





—and these bottles of wine which were filled were new and behold they were rent—and these garments and our shoes are become old by reason of the very long journey.”

The bottles here spoken of were not like those now used in European countries, but were bags made of the skins of animals. The same kind of bottle is frequently referred to in Scripture, both literally and figuratively, but the mention of it occurs with peculiar interest in the three following instances. A bottle filled with water was given by Abraham to Hagar, when he sent her away from his house, (Genesis xxi.)

When “Sisera took shelter in the tent of Jael, she opened a bottle of wine and gave him drink.” (Judges iv.) And in I. Samuel xvi., we are told that “Jesse took an ass laden with bread and a bottle of wine and a kid, and sent them by David his son unto Saul.”

In the last war and other figures are to this day carried and kept in skin bags, of which the construction is exceedingly simple, and thus we are enabled to illustrate, by the present practices of the people in our own day, one of the customs so frequently referred to in the clear and familiar language of Holy Writ.

In making the bottles here described, the hide is stripped off entire, except at the openings where the head and feet of the animal have been cut off; these openings are sewed up, except one which is left for a spout and secured by a string removable at pleasure. While the skin is being prepared, it is filled with sand to stretch it to its proper size, and the hides of various animals being used, as the kid, the sheep or goat, and the ox, the bottles or bags are of various sizes, some scarcely larger than our ordinary bottles.

The water carrier of India loads his bullock with a large skinful at the well, either to accompany travellers, or to sell the water to those who live at a distance. Whenever troops or other large bodies of people proceed upon a march into the interior of the country, a number of water carriers of this description accompany them.

Bags of skin are also used in Spain to carry wine from the vineyards to the places where it is sold, and sherry wine is very often observed to retain the flavour of the hides in which it has been transported.

Such bottles as those which have now been described were of course strongest when they were new. Our Saviour says to his disciples, “no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles themselves will be preserved.” He meant leathern bottles.

There is a passage in the hundred and nineteenth Psalm, which becomes peculiarly and powerfully beautiful to the reader who clearly understands what sort of “bottles” were used in the East. The Psalmist is describing the depth of his tribulation and grief—and the comfort he derives from reflecting on the certainty of God's promises. He likens his outward appearance to that of a skin bottle or bag, which, when not in use, is hung up near the fire, and becomes withered and blackened by the smoke. “I am become like a bottle in the smoke, yet do I not forget thy commandments.”

THE CHURCH.

TORONTO, FRIDAY, DECEMBER 10, 1847.

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His Lordship the Bishop of the Diocese will preach the Annual Sermon in Trinity Church in this city, on Sunday morning the 19th instant, (4th Sunday in Advent,) in behalf of the heavy debt which the Church is still burdened, when a collection will be made at the offertory for the building fund.

A Sermon will likewise be preached at the evening service on the same day, by the Incumbent of Trinity Church, and a further collection made for the same purpose.

THE ARCHDEACON OF YORK will (D.V.) visit the several Parishes and Missions in the Gore and Wellington Districts at the periods mentioned below; when he would be desirous of meeting the Clergymen and Churchwardens of those parishes respectively, with as many of the Parishioners as can conveniently attend. It is requested that such meetings be, in all cases, commenced with Morning or Evening Prayer:

Table with columns for location and date. Includes Oakville, Tuesday, December 28, 6 P.M.; Palmero, Wednesday, 29, 10 A.M.; Nelson, Wednesday, 29, 2 P.M.; Wellington Square, Wednesday, 29, 6 P.M.; Ancaster, Thursday, 30, 11 A.M.; Dundas, Thursday, 30, 6 P.M.; Binbrook, Friday, 31, 1 P.M.; Stoney Creek, Friday, 31, 6 P.M.; Elora, Monday, January 3, 3 P.M.; Guelph, Tuesday, 4, 11 A.M.; Galt, Tuesday, 4, 6 P.M.; St. George, Wednesday, 5, 11 A.M.; Paris, Wednesday, 5, 3 P.M.; Brantford, Thursday, 6, 10 A.M.; Mohawk Village, Thursday, 6, 2 P.M.; York, Thursday, 6, 6 P.M.; Hamilton, Friday, 7, 6 P.M.

