

conducted, is one of the purest seminaries belonging to the Church of England, and that it is the College for the establishment of which I pledged myself to my people of this Province, and to all our friends and benefactors both in England and America. Our teaching embraces a full course of theology, and among other things a thorough and clear exposition of the Thirty-nine Articles, which forms an extensive portion of our range of study, and in which we are especially guarded against all Romanising, or any tendency towards the views, principles, and practices of that corrupt Church, and we are taught to regard the position of those who are led astray by her delusions as perilous in the extreme; but while we abhor their principles we do not hate their persons, or refuse to them the kind and social fruits of that charity which thinketh no evil, and believeth all things. We consider the sixth Article to be the rock of Protestantism, which teaches that Holy Scripture contains all things necessary to salvation, that is, all things which are to be believed as articles of faith, or thought necessary to salvation, comprehending the whole of the revelation of God to us concerning faith and morality.

We hold every article and word of the Apostles' and Nicene Creeds, and believe them to be the expression of Divine truth, in its simplest and in its most full and pregnant form. We teach the hearty and entire assent and consent to every thing contained in the Bible, the Book of Common Prayer, the ordinal, and other offices, and thus we do simply in the sense of those who compiled them and put them out—those martyrs of truth who lighted the flames which now encircle the world—we receive them and deem them treasures as when first published, without the borrowed glosses of later days.

We desire no change in the prayer book, no retrenchment or alterations, for we need none. We can accept and use its well weighed expressions, without recourse to figurative or hypothetical interpretations. When in confirming we say to God, that He hath vouchsafed to regenerate these his servants, on whom we have been laying hands, by water and the Holy Ghost, we mean by these words just what the plainest person in the congregation understands us to mean, and have no mental reservations or applications. When we teach our children as the catechism directs, that in baptism they are made members of Christ, children of God, and inheritors of the kingdom of heaven, we believe them to have the right to say, so, and that what they say is the truth as revealed by our Lord and Saviour. And in this way we seek to graft in our hearts the standards of our Holy Catholic Church, and embody them in our daily walk of life; and earnestly pray that she may continually be inspired with the spirit of truth, unity and concord, and after her example, we learn to abhor in every form the spirit of selfish zealotry and narrow partizanship. Have no "divisions among yourselves," said the late Bishop of Salisbury. "Do not say, 'I am of Paul, and I of Apollos.'" Range yourselves "under no party banners, call no man master, neither adopt for yourselves, nor be fond of applying to others any of those party appellations, and which are so disagreeable to my feelings, that I will not even name them for the purpose of marking them with censure." Be faithful ministers of the church, and do not promote, and as far as possible, do not know of any sub-divisions within it. I have already touched upon the rapid progress of Trinity College, but before closing this address, a brief reference to its statistics may not be out of place. During the nine years of its existence the students that have entered number one hundred and

two. Of these thirty nine have been admitted to holy orders, to this may be added nine graduates, who are at present candidates for the ministry, so that the church receives from Trinity College forty eight well instructed labourers. The average number residing is generally thirty-two, and sometimes more.

From these statistics it appears that one hundred and two well-educated young men have graduated in the University, and have taken or are about to take in nearly equal proportions, as clergymen, or as members of the lay professions, their places in society. They have been taught that it is essential to their happiness here and hereafter, that they should seek the kingdom of God and his righteousness—a command given by the Son of God himself—and that no system of education can be right which does not enforce this as the foundation and beginning of all other knowledge. We teach and believe that those who have immortality for their inheritance, and the moral law graven deeply in their whole nature as a guide, ought not to live for the opinions of the moment. For surely they who never die can afford to live patiently for a while, and rest upon their faith, which explains the present, and gives security for the future. Hence we take pains to cherish in the hearts of our students the desire of performing good deeds, and when that desire proceeds from worthy motives, and is nourished by worthy conduct, to yield themselves to the warm satisfaction which it inspires. But yet, even amidst the glow of that delight, we exhort them to keep a vigilant eye upon themselves, and refer the honour to him from whom all honour comes, and ever be inwardly ashamed of not being worthier of his gifts. Now my brethren, if such be our religious and moral training, are we not justified in believing that many of those whom we send out into the world will become the ornaments of the neighbourhoods in which they live, and in time fill the more prominent stations, and by their habits in well doing and their superior attainments greatly increase the happiness of all around them?

