

greater simplicity in Church rites, for an improvement in clerical habits, and a more clear and decisive declaration of Protestant creeds. It was a curious fact in connection with this subject, that in the Convocation held in 1562, just 300 years ago, in the reign of Elizabeth, the Puritan element was so strong, that many members holding high ecclesiastical offices were anxious for ritual reformation. A proposition was made to abrogate all saints days, to omit the sign of the cross in baptism, to discontinue the use of organs, to provide that the priest should not turn his back upon the people at any portion of the service, and to leave the practice of kneeling at the sacrament of the Lord's Supper a matter of discretion. This proposition was carried by a majority of eight of those who were present at the discussion; but proxies being admitted, the decision was reversed by a majority of one—so near was the Church in the time of Elizabeth being reformed by the Puritan element. The Puritans obtained the lead, and many persons were admitted to the priesthood, if he might use the term, who had only been ordained by the laying on of the Presbytery. In the middle of 1662, when the death struggle was at its height, those who had been undermost for a hundred years became supreme, and so things continued until the turn of the tide brought back to their old moorings the representatives of the past. With the Restoration there might have been mutual concessions; but such was not the temper of the times. On the part of the bishops there was only one desire—namely, to get rid of their adversaries; and on the part of those adversaries there was too great a desire, under the circumstances, to introduce functional changes in the offices of the Church. The State, influenced by the Church, then proposed terms which the clergy could not accept without dishonour, and the Act of Uniformity was the climax and the close of one eventful period of our history. What was required was so monstrous, that to refuse could scarcely be considered an act of heroism. To have accepted a half or a quarter of what was proposed would have been infamous. The Act of Uniformity involved the denial of every thing of moment which had been struggled for; large numbers of the clergy therefore gave up everything they had, and many of them, in addition to these privations, suffered severe penal consequences. A wrong principle was common to both parties at that time—namely, a desire that the secular arm should be called in to enforce the provisions of a creed. The lesson to be learnt from the Nonconformists of those days should not be lost sight of, especially at the present day, when the secret seemed to be possessed by some how subscription might be harmonized with a denial of almost everything subscribed. The reverend gentleman concluded by saying that there never could be unanimity of knowledge on religious matters, that was, in the sense of scientific demonstrations; but there might be unanimity of love, and the cultivation of that feeling he strongly counselled amongst all denominations of Christians.

In connection with this bi-centenary movement, a sum of considerably more than £100,000 has been raised.

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PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND.—The Provincial Synod of the Church of England lately met in Montreal. All the bishops were present, and a large number of the ministers and lay delegates. The Synod was principally occupied with the consideration of matters connected with their own internal affairs, the succession of the primacy, and the establishment of a court of appeal, taking up a good deal of time. We notice the meeting of this body chiefly for the purpose of calling attention to an attempt which may be made to obtain from the Legislature a *quasi* recognition as an established church, notwithstanding the termination in this country of all connection between church and state. It was stated by a leading lay member of the Synod, that there was an intention to apply to the Legislature for power to compel the attendance of