DISSOLUTION OF PARLIAMENT.

As we announced in our Postscript last week, the Provincial Parliament was dissolved on Monday, and the new body is summoned to meet on the 24th day of January next. By the time this sheet reaches the majority of our readers, the Province will display all the bustle and animation attendant upon the preliminaries of a general election, and the constituency will be having their attention directed towards the claims of those who aspire to the honour of acting as their legislative representatives.

Earnestly do we hope that the loyal and sound principled possessors of the elective franchise will be suitably alive to the important nature of the trust committed to their keeping. At all times the responsibility of a parliamentary elector are great, but especially so are they at the present moment, when but too many of our politicians profess to be governed by no higher principle than the negative one of expediency, and when the cowardly reason of “a pressure from without” is not unfrequently urged for the most glaring infractions upon our venerable ecclesiastic and civil institutions. It is not too much to affirm that the future well-being of our Province may be influenced, in no small degree, by the result of the election which is on the eve of being made.

Let every voter act as if the general result depended upon his own individual suffrage. Let him turn a deaf ear to all, who would seek to divert him from the path which his conscience warns him he should pursue, as a loyal subject of the Crown, and a dutiful son of the Church. And his prayers should be neither few nor far between, for help to enable him to act in unison with his sober and deliberate convictions of duty.

Union is strength: every thing, therefore, like division among the friends of Scriptural order and Constitutional freedom should be sedulously guarded against and avoided. It were foolish to attempt to deny that the efforts of our opponents are unremitting, and that every artifice is put in requisition by them which might subvert their rash and dangerous views. In order to ensure success against their machinations, the friends of good government must display at least an equal

amount of vigour and determination, and every thing in the shape of local jealousy, or personal feud, be studiously guarded against. No one acquainted with Western Canada, will for an instant deny that the Conservative interest is decidedly the preponderating one, so that if the result of the impending contest be not eminently satisfactory, it can only be attributed to indifference or petty jealousies on the part of those who profess attachment to the British Constitution.

In connection with this subject, we have to refer to the communication from Mr. George Wright, of Brampton, which appears in another portion of our paper. The alacrity which this gentleman has shewn to refute the crafty insinuations of the Radical party is well deserving of imitation. If in every Riding parties similarly situated were to pursue the same straightforward course, we should hear far less than we do regarding divisions in the Conservative camp, and the power of our adversaries would be weakened in a corresponding ratio.

CHURCH MUSIC.

Our readers, we trust, do not read our discussions in quite so cursory a manner, but that they remember that we have been endeavouring to draw attention to the subject at the head of this article, with the view of coming to a definite understanding on certain points mooted by some of our correspondents. We did not set out with the view of holding the balance between them; but it has so happened that we have done so; and in so doing we must have had some influence both with them and with others.

We have there endeavoured to establish these points:—That the Church directs and requires the congregation to unite in singing some portions of the devotional language she puts into our mouths; That our so doing tends to make public devotion more pleasing and therefore more general; That it therefore becomes the duty of every one who aims at general edification to promote congregational singing;

That the hindrances to congregational singing arise in part from indifference and false delicacy on the part of our congregations, and in part from the nature of our present Church Music and the arrangements connected with it; That the latter are hindrances even to those who are not only willing, but anxious to sing in the congregation; and consequently that until they are removed it is physically impossible that we should have congregational singing;

That therefore we require a radical change in our Church Music and the arrangements connected with it; That the two principal changes required are, that the tunes should be set at such a pitch as that the greater proportion of men's voices shall be able to execute them; and that those who lead the singing should be placed on the floor of the Church, and in immediate contact with the congregation.

We are glad to find that these points have been much talked of; and although we do not expect a very general agreement with us at first, especially amongst the professedly musical people,—who will naturally be afraid that the music of the Church should be too much simplified, and thus rendered uninteresting to them,—we are not without hope that we shall in time obtain their suffrage; first, because we profess to recognize a portion of the service, viz. the anthem, in which choirs may be generally left to the exercise of their own taste; and, secondly, because we have observed that, both here and in England, the best qualified musical persons have come to the same conclusions at which we ourselves have arrived in regard to music strictly congregational. We are likewise gratified to find that in the new Church of the Holy Trinity, on Yonge-street, the choir is placed in its ancient and appropriate station in front of the altar, near the clergy, on the floor of the church, and in immediate proximity to the congregation. We regard this change as the most important movement yet made in the direction of congregational singing.

