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THE
CANADIAN ECCLESIASTICAL GAZETTE.



VOL. III.

QUEBEC, APRIL 1, 1853.

No. 7.

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec has been closely engaged in conferences, held at the office of the S. P. G. in London, with such of his brethren of the Colonial Episcopate as are now in England, as well as with other persons in authority and friends of the Church, respecting the measures to be taken for facilitating the administration of Colonial Dioceses and procuring the co-operation of the Clergy and Laity in Colonial Church affairs. The first formal Conference was held (as mentioned in the last No. of this paper) on the 28th January, and presided over by the late lamented Bishop of Sydney, and this was the only occasion upon which he was able to attend. The Bishop of Quebec is now President of the Conferences. His Grace the Archbishop of Canterbury has been pleased to appoint a meeting of the Colonial Bishops, which is to take place at Lambeth Palace, to confer with himself and other prelates of the English bench.

On the 30th January, his Lordship preached twice in the Parish Church of Havant, Hants, in the morning on behalf of the National Society; and on the 4th February attended a meeting of the Bath Deanery branch of the S. P. G., at Bath. * From Bath his Lordship proceeded via Salisbury, (where he visited the Bishop,) to Southampton, and on Quinquagesima Sunday preached twice in All Saints Church in that town; in the morning on behalf of the National Society, and in the evening on behalf of the Sunday Schools of the Parish. The Bishop returned to London on the 8th to attend meetings of the Colonial Bishops, and on Ash Wednesday and the following Sunday preached at St. George's, Hanover Square; on the latter occasion, for the National Society. On the 11th, his Lordship presided at a meeting of the Committee of the S. P. G., and on the 17th, went down with the Bishop of Oxford to Cuddesden Palace, where the latter prelate was immediately engaged, in conjunction with his Chaplain, in continuing the examination of candidates for an approaching Ordination to be held at Banbury. Divine service was performed twice daily in the Palace Chapel, and the candidates were addressed during the evening services by their own Bishop. On the 19th, the two Bishops went together to Banbury, and a large and beautiful new Church was consecrated in that Parish. The Bishop of Quebec assisted in the ceremony: the sermon was preached by the Bishop of Oxford. A train of about 50 clergymen, in surplices, had walked with the Bishops in their robes from the place of alighting, to the Church. The services, including the Communion, being very long, the Bishops proceeded, without disrobing, to the Parish Church, where the Bishop of the Diocese held a confirmation. The Ordination was held in the new Church, on Sunday, the 20th February. The sermon was preached by the Bishop of Quebec. He had been requested, on the evening of the 19th, to give some details respecting the Canadian Church, to the candidates for Orders, 13 in number, and they subsequently, without the most distant hint on his part to prompt them, made up a purse, each giving a sovereign, towards the completion of Bishop's College Chapel at Lennoxville, two clergymen of the Parish making the sum up to £17 sterling. On the 22nd, his Lordship went down to Cheltenham to take

the chair at a meeting of the S. P. G., which, as well as that at Bath, was encouragingly attended and supported. On his return from Cheltenham, on the 24th, the Bishop was mercifully preserved unhurt in the overturning of the express train, near Ealing, which caused one death and many severe injuries among the passengers. The carriage occupied by the Bishop was turned bottom upwards, and he and his fellow passengers in it were got out through the window. On his arrival in London, he presided at a meeting which lasted four hours, and afterwards attended Divine service, and returned public thanks for his providential escape. On the 26th, his Lordship went down from London to Canterbury, to act as one of the pall-bearers at the funeral of the Bishop of Sydney. Bishop Carr, the retired Bishop of Bombay, went at the same time and for the same purpose. The Rev. Ernest Hawkins, Secretary S. P. G., was also among those who went down. The deceased Bishop, universally respected and beloved, truly the great pillar of the Australasian Church, of which he was metropolitan, was buried in one of the aisles of the vast, imposing, and venerable Cathedral,—the clergy of the chapter, preceded by the men and boys of the choir, and 50 boys of the King's School at Canterbury (the whole in their surplices), forming the procession. The deceased Bishop was educated at this school, which is connected with the cathedral establishment. The Bishops of Sydney and Quebec were consecrated together, in the Chapel of Lambeth Palace, seventeen years ago, and neither of them had since visited England till now, when they met once in London, and, shortly afterwards, the survivor stood over the grave of his brother in the work of the Gospel. The Bishop of Quebec remained at Canterbury till Monday, the 28th February, as the guest of the Rev. H. Bailey and his lady, at St. Augustine's Missionary College, of which Mr. Bailey is warden. This deeply interesting and valuable institution has been established, within the last few years, by the munificence of private benefactors, upon the site of the ancient monastery of St. Augustine; the venerable turreted gate-way, which survived the ruins, still forming the entrance, and the whole design having been completed in perfect harmony with its style of architecture. The buildings consist of the residence of the warden, sub-warden, and one fellow,—the range of apartments for the students,—the chapel, library, dining-hall, and cloisters. The whole system of the establishment is upon the most frugal and moderate scale. Divine service is performed twice every day in the Chapel, the chanting antiphonally by the students, who, on Sundays and holidays, are in surplices; on other occasions, in their college-gowns. On Sunday morning, the Warden, preached an excellent sermon upon the death of the Bishop of Sydney. The subject of the morning sermon in the Cathedral was the same, the preacher being Archdeacon Harrison, who had received and entertained the funeral party. The Bishop of Quebec attended afternoon service in the Cathedral. He was requested at night to address the College students in a familiar meeting at the Warden's house, after which he gave to each of them the right hand of Christian fellowship, and, among them, to one who is a negro from the West Indies, to one copper-colored Hindû, and to one Esquimaux from the North Pole, strongly marked by the physical peculiarities of his race. A

* See page 55.

beautiful exemplification of the text, There is neither barbarian, Scythian, bond nor free, but Christ is all, and in all. And all the youths in the College, a body of excellent promise, are in good training to execute the commission, within their respective spheres, of preaching the Gospel to all nations, to every kindred, and tongue, and people.

The Bishop, at the last dates, was still in London. On the 5th March his Lordship preached again in St. George's, Hanover Square, and on the 7th, in company with the Bishop of London, had an interview with the Right Hon. W. E. Gladstone. The other Colonial Bishops who have met with him, are the Bishops of Sydney, Antigua, Newfoundland, and Capetown. It was incorrectly stated in some English papers that the Bishops of Quebec, Antigua, and Newfoundland, claimed seats in Convocation at home; for they wholly abstained from doing so, simply requesting, as the question had been raised, to have their position declared and their duty indicated.—(The petition of their Lordships on this subject will be found upon another page.) The Bishop of Newfoundland has since returned to his Diocese.

