

mass of admirers; but there is an intrinsic power, so to speak, in the architectural composition of most of these edifices highly calculated to produce a strong impression on the mind.

There is a wide distinction to be observed in the architectural characteristics of various sized churches, each having its peculiar style of beauty. Though the majestic grandeur of the vast cathedral may be more striking than the simple dignity of the village church, we admire the former only as the sublime canonization of art, while the latter appears to us the spontaneous creation of nature.

Now in the whole range of Canadian Ecclesiology, we shall scarce find a professedly Gothic church true to the type of its class in those respects. When we do happen to meet with fair proportions and good outline from a respectable pitched-roof, we are most often to find the details exaggerated, perhaps borrowed from another edifice ten times its size.

The building which, in other respects, would be tolerable, is simply marred by incongruity of proportions. Such is the case also with every feature of the building which is not in place or dimensions for its proper destination.

It is a more blessed thing to give than to receive. Not long ago I sent an advertisement to the Standard and Tablet respecting our new church. I drew it up with great care, and thought it a very excellent begging letter.

"What can the matter be?" said I to myself, "surely I am not forgotten." "Surely I am not forgotten," said I to myself, "surely I am not forgotten."

"I have received a lengthy communication from 'An Elder,' on the subject of the controversy relative to the proposed Episcopal seat in the Diocese of Toronto.

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are certain priests sent by the government for this purpose, but they have undertaken the mission for the sake of gain, and use it merely as a means to the end.

The MAYNORTH COMMISSION.—The commission is pursuing their inquiry with the most indefatigable zeal. In addition to the professors, deans, and heads of the college, several students from each class are taken in succession, and subjected to a rigid examination, not only upon certain points of Roman Catholic theology, but upon the more varied questions of the nature of the allegiance to the Queen as indocrinated at Maynooth, as well as to the extent of obedience Roman Catholics are bound to give to the authority of the Holy See.

The Standard, in advertising to the labours of the Maynooth Commission, says, "Upon a general calculation, we find that in the 53 years that have elapsed since 1800, the college has cost some £700,000, educating more than 5,000 Romanist priests!"

"Resolved unanimously, by this Synod, consisting of the Lord Bishop, the Clergy and Laity, representing the several parishes and missions of the United Church of England and Ireland in the Diocese of Toronto, that their warmest thanks are due and are hereby most cordially tendered to their brethren in the United States, for their fraternal, timely and munificent contribution, to that most important institution."

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PASTORAL LETTER TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN, Among the proceedings of the Synod, held in October last, I find the following resolutions, upon which special action will be required, in order that they may be fully carried out throughout the Diocese.

1st. "That the Rev. T. B. Fuller, Rural Dean, the Rev. H. Patton, Rural Dean, John W. Gamble, Esq., and John Arnold, Esq., be a Deputation, representing this Synod, to present the following resolution to the Church in the United States; at the present meeting in General Convocation assembled; and that the Deputation be furnished with two copies of the resolution, properly authenticated, to be presented one to the Bishops and the other to the House of Clerical and Lay Deputies."

RESOLUTION. "Whereas, during the last year, the Lord Bishop of the Diocese, by and with the advice and concurrence of Trinity College, Toronto, was pleased to appeal to the churchmen of the United States, in behalf of that institution, and to depute the Rev. William McMurray, D. D., Rector of Ancaster and Dundas, to present this appeal; and whereas that gentleman was cordially and affectionately received by the churchmen in all parts of the union which he was enabled to visit, and his application for aid answered by the most munificent donations, amounting, in money, lands and books, to the large sum of ten thousand dollars."

"Resolved unanimously, by this Synod, consisting of the Lord Bishop, the Clergy and Laity, representing the several parishes and missions of the United Church of England and Ireland in the Diocese of Toronto, that their warmest thanks are due and are hereby most cordially tendered to their brethren in the United States, for their fraternal, timely and munificent contribution, to that most important institution."

2nd. "That a Deputation be appointed by this Synod, to proceed to Quebec on the assembling of the Legislature, to watch the progress of any measure that may be introduced in reference to the Clergy Reserves; and in the event of their failing to prevent the passage of the same, to endeavor so to have its provisions modified as to render it as little as possible injurious to the Church."

3rd. "That it is expedient that an episcopal fund be forthwith commenced, and that the amount contributed for that purpose within the limits of the proposed Dioceses respectively, together with a moiety of whatever may be contributed by the then remaining Diocese of Toronto, be reserved for the maintenance of the Bishops of the new Sees respectively; that one of the four annual special collections be made for that purpose throughout the Diocese, and that the Lord Bishop of Toronto be requested, by pastoral letter or otherwise, to invite contributions from the members of the Church generally towards carrying out this important object."

The two first of these resolutions prove that Diocesan Synods cannot be held without incurring certain necessary expenses, permanent as well as contingent. Among the former, stationery, printing, &c., may be mentioned, because to some extent always required, though fluctuating in amount. Contingent expenses also must from time to time arise, and ought, for the credit of the Church, to be promptly met.

