D.,
Secretary.

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