Again, are not the thirty-nine who have been admitted into the ministry, to be increased in a few months to forty-eight, a most precious acquisition to the church. They have not only enjoyed the same training as their lay brethren, but a still more strict and peculiar training. And may we not believe that such as are ordained are actively employed in their respective parishes and missions, in improving the moral and religious character of their flocks, and by their prayers and holiness of life, bringing down upon us all the blessings of heaven?

Such, my brethren, is a faint glance at the fruits which we have already reaped from the establishment of Trinity College, and such the promise of what, under the Divine blessing, she will in future accomplish for the dissemination of the Gospel in this extensive land. Feeble she may seem in the world's eye, but what seminary in the history of literature can claim an origin more pure and holy?

Trinity College may be regarded as a most honourable result of an enthusiastic effort of christian benevolence to remedy an act of injustice, and to prove that all oppression is short sighted, and sure in God's own time to be overruled for good. She is peculiarly the child of the church, from the church she springs, and under its wing she desires to nestle—she will ever breathe as the church breathes, and acquire life and energy from the spiritual nourishment which the Church of Christ is ordained to dispense. In the answer of His Royal Highness the Prince of Wales, to the address of Trinity College, upon the occasion of his visit to Upper Canada, His Royal Highness

condescended to observe, "I know the difficulties under which you have laboured, and I sincerely hope that you may successfully surmount them."

These were words of encouragement, graciously uttered, and they made upon my mind a deep and lasting impression. We had indeed encountered difficulties, some of which were in the nature of things unavoidable. These the members of the church foresaw, and were prepared to struggle against, hoping to surmount them by zeal and perseverance. But we did not expect to have this difficulty to encounter, that after the institution should have commenced its labours, and while faithfully engaged in discharging its important and sacred duties, it would find itself suddenly and ungenerously assailed without any just cause, and from a quarter from whence such an attack should least of all have been expected. Our Church, we know, is eminently tolerant. She is far from exacting, even from her ordained Clergy, or her Bishops, so entire and implicit a concurrence in every point of doctrine as shall leave no room for freedom of discussion or diversity of judgment. We see the church in consequence divided into parties arising from conflict of opinions, and sometimes upon points upon which it were much to be wished that her members could be perfectly agreed. Trinity College, however, it should always be remembered, has been established as a seat of learning, in close and avowed connexion with the Church of England and Ireland, without reference to any of those existing divisions in the church to which I have alluded. It ought not, therefore, to be expected of her that she can adjust her teaching so as to make it harmonise with any and every new theory that may have found, or may hereafter find, admission among the various classes of churchmen. And he surely transgresses all reasonable bounds, who can suffer himself not only to look with disfavour upon Trinity College, but to desire its destruction because instead of modelling its teaching according to his own peculiar views, it faithfully expounds the doctrines of the Church of England, as they are to be found in her Creeds and Articles, and in her Ritual received and conformed to for ages by the great body of those embraced in her communion. It might at least have been expected, that the assailants of Trinity College before commencing their attack would candidly have asked themselves whether they could justly charge it with having deviated in any respect from the established doctrines of our church, or whether the truth of the case was not rather this, that they have brought themselves to entertain peculiar views which prevent their assenting heartily and *ex animo* to some of the doctrines which they have outwardly professed, as being those which the church is known to maintain; in other words, that, to say the least, they cherish inward scruples, conscientiously no doubt, against receiving certain religious truths in the sense in which the church has always hitherto received them, and this perhaps to an extent which they would be unwilling to acknowledge.

My brethren, I have perhaps detained you too long, but you will bear with me, for my heart is full. This is perhaps the last time that I shall be permitted to address you, allow me therefore to recommend Trinity College to your abiding encouragement and protection, and to your fervent prayers, that it may rise above its present difficulties, and continue to be a blessing to Canada for centuries to come.

The Synod then adjourned till three o'clock, when the members met at St. George's School-house, John Street. His Lordship, the Bishop of Toronto, occupied the chair, having on his right the Rev. Dr. Lewis, Bishop elect of Ontario, and