Thus the Deputation to New York cannot in fairness be expected to defray its own expenses, much less the proposed deputation to Quebec. To make provision for all such matters, I would respectfully recommend that the Clergymen and Lay Deputies, or Church Wardens, of every parish, mission or station, request of their respective members a trifling donation, and forward the same, when collected, to the Rev. Thomas S. Kennedy, one of the Secretaries of the Synod.

I think the Church would prefer some such mode of providing for these unavoidable requirements, to a formal collection. If each of the feebler missions or stations were to send one pound, or even half that sum, and the more wealthy parishes two or three pounds, the object would be fully answered. As the proceeds will be carefully subsided, a similar demand may not be required for some years. Allow me to hope that this suggestion, which appears so simple, reasonable and effective, may be speedily carried out.

The third Resolution of the Synod, recommending the commencement of an Episcopal Fund for the proposed new Dioceses, is of the greatest importance and deserves our best consideration. Let it, however, be borne in mind that the few hints I venture to offer to the different Committees which may be employed in carrying it out, are merely in the way of suggestion, which they can alter and modify as may seem best calculated to attain the object in view.

In the printed Minutes of the Synod, I find that the Resolution as adopted overlooks an amendment which I mentioned at the time; namely, that each of the Sees should collect separately for itself, and this, because Toronto must soon become vacant, and in the face of such a contingency, the mode of appropriating the contributions pointed out would neither be just nor satisfactory to the donors. This I have already discovered to be the fact; the Church members in the portion likely to be left to form the new Diocese of Toronto do not think it right to deprive themselves of the means of filling up the vacancy as soon as possible after it may happen.

To avoid any difficulty, it seems more equitable that each of the three proposed Dioceses should have its own separate Episcopal Fund; and this mode of proceeding I recommend with the more readiness, because I feel a strong assurance that a moderate provision may be obtained for them respectively without any great sacrifice on the part of our people.

To provide a reasonable endowment for these three Bishops will require about fifty thousand pounds currency, or forty thousand pounds sterling, a sum that may be raised without any great difficulty by the members of the Church in Upper Canada, if we can make them fully alive to the vast importance of the measure, and satisfactorily prove that it will lay a sure foundation for the Church of God in Canada West for all future time, and also provide for her rapid increase.

Assuming that we are one-fourth of the population of the Province or Diocese of Toronto—an assumption fully sustained by the last census—we number 250,000, and allowing five for each family, we have fully 50,000 families; so that if each family on an average were to contribute only £1, I should have £50,000, or the sum required. Some families may not be able to bestow £1, small as the gift is, but any such deficiency would be more than made up by the numbers who are willing and able to give more.

Again, from the most accurate information that can be obtained, the assessed property of the Province of Upper Canada exceeds £26,000,000, of which, from their wealth and numbers, the members of the Church enjoy one-third, twelve millions (£12,000,000) and were they to contribute a donation of one penny in the pound, it would likewise produce the necessary sum.

AN APPEAL TO CHURCHMEN. We earnestly recommend to the liberal minded the appeal of our esteemed brother, the Rev. E. H. Dewar. In addition to the powerful arguments brought forward in the "appeal," another has occurred to us, which we take the liberty of introducing. We understand that the "Maine Liquor Law" is likely to come into force shortly in the state of Michigan; and if so there is little doubt but that most of the dens of intemperance on the American side will be transferred to the Canadian, with all their corrupting influences. Windsor, from its position, will doubtless suffer fearfully from this cause, and for this reason alone it behooves Churchmen to build up the Church, as a bulwark against the threatened torrent of profanity. At the same time we think that Parliament may amount to £300; but at least an equal sum is required to meet the exigencies of the case. And when it is considered that the want from causes intimately connected with the national prosperity; that it is not for our own people only that we have to provide, but for a population gathering around us from all parts of the province, and from the mother country, and that Windsor will often be a stopping place for strangers from all parts of the American continent, it will not be thought unreasonable, that while we are willing to do as much as we can ourselves, we should appeal (and not wretch, in vain) to the generosity and Christian charity of Churchmen in general, and shareholders in the G. W. R. more especially. It is proposed that nearly the whole share shall be devoted to the free gift. The names of subscribers will be gratefully received by the Rev. E. H. Dewar, Sandwich, C. W., or by the Rev. T. S. Kennedy, Secretary to the Diocesan Society, Toronto.

It is nevertheless presumed that our people will feel more pleased and gratified in being addressed individually by their friends and neighbours, because they can thus be made more aware of the noble and undying nature of the effort they are called upon to make, and have their hearts and affections stirred up to do it willingly for the glory of God and the health of their immortal souls. This method likewise appears the most effective, and with good arrangement promises a happy result. Thus, taking as before, our families at 50,000, it does not seem burdensome to too much by classing them as follows:—

Table with 4 columns: Class, Number, Rate, Total. The First Class, one thousand, at £10 each £10,000. The Second class, two thousand, at - 5 each 10,000. The Third class, six thousand, at - 2 10 each 12,000. The Fourth class, eight thousand, at 1 10 each 16,000. The Fifth class, ten thousand, at 1 0 each 10,000. The Sixth class, twenty-three thousand, at 5 each 5,750.