The next step is for some of our musical people to arrange and publish a set of chants and psalm tunes, the air of which shall run at such a pitch that the majority of men may sing them. This is both easier and more necessary in chants than in psalm tunes; but we think that there are from twenty to thirty of the latter which are capable of this arrangement, and these are amply sufficient for the wants of any congregation where devotion is the great object. In that case familiarity does not breed contempt; for experience proves that the hallowed associations of devotion or of loyalty are sufficient even to endear to us musical compositions which in themselves have no claim whatever upon our attention.

But the question arises, Who is to give the impulse to these changes? Who shall bring choirs and congregations to one mind upon the subject, and imbue them with the desire to study devotion rather than mere pleasure to the ear? Who shall take the initiation in any particular congregation in producing a better state of things?

We have no hesitation in saying that our friend HARMONIOUS has hit the right nail on the head, when he says, that the clergy must take a more direct interest in the singing, and exercise over it that salutary influence and control which they are qualified to exercise, both by office and by education.

There are several reasons why this should be the case. First, the pastor of every congregation is legally responsible for the due performance of every part of divine service. This (to our own personal knowledge) has been settled by repeated decisions of the English courts; and, therefore, there can be no question upon it, so long as we in Canada remain an integral portion of the United Church of England and Ireland.

The responsibility, therefore, resting upon the clergyman, it becomes his duty to use every fair endeavour to have the intentions of the Church carried out. Of course there will be difficulties in a country like this, where the country clergy in particular are so much overworked; but every one must act according to his ability, because all responsibility is limited by our power.

There is, however, a second reason, and that is, that we seldom are any one to whom all parties can so well agree to defer, as the pastor. All are aware that no other person has a claim to any authority in the matter; and thence the difficulty in many places, that there is no head; for no person is willing to put himself forward to occupy a position of prominence and responsibility to which he has no claim; and, on the other hand, many are unwilling to be guided by one whom they regard as being merely their equal.

Now the authorized clergyman has a recognized place of authority and direction in spirituals, which few are disposed to question when it is exercised with discretion,—especially here, where it is seen that the clergy are literally spent in the service of their people.

A further reason avails in many (perhaps most) places, and that is, that the clergyman is best qualified, by education and the habit of reflecting on sacred things, and the propitities connected with them, to direct the taste and influence the judgment of his people in such matters; and not unfrequently—would that we could say always—a proficient in sacred music.

For all these reasons the clergyman should take the oversight of congregational singing and lay himself out either to form or to direct his choirs and congregations, so far as lies in his power.

No doubt much discretion will be required, much patience, much meekness, much tact, much readiness to give a reason for every thing he does or wishes to be done. No doubt he will often have occasion to remember that he is not a lord over God's heritage, but the servant of his flock for Jesus' sake; for however improper it may be for his people to forget his authority over them, the Christian pastor should never forget that in the Church he who would be first must be servant of all; that (as Chrysostom has said) his authority is one of non-compulsion but of influence.

But some of the clergy may not unadvisedly reply:—We do not understand music; our interest therefore be worse than useless. This, however, is a mistake. This circumstance should not be taken from taking an interest in the proceedings of choirs, nor from regulating those proceedings simply from interfering directly in any way that they may still find that their endeavours are appreciated and encouraged, and their own good sense and Christian feeling will find exercise in regulating, where he can, not to say that in many cases he will find it to his advantage to distinguish there are some one or two persons in his choir or congregation, who have the knowledge he does not himself possess—who will employ that knowledge in seconding his views, and only require the support of his countenance and presence, to enable them to accomplish their ends, unaided by him, they would be unable to do so.

