

and anxiety, under a conviction of the important influence which such a foundation would exercise upon the mind and character of their future Church. With few exceptions, he believed, the great teachers of sound doctrine in the Church of England had come forth principally from the cathedral foundations. That which had already occurred on this side of the globe, would, he hoped, occur again upon the other side. He trusted the aid afforded by the Society towards this sacred edifice would finally be repaid to them tenfold, in the contemplation of the blessed effect produced by it. He had to render them, also, his most hearty thanks for many grants of books for parochial libraries in his diocese; and above all, for such as had been allotted for use on board the vessels by which emigrants were conveyed to its shores. He could hardly overrate the importance of attending to the religious instruction of persons in those circumstances. In all the stirring changes which, at the present extraordinary era, were occurring in human society, nothing could make those changes beneficial to the classes who were most immediately concerned in them, except an earnest and faithful attention to the one great object of maintaining among them Christian belief and the influence of Christian principles. A farther instance of the Society's benevolence, for which he would offer his grateful thanks, had been in the grant of books from the fund of "Clericus," for the use of the troops in garrison in Sydney. And again, he had a most important acknowledgment to make, of the same description of provision extended (by a grant of books for the celebration of public worship) to the congregation of the English Church at Lima, in Peru. Having visited them, and officiated in their services, and having been the first Bishop of the Anglican communion who had either preached the Gospel or ministered the Holy Sacraments on that shore of the South American continent, he felt a deep interest in the future state and progress of religion in that community. His first impression was, that the Church of England was not visibly manifested there in a way which corresponded with her character and claims. The services and holy ordinances of our Church were allowed to be solemnized only in a room attached to the residence of the British Minister: thus detracting most lamentably from the impressiveness and moving effect of the unequalled forms of devotion which God had been pleased to allow us to possess. The first step towards a reformation of this disadvantage, it had struck him, should be the erection of a small church, of a proper ecclesiastical character and arrangement. He could not doubt that the funds required for such a purpose would readily be raised, if the consent of the Peruvian government to the proposed measure were obtained. And he did not see how that consent could possibly be withheld, if a proper application were addressed to the Peruvian government by our own, on the petition of this Society and others similarly engaged in doing the work of God in His Church. Upon what pretence could a Roman Catholic community offer any opposition to the erection of a church for the use of an English congregation, when they turned their attention to the freedom which in this country they enjoyed to multiply their churches as they saw fit? How, therefore, could they oppose so reasonable and moderate a proposal on our part, as that we should receive permission to erect in their city one single church? He had spoken of the Roman Catholic religion as exclusively predominant in Peru. Truly it was so. Yet, from what he had seen and heard, he felt convinced, there was a moving, there was an opening, which, however slight, and at present almost undiscernible, yet betokened that there would be a time, and that perhaps not remote, when this seemingly immovable order would be violently shaken from within. He implored the Society, and all others who were anxious to promote true Christian knowledge, not to lose sight of these indications. It would be premature to say that the fields were white already to harvest; but he was confident that the seed was sown, and in due time the harvest would be reaped. He had seen with regret that some who were aiming at the reformation of religion there, had no other view than that of

continual progress; as if their only hope of escaping from the corruptions in which they were now sunk, would be by advancing onward, step by step, until they arrived at some supposed more perfect system of religion, such as in preceding ages the world had never discovered or suspected. To these he had said distinctly, "Our course in Reformation has been precisely the reverse of this. Aware that the primitive faith was the pure faith and the truth, our effort has been to ascend back to the original source of all, and to conform our belief and practice to that model of the Church which the ages next to Christ and His Apostles exhibited. Go you then and do likewise. And in order that you may attain to such a Reformation as shall be to you a blessing and not a curse, you must attain to a correct acquaintance with the character and claims of the Church of England. You must not regard her under the too common image, as if confounded with all opposed to you who call themselves Protestants. You must learn that she maintains the Creeds which you acknowledge; the orders and succession of the Ministry; the Sacraments of Baptism and the Eucharist; and every rite and principle requisite to the constitution of the true Catholic Church of which ours is a member." As the only means in his power of leaving any such evidence of these assertions as might influence the minds of devout inquirers, he could but supply a copy, which he happened to have with him, of a Latin translation of our Liturgy and Articles. The effect, he entertained little doubt, would be, through God's blessing, to extend among the more learned portion of the community that acquaintance with the true principles of the Church of England on which he founded his hope of a Reformation there, to be conducted on such a system as shall displace Popery from the high and commanding influence which it now exercises over the people, and introduce them to the light of the true Gospel, as, through the mercy of God, it has been made to shine in its primitive lustre among ourselves. All his hopes were built upon our presenting to them this true image of the constitution of the Church: upon which foundation they may proceed under the guidance of the Spirit until they attain to a full comprehension of the truth. What he sought to withdraw them from was the error of Popery: from a system which, the more rigidly its principles are embraced and enforced, proves but the more injurious to those who hold it. But he would not, through dread of this, be driven to the opposite extreme of latitudinarian Protestantism, according to the principles of which all opinions in religion may be true, but no point of doctrine can be certain. He would not seek to enforce upon them, instead of the system which they now hold, any other which had never made a full and unreserved acknowledgment that Holy Scripture contains in itself all things necessary to salvation; nor would he consent to introduce, even if he could, the opposite system which denies that the Church has authority in controversies of faith. He would not associate himself with any who denied either the sufficiency of the Scripture or the legitimate authority of the Church; but he would go on, as he always had gone, with those of his brethren who acknowledged both. These were the two pillars on which the Church of England stood. By the support of these alone could Popery and sectarianism be efficiently resisted; and he rejoiced in declaring these sentiments before a Society which professedly supported his views: first, by setting the Holy Scriptures at the head of its list of books, as the acknowledged crown of its system of faith and doctrine; and secondly, accompanying it by the Book of Common Prayer, the Homilies, and other authorized formularies, by which the voice of the Church, as the proper witness of Holy Writ, conveyed to all believers a clear and determinate image of the truth revealed in the Gospel as necessary to human salvation.

(The letter of the Lord Bishop of Toronto to the Duke of Newcastle; the account of the meeting of the Church Society at Halifax; and other intelligence, unavoidably postponed.)