His Lordship has, naturally, been much engaged in London, (in conjunction with the Archdeacon of York, C. W.,) with different bodies and individuals who are seeking to protect the Canadian Church from the threatened deprivation of her endowments, and has addressed official remonstrances to the Colonial Office upon the subject. He did not, however, go home from Canada prepared for this question: the change of Ministry in England not having been known in the Colony when he left it, and the late Ministry having regarded those endowments as sacred.

The Bishop and Archdeacon Bethune have conjointly petitioned the Imperial Parliament against the Bill which has been introduced upon this subject, into the House of Commons. The Society for the Propagation of the Gospel has also sent in a Petition which was adopted at a Special Meeting held on the 18th February. Both petitions were presented, in the House of Lords, by His Grace the Archbishop of Canterbury, and in the House of Commons, by the Right Hon. Sir R. H. Inglis, Bart. The second reading of the Bill has passed the House of Commons by a majority of 83.

(We regret that we are unable to find room for the debates in the Imperial Parliament, or the despatch of the Duke of Newcastle, on the subject. Both, however, appear in other newspapers of this City.)

The London Gazette of February 22nd, contains an Order in Council, repairing the omission made of the District of St. Francis, in Her Majesty's Letters Patent of July, 1850, reconstituting the Diocese of Quebec.

PARISH OF QUEBEC.—The Anniversary of the foundation of the Female Orphan Asylum was observed, in the usual manner, on the 5th March. The Address was delivered by the Rev. Armine Mountain.

The Annual Election of Churchwardens and Vestrymen for the Cathedral, took place on Easter Monday, when the Hon. W. Walker and Mr. W. Poston were re-appointed Wardens. The amount of weekly collections for the poor from Easter, 1852, to Easter, 1853, (exclusive of five special collections, amounting to £198 10s. 8½d.,) is £466 1s. 4d.

PAYMENTS MADE TO THE TREASURER OF THE CHURCH SOCIETY.

GENERAL FUND.

Life Subscriptions—Hon. Sir J. Stuart, Bart., (second), Rev. Dr. Hellmuth, E. Burroughs, £12 10s., each,	£	s.	d.
Annual Subscriptions—J. Cary, H. McCauley, 25s. each,	2	10	0
Collected by Miss Tremain,	1	6	6
Quinquagesima Collection—St. Paul's Chapel, Quebec,	1	15	0
Do do St. Peter's do,	6	0	0
Do do Cathedral, addition to,	2	10	0
Do do Kingsey and Durham,	0	15	0
Do do Drumnondville,	1	5	0

Quinquagesima Collection—Eaton,	£	s.	d.
Do do Compton Centre,	2	10	0
Do do Waterville,	1	17	10
Do do Three Rivers,	0	17	3
Do do Leeds, £1 1s. 1d., Lamb's Mills, 16s. 11½d., Other places, 4s. 6½d., A Lenten Offering, 6s., per Rev. J. Cary,	2	10	6
Donations—John Racey, £3, M. P. P., Lieut. Col. Grubbe, 50s. each, Lieut. Col. Thordike, R. A., Col. Prince, M. P. P., G. W. Wicksteed, 25s. each,	11	15	0
"A Thank Offering for mercies received," given at the Easter Offertory, at St. Matthew's Chapel, Quebec, and to be applied to the religious education of the poor,	2	10	0
	<hr/>		
	£77	19	7

R. SYMES,
Treasurer Church Society.

Quebec, 28th March, 1853.

DIOCESE OF MONTREAL.

CONSECRATION.—On Sunday, 27th Feb., the Chapel in Griffintown, heretofore known as St. Ann's, was consecrated by the Lord Bishop of Montreal under the name of St. Stephens. Bishop Hopkins of Vermont was present, and took part in the ceremonies on the occasion. Besides the two Bishops and the Incumbent, (the Rev. J. Ellegood) the Revs. W. T. Leach, D. C. L., and C. Bancroft, M. A., were present in the Chancel. At Morning Prayer the Service peculiar to the Consecration was performed by the Lord Bishop. The Incumbent read the Petition for Consecration, and Dr. Leach, acting as Registrar, the Deed or Order of Consecration. The Rev. Mr. Bancroft read Morning Service, and the Revd. Dr. Leach the Lessons, the Lord Bishop taking the ante-Communion Service. The Bishop of Vermont then preached an eloquent and impressive discourse from the text 1st Kings, viii c. 13th v.—"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." After describing the occasion after the completion of the first temple when Solomon at its inauguration began his beautiful address with the words of the text, and comparing the magnificence of that temple of a whole nation, built out of the abundance of its overflowing treasury, with those erected in our days by the limited resources of single parishes, he pointed out the privileges possessed by modern Christian believers over the faithful Jews under the old dispensation and law of types and figures. He then went on to speak of the two members of the text, the house in which God dwells, and the assurance that He would abide in it for ever. It is not in the material structure that God consents to dwell, nor did He visibly manifest His presence as under the Jewish dispensation He did once in each year within the Holy of Holies to the High Priest who then approached that most sacred place, but He had promised to be present where two or three were gathered together in His name, and to dwell in the hearts of His faithful children. But He would not abide for ever with those who were not faithful to him. When the people of Israel and of Judah forsook him and became idolaters, their temple was overthrown and themselves carried into captivity. After they had there become repentant for their sin, they were permitted to return to their land and to rebuild their temple. But they again fell, not by returning to their former sin of the worship of images, but by the love of the world and the pride of life, and when the Messiah came, He found the people divided between the infidel Sadducee and the proud, hypocritical and censorious Pharisee. They needed, as they thought, no Saviour to cleanse and purify their hearts, but they ardently longed for a temporal prince who should restore them to power as a nation. Again their temple was destroyed so completely that the prophecy of our Saviour was literally fulfilled, and one stone was not left standing upon another. Christians should profit by this lesson and learn that the blessing of God would only rest upon those

who remain faithful to Him, not upon a material structure or edifice, but upon the hearts and souls of sincere believers who congregated there. The above very imperfect and incomplete abstract conveys a very faint outline of the lofty ideas, and beautiful style of the venerable Bishop's sermon. We regret that he has declined to permit its publication at length, upon the ground that he did not consider it worthy of circulation in a durable form.

After sermon a collection was taken up in aid of the organ fund of the chapel, which amounted, with the collection in the evening, to something over £35. The chapel was crowded to overflowing with an orderly and attentive congregation.