We trust, therefore, that the clergy will see that it is their duty at least to manifest an interest in the right performance of this portion of divine service; to encourage, assist and support those who are willing to devote themselves to it heart and soul; and, in any degree qualified to do more than this, they will learn to cast aside all unfounded scruples, and gird themselves calmly to the task, resting assured that if they enter on the work and continue it in a spirit, they cannot fail of success. We remarked, on a former occasion, that we have never known congregational singing firmly established, where the pastor took no interest in the subject; we cannot carry the converse of the proposition quite so far; but we will say, that we have never known the clergyman take his proper share of responsibility in a kindly and Christian spirit, and with an ordinary amount of good judgment, without producing a marked improvement.

WILLIAM LYON MCKENZIE.

There seems to be an opinion prevailing in certain quarters, that our present state of peculiar distress is not in itself sufficiently afflictive; and that political incendiaries ought to be called in, at this unhappy time, to add their tithes of misery to the wright of pauperism which is now resting upon us. We should imagine, at least, that there exists amongst us a class of persons thus indifferent to their country's good, after reading a petition which it is proposed to present, in due form, to her Majesty's Representative, for the pardon and recall of the fugitive insurgent,—William Lyon McKenzie. At a time when difficulties of a very mournful and discouraging nature are pressing upon us, some unknown individuals, who would be thought loyal against all appearances to the contrary, start a project for bringing back the chief ringleader of a wicked insurrection, and that without the smallest guarantee for his future good behaviour; without any reason for supposing that, after his return—if the solicited indulgence should be obtained—he will be peaceable, dutiful to the laws of his country, observant of the true rights and interests of his fellow-countrymen, or anything else—in short—that the mischievous fire-brand and the stormy agitator which—to our great loss and suffering—he has in former days proved himself to be.

We do not desire to contract the Sovereign's prerogative of mercy: it is no doctrine of ours that every state offence should be graven *culpa delenda nunquam*. But when suit is made to the Royal power for such an exercise of lenity, it is usually understood that the indulgence is craved upon certain conditions. But what conditions are expressed, or could in any way be promised, by the petitioners in the case before us? Have they given any assurance from the individual himself that neither his voice nor his pen shall be used, in time to come, to recommend to the disaffected his favourite “strikes for freedom”? Has he covenanted to refrain from all seditious and inflammatory writing? So far from our possessing any stipulation on his part, his friends have not even informed us whether he would not almost as soon stay here he is, as return, which may be the case. He has been absent from this Province some nine or ten years; has that interval been to him a term of punishment? Has he endured that which might be deemed expiation of his offences, or might justly claim our commiseration? During the period of what is called his “exile”—“exile” in a land for whose institutions he always professed undisguised admiration—during his residence in the United States, he has suffered, it is true, imprisonment; but for subsequent misdemeanors. And if he has managed, even in that country, to provoke those who were ready to harbour and befriend him; this only proves that he possesses a native love and taste for altercation, which we had much rather should expend itself upon our neighbours, than be transferred to Canada, where we are sorry to say there is already too much bickering and disputation. Shall we look in his writings since he became an avowed traitor, for any indication of improvement in his character? We find him in the city of New York, a few years ago, obtaining in a clandestine manner and making public a large number of private letters,—a correspondence discreditably enough, no doubt, to its authors; but not adding, we conceive, to the fair fame of the man who gave it to the world. And, as if he himself intended that his doings in this province—deeds which many fruitful harvests and many bright years will not repair—should never be forgotten, it is not long since he published his “Winter Wanderings in 1837” a production which a contemporary has deservedly characterised as “a mass of egotism and falsehood;” and which is certainly a strange forerunner of an application for mercy from his friends. Without a single profession of contrition; without a solitary indication of a softened temper and a humbled mind; this man—a veteran apostle of discontent and sedition—is to be invited back to the land which has been so happily relieved of his evil presence. We need not add a word more upon this matter. It may be thought, perhaps, that we have been already too particular in our observations upon so plain a case; but we have supposed it to be just possible that this petition may be presented for signature to some really sincere and faithful subject of our beloved Queen; and that some plausible appeal to his good nature, humanity, and sympathy, might cause him to forget that genuine humanity consists in depriving the mischievous disposition of the power to hurt, and not in bringing it forward, through a mis-placed and undeserved sympathy, where it can renew its work of scattering “firebrands, arrows, and death.” No loyal man could conscientiously sign such a memorial. If even its object were unexceptionable; still its language, in some parts, is so completely untrue; and in others, so eminently dictatorial and insulting; that no man who values truth or modesty—particularly in petitioners—could deliberately give his sanction to such a document; and the government which should entertain a prayer couched in such terms, would expose itself to the very just charge of being brow-beaten into compliance.

