

counsels which shall not be pregnant with such grave consequences. I have always felt it to be my province to hold the balance impartially between those who are of different shades of opinion within the Church, provided they did not transgress what were believed to be her just limits of comprehension, and to give a triumph to neither party. To acquiesce in your request would be to destroy that balance, and to place in your hands that which might become an instrument for the ejection of a large proportion of the ministers of our Church. Not that I by any means wish to intimate that such is your desire. Each school of thought has since the days of the Reformation found a resting-place within the pale of the Church of England. She has been a loving mother to us all. May we still continue to repose together in her bosom, and cultivate that spirit of peace and goodwill which is quite consistent with earnest convictions of a different stamp on either side! May the Prince of Peace heal our unhappy divisions, and knit us together in the bonds of Christian unity and concord!

As Lord Ebury, however, is one of those people who think that Parliament is, after all, the proper body to settle matters relating to the Church, he next appealed to Earl Russell. But even that ancient enemy of the Church of England is afraid to give any support to the Revisionists, and declines to recommend a Royal Commission. The fact is, that during the last thirty years the Church of England has regained immense influence, and no statesman, not even a Whig nobleman, would now dare to use such language in the House of Lords as was used towards the Church when the Bill passed to suppress the Irish Bishops. The English Bishops were then told "to set their houses in order." Well, they have done so, though not in the way Lord Grey intended, and the result is that in 1866 even Lord John Russell is obliged to "put down," not the English Bishops and the Church of England, but Lord Ebury and his friends, who wish to alter and mutilate the prayer-book. We congratulate Churchmen upon this result, and beg to subjoin Earl Russell's reply to Lord Ebury, which shall speak for itself.

Downing-street, Feb. 12.

My dear Lord Ebury—After consulting my colleagues, and communicating with the Archbishop of Canterbury, I have to state to you the decision of her Majesty's Government not to propose the issuing of a Commission for the Revision of the Liturgy. The former Commission upon the terms of subscription arrived at a conclusion which gave greater freedom of opinion to every person in holy orders; but a Commission for the revision of the Liturgy would in all probability lead to heated discussions, and its report, if it framed any, would be sure to offend and irritate a large party in the Church. As her Majesty's Government are most anxious to promote peace and good-will, and not to open the way to discord, they must decline to adopt the proposal which your Lordship and the deputation which accompanied you have made. Thanking your Lordship for the manner and courtesy of your communication, I remain, &c.,

RUSSELL.

Some little time since we published an address from the Metropolitan Synod of Canada

to the Archbishop of Canterbury, asking his Grace to take steps to convene a national Synod of the whole English Church. Though, probably, some time may elapse before the proposed council is held, it is satisfactory to know that the Primate approves of the design, and still more so that he recognizes the Metropolitan Synod of Canada as the voice of the Church in that province. We trust that the Diocese of Fredericton may, after the formation of its Synod, be brought into ecclesiastical union with Canada. The following is the Archbishop's reply:

Addington Park, December, 1865

My Right Rev. and dear Brother, — I have duly received the address forwarded to me by your Metropolitan, from the late Triennial Provincial Synod of the Province of Canada, requesting me to convene a Synod of the Bishops of the Anglican Church, both at home and abroad, in order that they may meet together, and, under the guidance of the Holy Ghost, take such counsel, and adopt such measures as may be best fitted to provide for the present distress.

I can well understand your surprise and alarm at the recent decisions of the Judicial Committee of the Privy Council, in grave matters bearing upon the doctrine and discipline of our Church, and I can comprehend your anxiety, lest the recent revival of action of the two Provincial Convocations of Canterbury and York should lead to the disturbance of those relations which have hitherto subsisted between the different branches of the Anglican Church.

The meeting of such a Synod as you propose is not by any means foreign to my own feelings, and I think it might tend to prevent those inconveniences the possibility of which you anticipate. I cannot, however, take any step in so grave a matter, without consulting my episcopal brethren in both branches of the United Churches of England and Ireland, as well as those in the different Colonies, dependencies of the British Empire. — I remain, your faithful and affectionate Friend and Brother in Christ,

C. T. CANTUAR.,

Primate of All England.

IN the February number of the *Church Magazine*, under an article, "The supply of Church Books," attention was drawn to the Society for Promoting Christian Knowledge. It is, although some of our readers do not seem to be aware of it, the oldest Church Society in connection with the Church of England, and embraces amongst its objects almost every good and Christian work. It may be regarded as the fostering parent of the Church of England in New Brunswick.

The Society provides Bibles and Prayer-books in the English tongue, and supplies them either gratuitously, or far below cost price. In a single year, 1864-5, Bibles and Prayer-books in common bindings were sold below cost price at a charge to the Society's funds of £11,324 13s. 6d. The Society also issues Books and Tracts of a sound Church tone, suitable for Schools, Lending Libraries, Working-Men's Clubs, and Reading-Rooms, Hospitals, Workhouses, Gaols, &c.; also for the use of our Soldiers and Sailors, and for Emigrants, and for sale by Book-Hawkers. Free grants of the Society's publications were made in the last year to the value of £5,556-5s. 1d. The Society also places on its Catalogue, and supplies at reduced prices, works of a general nature having a Christian tendency, but not being on subjects directly re-