At the evening service, the Bishops of Montreal and Vermont, and the Reverends Messrs. Rogers, Bancroft, and the Incumbent were present within the Chancel. The Rev. Mr. Ellegood read Prayers and the Rev. Mr. Rogers the Lessons. The Lord Bishop of Montreal preached an excellent sermon from the text from the Gospel according to St. Luke xix c. 19 v., "Occupy till I come."—(*Montreal Gazette.*)

{ CHURCH SOCIETY'S OFFICE,
{ MONTREAL, March 2nd, 1853.

A General Meeting of the Society was held this day, in accordance with a resolution passed at the General Meeting held on the 18th January 1853.

The Lord Bishop in the Chair.

Present,—Revs. J. Ellegood, E. J. Rogers, A. D. Campbell, J. P. White, C. Bancroft, T. A. Young, Dr. Bethune, R. Lonsdell, A. T. Whitten, J. Fulton; Hon. Judge McCord, T. B. Anderson, Esq., T. Austin, Esq., Col. Wilgress, J. D. Gibb, Esq., Major Campbell, Dr. Holmes, J. S. Roles, Esq.

It was moved by the Rev. Dr. BETHUNE, seconded by the Hon. Judge McCord, and

Resolved,—That all persons in the list now read who were not members of the original Church Society of the Diocese of Quebec, and as such members of the Society, under the Act of Incorporation, be now elected Incorporated Members.

The Lord Bishop informed the meeting that His Excellency the Governor General had kindly consented to accept the office of Patron of the Society.

Moved by the Rev. A. D. CAMPBELL, seconded by T. B. ANDERSON, Esq., and

Resolved,—That the following incorporated members of the Society be elected Vice-Presidents:

Lieut.-Gen. Rowan, C. B., Hon. George Moffatt, Hon. Mr. Justice Aylwin, Hon. Judge McCord, Hon. Wm. Badgley, Q. C. M. P. P., Hon. S. Gerrard, Hon. John Molson, Hon. J. Pangman, Col. Wilgress, Col. Stevens Baker, Col. Austin, Lieut.-Col. Kemp, Major Campbell, C. Philips, Esq., Rev. J. Bethune, D. D., Rev. W. T. Leach, D. C. L., The Principal of Bishop's College, Lennoxville.

Moved by Col. WILGNESS, (in accordance with a notice given at the last General Meeting,) seconded by Rev. C. BANCROFT, and

Resolved,—That the first By-law of the Society be amended by striking out the whole of the second Clause thereof.

Moved by Dr. HOLMES, and—

Resolved,—That the following be elected as Life Members of the Society, having paid the sum of £12 10s. each:

The Lord Bishop of Montreal, T. B. Anderson, Esq., Hon. Judge Aylwin, Rev. W. Bond, F. Griffin, Esq., Hon. Judge McCord, R. S. Tylee, Henry Thomas Esqrs.

Moved by the Secretary (in the absence of the Rev. J. Scott, who had given notice thereof at the last General Meeting):

That the 7th By-law be so amended that the last sentence of the 1st Clause shall read:—"One half of all monies collected must be transmitted to the Treasurer of the Society, the other half shall be paid to the Treasurer of the District Association, where any such exists; but where there is no District Association it

may be disposed of by the Parochial Association, in which it is raised."

Moved, in amendment, by Major CAMPBELL, seconded by Rev. C. BANCROFT, and

Resolved,—That the words, "or forwarded to the Treasurer of the District Association where any such exists," be added to the last sentence of the first Clause of the 7th By-law.

March 2nd, 1853.

A meeting of the Central Board of the Church Society was held this day, in accordance with the constitution. The Lord Bishop in the chair. The names of the representatives to form the Central Board were then read, viz:—

The President, Vice-Presidents, and the other Officers of the Society—all officiating Clergymen of every Church and Chapel of the United Church of England and Ireland, within the Diocese, being Members of the Society—and Dr. Alexander, W. C. Evans, Esq., J. Yule, Esq., T. Austin, Esq., Rev. W. Bond, Major Jones, C. Roy, Esq., F. C. Gilmour, Esq., A. H. Vaughan, Esq., G. H. Monk, Esq., H. H. Whitney, Esq., T. B. Anderson, Esq., E. A. Clark, Esq., Capt. Maitland, H. W. Shepherd, Esq., J. D. Gibb, Esq., Thos. Mussen, Esq., D. R. Wood, Esq., H. O. Andrews, Esq., Hon. Judge McCord, R. S. Tylee, Esq., S. C. Bagg, Esq., G. Pyke, Esq., Dr. Holmes, H. Thomas, Esq., T. Evans, Esq., J. White, Esq., Dr. Fraser, C. Dorwin, Esq., J. Lovell, Esq., E. Shelton, Esq., W. Baker, Esq., W. Macrae, Esq., C. Pierce, Esq., E. L. Montizambert, Esq., H. Bancroft, Esq., Owen Owens, Esq., Hon. J. Pangman, Col. Kemp.

The minutes of the last meeting were read and confirmed.

Moved by the Rev. C. BANCROFT, seconded by the Rev. J. P. WHITE, and

Resolved,—That the Lay Committee do consist of the following gentlemen:—Hon. Geo. Moffatt, Col. Wilgress, Major Campbell, Capt. Maitland, A. F. Holmes, Esq., M.D., Thos. Mussen, Esq., R. S. Tylee, Esq., E. E. Shelton, Esq., John Lovell, Esq., B. Chamberlin, Esq., Dr. Fraser, W. C. Evans, Esq., and the Hon. Mr. Justice McCord, Chairman.

A letter from the Rev. J. Pyke, respecting a grant from the Society for the erection of a Parsonage House at Vaudreuil, was then read, and referred to the Lay Committee.

An abstract of the Treasurer's account was laid on the table.

Moved by T. B. ANDERSON, Esq., seconded by the Hon. Judge McCord, and

Resolved,—That on the occasion of the proposed augmentation of the capital stock of the Bank of Montreal, the Treasurer be authorized to subscribe for the proportions thereof accruing to the Widows and Orphans' Fund, and to the General Fund of the Society, viz., to the former six shares, and to the latter one share, of fifty pounds each, and to pay for the same either by instalments, as they may be called in, or by one payment in full, as he may consider most desirable.

The meeting was then closed with Prayer.

DIocese OF NOVA SCOTIA.

ANNUAL MEETING OF THE CHURCH SOCIETY.

On the 10th February the Temperance Hall was well filled, by at least 700 persons.

The Lord Bishop took the Chair soon after 7 o'clock, and opened the Meeting in the usual manner.