THE ROMISH MANIFESTO.

We perceive that the Romish Clergy of Upper Canada have published a long document, expressive of their views on the University question.

From the time selected for the promulgation of this manifesto, and from the subdued yet exciting bitterness of feeling which pervades it, there can be but little doubt that the motives which actuated its concocters were more of a political than a religious nature.

In common with the majority of our Clergy, we are heartily sick of the University question, and would have alluded to it were it not for the gross misstatements in the document before us. In a grave, serious paper, signed by twenty-six Ministers, and addressed to the members of their flock, we could not expect that nothing would appear which could not be substantiated,—that a different line of argument from that generally used by the opponents of King's Col-

lege, namely, to destroy it by unfounded and slanderous charges, would have been adopted. But how different is the reality from the expectation, for example:—

“Now what are the books invariably selected in this department? (G. S. Historical) Works full of the old shallow falsehoods about the middle ages and the (Roman) Catholic Church and clergy, with not a whisper to suggest how God's providence has been exposed,—how Book's Providence, showing, amongst other things, how God providentially disposed matters in Europe for the diffusion of Gospel light and truth at the time of the Reformation! Or, if we look beyond these, we find the productions of the modern French school, such as the *Rationalists as Gaius*, or such anti-Catholic fanatics as *Thiers*.”

Now, although this is a good specimen of the declamatory powers of the reverend authors, it argues little for their veracity, since it does not contain one word of truth. There is not a single word mentioned in the extract, included in the University course of reading; they are neither used in the classes nor recommended by the College authorities.

In another place we perceive that Bishop Butler's works are denounced, “because calculated to have influences most injurious to (Roman) Catholicity,” although in fact they are only read by Students who are members of the Church of England.

But we have neither space nor inclination to disentangle any further this web of exaggeration and downright untruth.

SECESSION TO ROME.

We learn from our last English papers that the Rev. P. Wilson, the Independent minister of Southampton, has just declared himself a convert to the tenets of Romanism. Mr. Wilson, we are informed, was a very popular preacher in the denomination to which he belonged. If we followed the example of our dissenting cotemporaries, we should perhaps have instanced this fact, as an evidence of the tendency of *Independency* to Romanism; a position by the way which could be much more substantially maintained than the corresponding charge so frequently made against the Anglican Church.

The Rev. ROBERT GEORGE COX, Travelling Missionary in the Prince Edward District, begs that letters and papers for him may be addressed to Wellington.

ELECTION MOVEMENTS.

Every newspaper which we receive contains some items of intelligence regarding the contest for parliamentary honours of which our Province is so shortly to be the arena. Owing to the period of our going to press, it is impossible for us to give anything like a satisfactory view of the state of matters in the various election districts, but this we hope to furnish next week. In Toronto, Messrs. Sherwood and Boulton will again solicit the suffrages of the constituency; and report says that Dr. Connor will come forward as a candidate on the Radical interest. Mr. Scobie, of the *British Colonist* (as will be seen in another column) proposes to contest the Fourth Riding with Mr. Robert Baldwin. In the Second Riding there are two Conservative candidates in the field, viz. Mr. Duggan the late member, and Col. William Thompson, of the Lake Shore; and Mr. Jas. C. Morrison (Mr. Blake's partner) appears as an opposition candidate. Measures we believe are in contemplation among the Conservative electors which will prevent the calamitous consequences which must result from a division in their ranks. Mr. John Gamble opposes Mr. Price in the First Riding; and Mr. Hume Blake, though at present absent from the Colony, is to contest the field with Mr. Munro. Since writing the above we have learned that a requisition to Mr. Donald Bethune is in course of signature, soliciting him to become a candidate for the representation of the City. Mr. Sherwood has not as yet issued any address.

ROWSSELL'S SHEET ALMANACK.