The ARCHDEACON read Prayers. His Lordship prefaced the proceedings by an Address of some length, in the course of which he adverted to the ocular demonstration he had had during the past year, in various parts of the Province, of the good done by the Society. He called upon those present to remember that much help is still required from the members of the Church. His Lordship dwelt for some time on the distinguishing event of the last year in reference to the Church, namely, the Jubilee of S. P. G. F.; and he read extracts from

Bishop Delancy's Address to the Convention of W. N. York, detailing the interesting particulars of the visit of himself and the Bishop of Michigan to England, in order to take part in the closing services of that memorable occasion.

The Secretary, Rev. E. GILPIN, Jr., then read an abstract of the Annual Report.

It struck favourably upon the ear, and exhibited an encouraging view of the Society's operations during the past year. There is in most cases a considerable increase in the contributions from the several Parishes, and the aggregate is between £70 and £800, which, however, is not sufficient to fulfil existing engagements, and wipe off the balance of £160 against the Society, with which the account begins. So that no Churchman must fold his hands and think he has done enough.

The first Resolution was as follows—

Resolved, That a review of the efforts of the Society during the past year, leads us to renew our thanks to Almighty God for His mercies, and to lean only upon Him for protection and support in our future labours.

It was moved by Mr. Justice BLISS, in a chaste and classical speech, such as he always gives, replete with sound argument, and what is better, sound principles, and breathing an ardent and enlightened attachment to the doctrines and discipline of the Church of England.

L. M. Wilkins, Esq., M. P. P., was to have seconded this Resolution, but was detained by Legislative duties, and A. M. UNIACKE, Esq. was suddenly called upon to supply his place, which he did in his usual ready and energetic manner.

The 2nd Resolution was—

Resolved, That while the result of our efforts depends entirely upon the will of the Supreme Divine Head of the Church, the individual responsibility of every member of this Society calls for redoubled exertion in supporting our Church Institutions in this Province.

It was moved by the Hon. CHIEF JUSTICE, who was greeted by loud and long continued applause, as he stood up once more to address the Meeting. He began by thanking those who had preceded him, for the kind expressions of respect and regard which they had used in reference to himself. He feelingly alluded to his advanced age, (bordering on four score) and to his anxiety to stand up there as long as he could, to testify his interest in the Society, and his attachment to the Church, of which it is the agent. He dwelt on the good done by the Missionaries of the D. C. Society throughout the waste places of the Province, and feelingly touched upon the various offices of the Church thus extended on every side.

JAMES R. SMITH, Esq., Barrister, seconded the Resolution, and in the course of his speech dwelt at some length upon the personal responsibility of every member of this Society to carry out its objects, and to further its advancement; and spoke of the benefit of having quarterly meetings of the Society for the purpose of keeping alive the interest which every Church member ought to feel in it, but which was apt to flag during the interval between the annual meetings. The learned gentleman strenuously impressed upon the audience the importance of the various objects of the Society, and the necessity of keeping these continually in mind, in order to regulate in a proper manner our contributions for carrying them out. He said he felt much pleasure in thus advocating the claims of the D. C. Society.

The 3rd Resolution was this:—

Resolved, That we cannot allow the present occasion to pass without again acknowledging our debt of gratitude to the Venerable Societies S. P. G. and S. P. C. K., for their past benefits and present support. The Rev. Mr. ELLIOTT, of Picton, moved, and Benjamin Z. TWICKER, Esq., M. P. P., seconded the Resolution.

Major NORTON, U. S. Consul, at Pictou, moved the 4th Resolution which was seconded by Mr. W. M. BROWN.

Resolved,—That while we express our sympathy with the efforts of our Sister Societies in other Dioceses, we acknowledge that their greater success should stimulate and encourage us in renewing our exertions.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following letter from Rear-Admiral Moresby, Commander in Chief of H. M. Fleet in the Southern Pacific, addressed to the Rev. T. B. Murray, dated "The Portland," Valparaiso, August, 1852, was read to the November Meeting of the Society.

"This will be conveyed to you by Mr. Nobbs, the pastor of Pitcairn's Island. It was not until after our departure from thence that I found he had received a letter from you, dated the 29th Nov., 1850, which I confess has relieved me of much anxiety on the responsibility I have taken upon myself of sending Mr. Nobbs to England. I can most conscientiously assure you, that the state of society at Pitcairn has not been too highly described. The Bible and Prayer Book of 'the Bounty,' as handed to Mr. Nobbs from John Adams, has been and continues the object of their study, and has enabled them to withstand the innovations that too fervid imaginations in America and elsewhere have thought, by their correspondence, it was their calling to effect.

"The affectionate attachment of the islanders to Mr. Nobbs (who, in the treble capacity of pastor, surgeon, and teacher, is as necessary to them as their food) created some little difficulty in his leaving; it was overcome by the arrangement made for leaving with them our chaplain, Mr. Holman, and my assurance that I would return their pastor to them with as little delay as possible.

"Having written to the Duke of Northumberland and the Bishop of London respecting Mr. Nobbs, I have only to request you will give him your earliest consideration. At Valparaiso the crew of 'the Portland' will be attended to by the resident chaplain, but I shall be anxious to have our own again. I hope I am not wrong in supposing that if Mr. Nobbs is found worthy of being ordained, only a short time will be required to prepare.

"I think I did not mention to the Bishop of London the way in which Mr. Nobbs reached Pitcairn; it disproves the malignant stories which have been circulated; and the success of twenty-four years' labour is an abundant proof that, under the blessing of God, he has educated in the principles of our Established Church, as one united family, a community whose simple and virtuous lives are so pre-eminent. In 1826, Mr. Nobbs left England for the purpose of going to Pitcairn. For nearly two years, by the way of the Cape of Good Hope, India, and Australia, he sought a passage; finally, at Callao, in Peru, he met the owner of a launch who, on the condition of Mr. Nobbs fitting her out, agreed to accompany him to Pitcairn. Mr. Nobbs fitted her himself, and expended what little money he possessed. The owner was in ill health, nevertheless these two left Callao by themselves, on a voyage of 3500 miles, which they accomplished in forty-two days. The owner died soon after their arrival. The launch was hauled on shore, and her materials used to build a house for Mr. Nobbs.

"I was four days on shore at Pitcairn, in constant discourse with the islanders. I am convinced that the time and the opportunity have arrived for giving them a minister of our Church; and that Mr. Nobbs is the person they wish and the person at present best adapted for them."

A letter was read from the Lord Bishop of Newcastle, dated Morpeth, New South Wales, April 27, 1852. The following are extracts:—

"It is with feelings of deep gratitude that I thank, through you, the Standing Committee and members of your venerable Society, for the generous grant which they have made, as announced in your letter of Dec. 2, 1851, towards the establishment of grammar-schools in my diocese. Grants such as these now made by your Society of £500 towards the grammar-school

at Newcastle, and £400 towards the grammar and commercial school at Maitland, are indeed an encouragement to me, and must act as a most beneficial stimulus to all the members of our Church. And most sincerely do I join with you in the earnest hope, that this and every other good design for the spiritual welfare of my diocese may receive a blessing from above. I will attend to your directions, and draw bills on the Treasurers of your Society at thirty days' sight, when the work is so far advanced as to justify my calling for the fulfilment of the vote.

"To show your Society that the members of our Church in this extensive and destitute diocese are striving to aid themselves and others also, I may be permitted to mention what has been the first year's produce of the Newcastle Church Society, of the formation of which last year I sent you the report.

"There has been contributed to this Society, and paid through its hands, during the last year, £200 towards the Australasian Board of Missions among the islands of the Western Pacific; about £300 for stipends of clergy in the destitute districts of my own diocese; more than £150 for other purposes; and £200 which I now send you enclosed in this letter, for a supply of the Society's books, to commence our diocesan depôt.

"We hope to have our depôt in operation at the commencement of next year."

The following Memorial, recommended by the Standing Committee, was unanimously adopted by the Society in November last:—

"TO THE RIGHT HONORABLE THE EARL OF DERBY.

"*Memorial of the undersigned Members of the Society for Promoting Christian Knowledge.*

"Impressed with a conviction that the religious improvement of the people, which is the main object of the Society's Institution, is then most surely advanced when the public observance of the Lord's Day is upheld, we most respectfully apply to your Lordship under circumstances which lead us to fear that some infringement of that observance is meditated.

"It is well known that a Company has purchased the Crystal Palace, and removed it from Hyde Park to Sydenham, where its re-erection has commenced with much promise of amusement and information held out to all classes. And we sincerely hope that while the project fulfils the promise to the people, the number of visitors admitted on the six common days of the week may be such as to secure an adequate return to the Company.

"But we are informed that it will be attempted to extend the admission of visitors to the Sundays also, under the sanction of a Royal Charter or the provisions of an Act of Parliament.

"We pray that the Palace and its grounds be closed on the whole of the Sunday, as the Palace itself was while it remained in Hyde Park."

ENGLISH ECCLESIASTICAL INTELLIGENCE.

The two houses of Convocation resumed their sittings on the 16th February, when the Address to Her Majesty, agreed upon in November last, was presented. The Archbishop of Canterbury, with the Bishops of London, Winchester, Salisbury, Oxford, Chichester, Llandaff, Peterborough, and Worcester, the Prolocutor, and several other members of the lower house, proceeded to Buckingham Palace, where they were received in full court. The following is the Address, together with Her Majesty's reply:—

Madam: We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, most humbly approach your Majesty with respectful assurances of loyal affection to your Majesty's throne and person.

And we desire to add our sincere congratulations that since the last occasion when we enjoyed a similar privilege, it has pleased Almighty God to bless both your Majesty's Royal family and the country at large with a measure of prosperity which demands our warmest thankfulness.

Your Majesty has been graciously pleased to state to your assembled Parliament, that your Majesty has received assurances of a disposition on

the part of foreign powers to maintain those friendly relations with this country which have already been prolonged beyond all former example. And never, perhaps, was there a time when the inhabitants of this land were more generally prosperous, more willingly obedient to the laws, or more loyally affected towards the throne. It is our earnest prayer to Almighty God that He will continue to ourselves, and extend to all nations, the blessings of peace and unity.

Here we earnestly desire to assure your Majesty of our deep sympathy with the sorrow which your Majesty has so graciously expressed, a sorrow which is even shared by foreign nations, for the loss which the empire is now mourning, in the death of that great warrior and statesman, to whom, above all, it has been owing, under God's all-ruling Providence, that we have enjoyed this long and unprecedented peace and prosperity. We assure your Majesty that we prize, above the splendour of his greatest exploits, that high sense of duty which led him to devote all his faculties to the service of his Sovereign and his country, and to value his most glorious victories chiefly as they secured a lasting peace.

The subject, however, on which your Majesty will expect us to feel the deepest interest, is the state of religion in this land. And here there is much to encourage, whilst there is also much to lament, and much that we hope gradually to amend. Great exertions have been made during the last thirty years, with the desire of providing the means of spiritual instruction for a population increasing beyond all former experience. Much has been done by the awakened liberality of individuals, assisted by recent legislative measures, towards enabling the Church to fulfil the ends of her Divine mission. Much, however, still remains to be done, and we assure your Majesty that our heartiest endeavors shall be used to relieve, wherever they exist, the spiritual wants of the population. We feel a confident persuasion that these our endeavors will be seconded by the pious and ready co-operation of our lay brethren in the Church. In connexion with this subject we cannot but observe that although the population of England and Wales has been doubled in the last half century, the number of English and Welsh Bishops remains nearly the same as it was three centuries ago—a state of things to which we beg respectfully to invite your Majesty's consideration.

We trust, however, that if the Church has been unable to accomplish all that might be desired, it has yet given no slight proof of activity and power. Fewer churches were built during the whole of the last century than are now consecrated to the service of God in every successive year. Inadequate as are still the means of providing Christian education for the increasing numbers who require it, we thankfully acknowledge that great efforts have been made for its extension and improvement.

And great and painful as are the privations of many of your Majesty's poorer subjects in our crowded cities, it must be a peculiar source of satisfaction to your Majesty that, under the continuous and active encouragement of your Majesty's illustrious Consort, institutions have been formed and are daily forming, to increase the comforts of the laboring classes, and to improve their moral and social condition; and, as all true charity has its origin in religious principle, we trust that in this instance also proof has been given of the influence of that faith which it is the duty of the Clergy to inculcate and maintain amongst the people entrusted to their charge. For whatever has been done or intended of good we desire to give God the glory through our Lord Jesus Christ, being deeply conscious of the imperfection of all our endeavors.