We have received the number of this useful and elegant publication for 1848, and can confidently recommend it to the favour of the mercantile public. It is adorned with an elegantly engraved view of the Royal Naval Hospital at Greenwich, which as a work of art is well worth the price charged for the Almanack.

THE EMIGRANTS.

Wednesday Evening, December 1. Total number at present in Sick Hospital, } ... 673 morning of Dec. 9. } ... 212 In the Convalescent Hospital. } ... 785 Total } ... 12 Died during week ending Monday Morning, } ... 12 6th Dec. } ... 9 Admitted this day (Wednesday) 8th inst. } ... 9 Died during the last twenty-four hours } ... 1 Discharged to Convalescent House, from } ... 39 29th Nov. to 6th Dec. } ... 20 Discharged from do. do. do. } ... 20 Discharged from Sick Hospital } ... 22

THE BISHOP OF LONDON.—From a private letter, (for which our obliging correspondent will please to accept our thanks) we are led to conclude that His Lordship's indisposition, mentioned in our last, as we found it referred to in the *European Times*, was the consequence of a fall while walking on some highly polished boards.—Though unable to appear in public, the Bishop held the general Ordination on Sunday the 31st of last month, on which occasion two of the Missionaries of the Church Missionary Society were admitted to Orders.—*Ibid.*

CONSECRATION.—On Thursday Nov. 11, the Bishop of Maryland consecrated to the service of Almighty God, St. John's Church, Huntingdon. It is not quite seven months since the corner stone of this beautiful little Church was laid. It is now, with the exception of a portion of the stained glass for the windows, completed and paid for, except a small sum which has been assumed by a few individuals.

WE regret that we have not room for the whole of this interesting ceremony in “The Church Times.” There were about twenty of the Clergy present in their surplices. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. H. H. in the distribution of the elements.—*Banner of the Cross.*

NEW YORK.—The Bishop of Pennsylvania having been invited by the Standing Committee to perform Episcopal offices in this Diocese during a portion of the present season, and having accepted the invitation, it is requested that those who are desirous to need his services, transmit an early notice of the same to the Bishop's address at Philadelphia.

JONA. M. WALNOR, Secretary of the Standing Committee of the Diocese of New York. New-York, Nov. 20, 1847. [Churchman.]

FROM THE GLOBE EXTRA. BY MAGNETIC TELEGRAPH. Arrival of the Britannia. Improvement in Breadstuffs—Better feeling in the Money Market—Loss of the Packet Ship Stephen Whitley.

In conjunction with the *Colonist*, we have just received the following special Telegraphic Dispatch containing most important news, which we hasten to lay before our readers:—The Bank of England has been obliged to raise the rate of discount, but many of the private establishments of the country have discounted at seven, and even six per cent. In the money market yesterday a better feeling prevailed, and no new failures were reported. Consols closed at 83½ for money.

LOSS OF THE PACKET SHIP “STEPHEN WHITLEY.”—This vessel was totally lost on 10th Dec. A.M. on the 10th of Nov., on her passage from New-York to Liverpool, off the coast of Ireland. Ninety-two of the passengers and crew were drowned.

TURBAN & COOK, eminent brokers in London, have failed; their liabilities are estimated at £250,000. The Bank of England still demands the high rate of eight per cent. discount, but many of the private establishments of the country have discounted at seven, and even six per cent. In the money market yesterday a better feeling prevailed, and no new failures were reported. Consols closed at 83½ for money.

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MARKET, since last week, has been firm, and with increased demand. Indian Corn has been very active, and the best White is retailing at 40s. Indian Meal very brisk. London market less active than Liverpool, and the provinces generally. Turban & Cook, eminent brokers in London, have failed; their liabilities are estimated at £250,000. The Bank of England still demands the high rate of eight per cent. discount, but many of the private establishments of the country have discounted at seven, and even six per cent. In the money market yesterday a better feeling prevailed, and no new failures were reported. Consols closed at 83½ for money.

The Rev. C. Bancroft requests that all letters and papers may be addressed to him at the Rectory, St. John's, Canada East.—*Bazaar.*

CHURCH CONVENTIONS.—We have devoted a good deal of space, in several preceding numbers, to the proceedings of the General Convention of our Sister Church in the United States. That assembly cannot fail to interest the Colonial Churchman, in the first instance on account of the hearing which the results of its deliberations have upon the Church represented by it; it must further be a subject of animating consideration to him, when he reflects upon the probability that a time will come when the branch of the Church to which he belongs will claim, and acquire, the right of legislation for her own good, a right which she can be content to do without, only so long as she is dependent chiefly upon the mother-church for aid in providing church accommodation and the support of the ministry; still more closely, perhaps, will the Churchman be directed towards the subject of Church legislation, when he learns how a yearning for the recovery of legislative power manifests itself in the Mother Church, as has been recently evinced on the recurrence of the form—such also it has now for upwards of a century been in practice—of electing members of the Lower House of Convocation. We find, for instance, the Venerable Archdeacon Sinclair, in opening the proceedings for the nomination of procurators to represent the Archdeaconry of Middlesex, to express himself to the effect that:—

“Although for some years past the assembling of Convocation had been little more than a mere form, the Clergy must be aware that, judging from the circumstances by which they were surrounded, it was more than probable that a very long period could not pass by without some of its original importance being attached to that solemn assembly of themselves together, as provided for by the ancient canons of the Church. The question of the revival of that ancient usage had been agitated amongst persons whose opinions on such a matter were entitled to the highest respect and consideration; and there could be little doubt that the result of that important work would be productive of the greatest benefit both to the Church and the nation.”

Many of our readers, no doubt, are aware that a wide difference exists between the representation of the Church in the American General Convention and that in the English Convocation, whether a Lower House of Convocation, composed of Deans, Archdeacons, and Procurators—all Clergymen—would, with the House of Bishops, really represent the Church, or whether any plan has been devised by which the Church of England Laity, who are no longer existing in the nation in Parliament, would throw its influence into the proceedings of Convocation, we are not aware. A speaker, on the above mentioned occasion, is reported to have alluded to the position of the Church towards Parliament in the following terms:—

“Now that the rulers of the country seemed to be so anomalously constituted, and as the Parliament could no longer be called a Christian Legislature, admitting, as it did, Jews, and persons of no religious opinions, it became more necessary that the Clergy themselves should carefully guard their own interests and the benefit of the Church.”

If legislation by the British Parliament as now constituted, promise little for the interests and benefit of the Church, still less would legislation by the representative bodies which make laws in her Majesty's foreign possessions. The subject is avowedly intricate, and it is difficult to come to a conclusion. The Colonial Church, for some time to come, acquaintance, in the mean time, with the experience gathered on this and on the opposite side of the Atlantic will be useful; and it has been our endeavour to contribute towards it to the extent that our space, and our justice to other departments of intelligence, would allow.

NEW BRUNSWICK.

DIocese of Fredericton.—His Lordship the Bishop of Fredericton arrived in this city on Saturday evening, and early on Sunday morning, His Lordship, accompanied by the Rev. T. W. Robertson, Rector of Lancaster, proceeded to Pisarisno, and consecrated the new Church lately erected at that place. This makes the third new church that has been consecrated in that parish since January last; a circumstance, we believe, unprecedented in the history of the Church in this Province.

The Parish of Lancaster is now provided with a comfortable Parsonage and four Churches, which speaks well for the zeal of the young Clergy, as well as for the liberality of the Parishioners. The Church at Pisarisno received the name of “Saint James.”—*New Brunswick Courier, 12th Nov.*

PARISH OF FREDERICTON.—We learn that the Board of the Vestry of Trinity Church, have come to the determination to consent to a division of the Parish of St. John into three Parishes, by lines passing through Union Street and Duke Street, and have instructed a Committee to prepare a Bill to be introduced into the Legislature for that purpose. This measure will lead to the creation of a Church in the Lower Cove, in which ample accommodation will be secured to many who, by the present system, are entirely debarred from attendance on the public worship of their Church; and we trust that the gentlemen charged with the important work will bend their energies to make it as perfect as possible, and thus carry out a measure of Church-extension long desired by a large body of the Parishioners.—*New Brunswick Courier, 12th Nov.*

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