In thus referring to the subjects which appear to us especially to concern the well-being of the Church, we cannot omit to speak of those deliberative functions of this Convocation which many members of our Church desire to see again called into active exercise. We do not indeed deem it advisable at the present moment, to petition your Majesty for your Royal license to transact such business as we may not enter upon without it; but we think it our duty respectfully to express our conviction both that its legislative assemblies are an essential and most important part of the constitution of our Reformed Church, and that the circumstances of the present day make it alike more imperative to preserve, and, as far as possible, to improve them, and more particularly that the resumption of their active functions, in such manner as your Majesty, by your Royal license, may permit, may at no distant date be productive of much advantage. We know, indeed, that apprehensions have been entertained that in such case Convocation might address itself to the discussion of controverted questions of doctrine, and a spirit of strife and bitterness be thereby engendered, fatal to Christian charity, and dangerous alike to existing institutions and to our visible unity, and we, therefore, feel it to be our duty humbly to pray your Majesty to receive this our most solemn declaration of our hearty acceptance of the doctrinal formularies and liturgical offices of the Reformed Church, and our assurance that we regard them as inestimable blessings, and are resolved, by the help of God, to transmit them unimpaired to posterity. And further, that we not only recognize, but highly prize your Majesty's undoubted supremacy in all causes, ecclesiastical and civil, over all persons, in every part of your Majesty's dominions, as it was maintained in ancient times against the usurpations of the See of Rome, and was recovered and re-asserted at our Reformation.

In connexion with this grave subject we feel that your Majesty may expect from us the expression of our solemn protest against that fresh aggression of the Bishop of Rome, by which he has arrogated to himself the spiritual charge of this nation, thereby denying the existence of that branch of the Church Catholic which was planted in Britain in the primitive ages of Christianity, and has been preserved by a merciful Providence to this day, as well as against many which have preceded it; and we desire to

this, our first occasion of addressing your Majesty since its occurrence, solemnly to protest in the face of Christendom, and to lay this our protest before your Most Gracious Majesty.

REPLY.

"I receive with cordial satisfaction the assurance of your loyal and affectionate attachment to my throne and person.

"It is my earnest desire to promote the welfare and happiness of all classes of my subjects, by continuing to them peace abroad and by assisting to extend at home the holy influence of religion which is the only sure foundation on which national prosperity can permanently rest. I thank you for the sympathy which you have expressed in my sorrow for the loss of the most distinguished of my subjects; and I appreciate the value which you attach to that high sense of duty by which he was invariably inspired. I reply with confidence on the assurance of your desire to preserve harmony in the Church, and to increase its efficiency, by maintaining its doctrines, and my supremacy unimpaired; and I pray that the blessing of God may attend your endeavours to extend throughout all classes of my people the inestimable benefit of pure and deeply-felt religion."

After the presentation of the Address, business was resumed in both Houses, which were afterwards prorogued the same day. In the Upper House, the *Bishop of Oxford* said it had been his intention to move the appointment of a committee to consider the prayer of the colonial Bishops for counsel and assistance, but, under existing circumstances, he should for the present refrain from doing so.

The *Vicar-General* said the petition entreated his grace to appoint a committee of Bishops, and such others as his grace might think fit, to give them the benefit of their counsel and assistance in their respective dioceses. This was not a petition to the House to appoint a committee to transact business connected with Convocation, but to appoint a committee to speak in the name of the Church of England on the matters alluded to.

The *Bishop of Exeter* said that was clearly impossible. The House could not come to any distinct decision of that kind; but it would be a great point if a committee of Bishops could be formed to express the opinion of the Convocation of the province of Canterbury. At the same time he agreed that such a committee could not be empowered to speak in the name of the Church of England, for the opinion of the Church of England could only be pronounced by both Houses acting together.

The *Bishop of London* felt a difficulty of another kind. The colonial Bishops might rely upon receiving counsel and assistance from the English Bishops, but there were other modes of obtaining the counsel and assistance than those pointed out. In appointing a committee for that special purpose he felt some difficulty. He doubted whether they would not be touching the Queen's supremacy if they appointed a committee to treat with Bishops of the colonial Churches, which were under her Majesty's supremacy in a still greater degree than our own. A committee of Convocation, therefore, could not confer with the colonial Bishops; but as a committee of Bishops they could, and they should, have great satisfaction in so doing.

The *Bishop of Oxford* saw the force of the difficulty stated by the *Bishop of London*, and felt himself that it was one from which they must all wish the House to keep entirely clear. On the other hand, it would be desirable, if it were lawful, that they should act in a fraternal spirit towards their brethren in colonial dioceses. In a great part of this question they were immediately and directly touching upon the conditions under which they were called upon to join the consecration of Bishops for the colonies, who owed obedience to the metropolitan diocese of Canterbury. In their own dioceses they were confronted by the emissaries of Rome, in consequence of the conditions upon which they assisted to consecrate these Bishops. This was not a matter which touched the colonial Church directly, or prejudicially; but it concerned the relations of the English Bishops towards them. Certainly all that brotherly kindness required towards them would be done, and he thought that a great step would be taken if a committee were appointed to consider the heads of an address to her Majesty, touching the present rela-

tions of the See of Canterbury with the Bishops of the Church of England in the colonies, owing obedience to the See of Canterbury. They were competent to address the Crown upon this subject; and in the meantime they might gather from their colonial brethren such facts as would make it apparent that they were keeping within the letter as well as the spirit of the law.

The *Archbishop* would be very happy to invite the Colonial Bishops to such a conference at Lambeth, whenever those right Rev. prelates had made up their minds what they required in their own articles. He was not at all desirous that anything should go forth as from the Convocation.

The *Bishop of Salisbury* said, all the colonial Bishops wanted to know was, how they were to be enabled to guide into a safe channel the desire growing up in all the colonial dioceses—and in some of them in forms which involved serious peril to the unity of the Church—to ascertain how, in the prevailing conflicts, their difficulties were to be brought to a satisfactory solution. What they especially wanted was something of the authority of the Church. He quite agreed that such a committee as that suggested would not carry with it the authority of the Church; it would merely consult with the colonial Bishops as to the mode in which their wishes might be attained. A committee might be appointed to inquire into the relations of the colonial Bishops towards the See of Canterbury; but that was not the point at present. What they wanted to know was, rather, in what manner their own respective dioceses could be best organised, and how they could establish in them the best organisation consistent with the principles of the Church, and in harmonious relation towards the mother Church in this country.

The *Bishop of London* said it was admitted that any committee the house could appoint to confer with the colonial Bishops, could not arrive at any conclusion which could be invested with the authority of the Church of England. If so, surely their purpose would be as effectually answered by the appointment of a committee of Bishops by his grace the *Archbishop*—not as a committee of Convocation, but to confer with them. This would be of equal assistance to the colonial Bishops, while it would enable the house to keep clear of the difficulty which he had pointed out.

The *Archbishop* said he should undoubtedly have proposed that such a committee of Bishops be appointed, and he should have done so of his own accord even if the letter from the colonial Bishops had not been read.

The *Bishops of London* and *Oxford* said this assurance expressed the feelings of the Convocation upon the subject, and they were indebted to his grace for it.

The *Archbishop* said he should do so with the warmest feelings.

The following are the petitions that were presented in the course of the proceedings:—

"To the Most Rev. the Archbishop and the Right Revs. the Bishops of the Upper House of Convocation, in the province of Canterbury, now assembled. The memorial of the Bishops of Quebec, Antigua and Newfoundland,

"RESPECTFULLY SHEWETH—That your Lordships' memorialists, being now in England, have been made aware of the question recently raised respecting the right of colonial Bishops, being within the metropolitan jurisdiction of the see of Canterbury, to sit in the Convocation of the province of Canterbury. That your memorialists are, therefore, earnestly desirous of having their own position declared, and their duty indicated on this behalf by the decision of your Lordships, in order that they may guide and govern themselves accordingly.

"G. J. QUEBEC.

"D. G. ANTIGUA.

"E. NEWFOUNDLAND."

" My Lord Archbishop—We, the undersigned, Bishops of certain colonial dioceses within your grace's province of Canterbury, being in England at this particular time, desire respectfully to lay before your grace our views and wishes upon matters of deep moment, not only to our respective dioceses, but to the whole colonial Church, and therein, as we humbly think, to the Church of England herself. We are deeply convinced that the present is a most critical period in the history of the colonial Churches. Though we look with hope and confidence to the ultimate issue of the present effort in certain dioceses to obtain relief from the impediments which obstruct the due and effective administration of their ecclesiastical affairs, we are nevertheless apprehensive that, without the counsel and co-operation of the Church at home, in digesting some plan for the common benefit and guidance of the colonial Churches, there will be imminent danger that different dioceses should frame their constitutions according to such power as is, or may be, given them, upon principles which may tend to impair the stability and integrity of the whole body of the English Church. We therefore respectfully entreat your grace, at the approaching meeting of Convocation, to appoint a committee of Bishops, and such others as your grace may think fit, who may, in the name and with the authority of the Church of England, give us the benefit of their counsel on various important points and principles which we are most anxious to have settled in our respective dioceses. In making this request to your grace, we would not be understood in any way to express in this document our own opinion as to our right to sit in Convocation; for whether it be considered that we have the right or not, we still think that it is highly expedient that the committee for which we pray should be appointed. We venture the more earnestly to press this point upon the attention of your grace at the present juncture, from the conviction which we entertain that such an opportunity for the settlement of the important questions now under consideration is not likely to present itself again; and, further, to represent that questions of such vital importance cannot remain any longer unsettled without serious detriment to our Church and holy religion. We deeply regret that, in consequence of the lamented illness of the Bishop of Sydney, we are unable to obtain the expression of his concurrence in the views herein expressed.

" G. J. QUEBEC.

" DANIEL G. ANTIGUA.

" R. CAPETOWN."

" London, February 14."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—We were quite unable to find room last week for the following speech, delivered by the Lord Bishop of Quebec, at the annual meeting of the Bath Seamen's Association of the above Society:—

His Lordship said that he came before the meeting in a very unprepared manner; but he was not sorry that he had the opportunity of addressing them, because, with very small personal claims on their attention, he had this claim, namely, that he represented a branch of the Colonial Church. It was exceedingly painful to those who administered the affairs of the Church in the Colonies to find that any aspersions should ever be cast upon it. It was a subject upon which he should not dwell, but he would say that those persons who in any degree depreciated or vilified the Society, without knowing it or intending it (for they must not impute any motives to them), were unquestionably hinderers of the Gospel; for the Society was engaged in propagating the Gospel, truly, in the best sense of the word; and, with reference to the body of clergy under him (the Bishop), if any man should say they did not preach the Gospel, a greater calumny never proceeded from the lips of man or was indited by the pen. (Applause.) With reference to the operations of the Society in Canada, in what he should say he should speak of that which immediately connected itself with his own office; not that he meant to say that the whole of the missionary work depended on the Bishop, or that the clergy were not to be esteemed who occupied other spheres. He could go back in recollection to the time when there were only two Colonial Bishops in the entire circle of the British Empire; and there were persons living who could remember when there was only one; there were persons in Canada who were confirmed by the Bishop of Nova Scotia, who in those early times went up to

Canada where there was no Bishop, and gathered round him the seven clergymen who were to be found in Upper and Lower Canada. Since he had been in the diocese, the number of bishops had increased to four, where at first he was the only one; thus is, within the last sixteen or seventeen years. When he first took charge of the diocese of Quebec, Canada was one diocese, and the Hudson's Bay territory had no bishop at all, except so far as all such places were supposed to be within the diocese of London. He was, therefore, prompted, as a matter of duty, to go into the Hudson's Bay territory, and so his ministrations were carried two thousand miles above Quebec, and he had a spot in his diocese nearly six hundred miles below Quebec. Within that district there are now four bishops; and he need not say that it had been invariably the case that, wherever bishops were sent, clergy were multiplied, the Church spread over the face of the land, and the spiritual wants of the people were attended to with greater earnestness. It could not, therefore, be regarded but as a very great blessing that the number of bishops had been multiplied. One of the last instances was the formation of the new diocese of Montreal in 1850; and it would not be improper to state that the Society was, at this day, answerable for the payment of the salary of that bishop. Almost all the clergy in Lower Canada were missionaries of the Society, and the condition in which the country would have been without the Society was something frightful to contemplate. The settlers must have either sunk into a state of absolute heathenism, or have been absorbed into the Roman Catholic population. One of the two results must have happened, had it not been for the Society. With reference to the character and the labours of those with whom the Society had supplied the Colonial Bishops, he would venture to say that they were, as a body, zealous, energetic, faithful, and efficient men. (Applause.) He was extremely cautious in what he said, and would much rather speak short of the truth than exaggerate it; and, with reference to the value of the Society and its efficiency, both with respect to its home operations and the plan and government of its proceedings, and with reference to the instrumentality it employs abroad, he believed that the general sentiments of the country, so far from being an exaggeration, fell short of what the Society really did. The climate which the missionaries had to contend with should be looked at. During a three weeks' journey which he made in Feb. 1849, the average temperature was 10° below zero; at times it fell to 30°. It was all very well to go through this once as a matter of romantic interest, but that was a very different thing from its being the business of a man's life. Others were stationed in the Gulf of St. Lawrence amongst the fishermen, on a boisterous coast exposed to insupportable hazards, and where they partook very much of the life of those they taught. A new mission had been recently established in the Magdalen Islands, previously I had not known. A judge, whose duty it was to comprehend them in his circuit, reported to him (the bishop) that there was there a body of Protestants without any spiritual ministrations. He sent a missionary to them, and afterwards visited them himself. On one of the islands he found a settlement of original colonists from Nova Scotia, who for 22 years had not seen a minister of the Gospel, nor witnessed anything like public worship. A gentleman* (whom he had the pleasure of seeing at that meeting) heard that there were some few Protestants on the coasts of Labrador, and though not at all in the course of his duty, he took a passage in a whaler, and cheerfully endured what would have exceedingly disgusted any person, in order to visit that handful of people. But he (the bishop) could not pass over what took place in 1817, when the ship fever was imported from Ireland by the emigrants, which raged with extreme violence in every part of Canada where there was any aggregation of the immigrant population. At the quarantine station there were at one time 2,500 sick; such a scene of horrors was scarcely ever surpassed. In that single summer, and in that little island alone, there were buried 521 persons. In every instance the clergy were ready to attend the sick. He lost six valuable and faithful men; they went to their reward; it was no loss to them. Three of them were missionaries of the Society, and they were not the only men who exposed their lives; there were others who undertook the duty, and caught the fever, but were mercifully permitted to recover. Some judgment might be thus formed of the character, the fidelity, and the devotedness of those men. He did not mean to say there were no exceptions; it could not be said of any body, lay or clerical, that they were all faultless. The treasure was in earthen vessels, and they were men of like passions with others; but, as a body, the missionaries in Canada had done credit to the Church; they had promoted the cause of God, and had manifested a love to souls. The Society, then, was certainly entitled to the warmest support of members of the Church of England. The poverty of the Diocese of Quebec was, perhaps, not generally understood, and one circumstance might serve to exemplify this. Great efforts were made in that Diocese to show their thankfulness to this Society on the occasion of the Jubilee, and they remitted, by great exertions, £500, as a testimony of their love and gratitude. It was to be hoped that the appeals to this country would not be made in vain, and there were happy indications that an increased spirit of liberality existed. He thought it was not anything to boast of that the Society had an income of £100,000 a year. It was matter of thankfulness that it had advanced, but he hoped it would continue to advance. We ought to bless God if we could be instrumental in promoting the fulfilment of the promise that "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—*Bath Chronicle*.

* The Rev. Edward Cusack

DEATH OF THE BISHOP OF SYDNEY.—The death of the Metropolitan of Australia has come upon us with a melancholy surprise. He had never left his see since he was appointed to it; and his first visit to this country for seventeen years was solely for the benefit of his see and province, and for the purpose of obtaining for them an ecclesiastical constitution, to the legality of which he thought the sanction of the home Government indispensable. In the closing acts of his life there was the same absence of self-seeking, the same simple and hearty devotion to what he believed his duty, that have marked his whole career, and have conciliated for him an amount of respect and authority to which, as a mere man of intellect, he could not have been entitled. Dr. Broughton was, we believe, born, he was certainly educated, at Canterbury, and was for some years in the great school there, side by side with his friend, Sir George Gipps, with whom, as Governor of Sydney, he afterwards, when Bishop of Australia, was so intimately associated. He was of Pembroke College, Cambridge, where he took the degree of A.B., 1818; M.A., 1823; B.D. and D.D., 1836. He became, after some years, Curate to Dr. Keate, the late Head Master of Eton, at his living of Hartley Westfall, and while there his character became known to the Duke of Wellington—Strathfieldsaye being a contiguous parish. Through the Duke he was first sent to Australia as Archdeacon, and afterwards, in 1836, as Bishop, since which time he has never, till last year, quitted his diocese. On his administration of this important see, and the generous disinterestedness he constantly manifested with respect to his own income and position, we have lately addressed our readers. A simpler-minded, or more noble-hearted, man seldom lived than the deceased Prelate. The erection of his see into a province, and the creation of five suffragans, subject to his jurisdiction, due in great measure to his urgent representations, and effected at so much personal sacrifice to himself, are facts which belong to the ecclesiastical history of the English Church. His death was, like his life, simple and devout. Not a strong man, the terrible scenes which he went through on board the *La Plata*, when he displayed so much of that true religious fervour which was such an element in his character, very much exhausted him, and he had a severe attack of bronchitis almost the moment he landed. From this, however, he recovered, and appeared quite well. But a fortnight or three weeks ago the same disease returned upon him, with a violence which his enfeebled frame was unable to sustain. The well-known Dr. Latham, and other excellent medical gentlemen, did all that skill and experience could suggest, and on Tuesday last he appeared to have rallied, and to be decidedly improving. The amendment continued through Friday and Saturday, till about ten o'clock on Saturday evening he began suddenly to sink, and about three o'clock on Sunday morning he quietly expired. During the whole of his illness his mind seemed to dwell on religious subjects, and to occupy itself in prayer. He was constantly repeating psalms and prayers, and would lie for hours engaged in devotional exercises. His faith seemed to grow brighter as his strength faded, and the last words he was heard to ejaculate were—"The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea!" Such a man is a real loss, and his death will be much regretted even by those who did not know him personally. We trust something may be done to show the honour felt by many Churchmen for his character and memory. The first colonial metropolitan, dying on an ecclesiastical mission from his province, should not surely be treated merely as a private individual.—(*Guardian*.)

The Right Rev. John Kaye, D. D., Bishop of Lincoln, died on the 19th February, aged 70. His Lordship was the senior Bishop but one on the English bench. The Rev. J. Jackson, M. A., Rector of St. James, Westminster, has been appointed to the vacant see.

TO CORRESPONDENTS.—We regret extremely that the columns of the Gazette were more than filled before we received the interesting account of the Church Society meetings in Megantic. This, together with the letter of the Bishop of Toronto on the subject of Convocation, which is in type, but unavoidably crowded out, shall be published in the next number.

PAYMENTS RECEIVED.—Rev. Dr. Hellmuth, Professor Chapman, Lieut. Asho, Messrs. G. F. Bowen, Clark, Morkill, Woodward.

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FIRST CLASS.—GREEK. The *Alcestis* of Euripides, succeeded by Homer's *Iliad*, Book xxiv., and *Odyssey* Book xxiv., and on intermediate days, the continuation of Demosthenes de Coronâ, and Polybius.

LATIN.—Virgil's *Æneid*, Book xii., Tacitus 'de Moribus Germanorum.'

SECOND CLASS.—GREEK. The *Œdipus Rex* of Sophocles; Selections from Homer's *Odyssey*, and the *Crito* of Plato.

LATIN.—Horace, Odes, Books II and III., and Epistles, Book I.

THIRD and FOURTH CLASSES.—The usual introductory Classical Books.

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S. S. WOOD, A. M.

Corp. Coll. Camb. Rector

Three Rivers, February 18, 1853.

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