These six classes are indeed all arbitrary, but yet the sums opposite each are so moderate that we have reason to hope that there will be no great falling off. Surely we may expect in the whole of Upper Canada one thousand families ready and able to give ten pounds each to so glorious an object, and so with the other classes. According to this table we have an average of £3 7s. 6d. for each family, and as it is desirable that all should give something, nearly one-half of the whole number of families are placed at five shillings each. But should there be even a considerable deficiency it will be covered by the £12,750, the surplus above the estimate of fifty thousand pounds.

In regard to the Bishopric of St. Mary, though not placed with the other three Sees, it is not to be forgotten, and may be endowed as follows: First, we have the donations or contributions within its bounds, which, though of very small amount, will nevertheless yield something and will increase. Second, we have the hope of some excess over the fifty thousand pounds, a portion of which and such a small percentage on the whole amount as the Synod may see fit to deduct, may both be added to what is collected in the Diocese.

We have reason to look for special gifts to the See of St. Mary from the great Church Societies and other liberal and pious friends in England, because it is different from the other Sees in this, that it includes the Heathen or Indians, for whose benefit it is more particularly intended.

Should the sums to be derived from these three sources be insufficient, let them be carefully vested and allowed to accumulate till from accruing interest and occasional offerings the endowment shall be secured. In the meantime the See may be placed in charge of the Bishops of Toronto and London as more adjacent, to visit alternately.

In this way the four Bishoprics would be placed on a permanent basis, and the Church of Western Canada would not only find friends on all sides ready to assist and encourage her exertions; but she would become a spectacle of deep interest and example to the Christian World.

It still remains to point out the machinery which it will be necessary to employ, and which must be such as to knock at every man's door and rouse the inhabitants to devote a small portion of what God has bestowed upon them to promote so great a work.

Let the Rural Deans in each of the proposed Dioceses call a meeting of their Clergy and the Laity Delegates at the last Synod, and let them also invite as many of the more intelligent laity to attend as may be found convenient to consult together as to the best methods of raising the required funds; for unless we all act with untiring zeal and perseverance, and with rigid minuteness, so that no grown-up Church member, male or female, shall be passed over, we cannot anticipate a very favorable result.

Let such meeting appoint a committee of General Management, the Rural Dean when present to be Chairman, with as many of the Clergy and Laity as may be deemed sufficient, but with power when necessary, to add to their numbers. This committee to recommend public meetings in all the Townships within their bounds, to each of which they should send an efficient Deputation. At which Township meetings, local committees should be named to visit every family within the same.

A map of each township within the proposed Diocese ought to be procured by the Committee of General Management, and from the Assessors' return the names of all the Church people of the township should be inserted on their respective lists and concessions—their circumstances and ability to assist, in as far as such information can be obtained. Each township to be divided into such a number of sections (in this, perhaps, aid may be derived from adopting the school divisions or sections), so as to make it easy for two active collectors to visit each family in a reasonable time, and ascertain what they are disposed to contribute, after explaining the great object sought to be attained. I have already said that to some this may appear very troublesome work; but it is wisely ordered that nothing truly valuable can be effected in this world without such and continued exertion.

Such a thorough canvass of every township in the Diocese, if conducted in the spirit of prayer, and in humble dependence on Divine assistance, can scarcely fail of being eminently successful; but, should we come somewhat short of our object, still our progress will be sufficient to encourage us, after a little time, to renewed exertions for its full attainment. It is the work of God, and to try our faith He will permit impediments and causes of delay, but we firmly believe that the issue will in due time be prosperous.

Such is the general outline which I now submit to your consideration, for the division of Western Canada into four Bishoprics. It is surely an enterprise of deep interest and surpassing usefulness, and will be highly creditable to the Diocese of Toronto, so recently established, and yet struggling with many serious difficulties. The boldness of the conception, which has few equals in the history of the church of God, will, I trust, be sustained by the vigor which we shall employ in its realization, nor can it fail to attract the good will and sympathy of the whole of our own continent, for it is indeed worthy of the blessings and prayers of all who desire the extension of our Lord's kingdom.

In conclusion, my brethren, let us remember that this Diocese has spoken through her Synod for the first time, and requires of us certain services, which all admit are essential to the well being and progress of the Church; we are, therefore, on our trial; and on our obedient and vigorous action her rise or decline in a great measure depends. If we labor with hearty good will, then will she flourish and extend on every side, but if we become lukewarm and remiss, and if we remain apathetic instead of being active, our Church will be thrown from the high position which she now occupies. Our responsibility is fearfully great; but make it a labor of love, springing from true faith in our Saviour, and we have nothing to fear.

I remain, My dear brethren, Your affectionate Diocesan, JOHN TORONTO.

Toronto, 16th January, 1854.

DIOCESE OF TORONTO. We are requested by the Rev. S. S. Strong, D. D., Rural Dean for the County of Carleton, to publish the following list of appointments for meetings of the Church Society in his Deanery:—

Table with 2 columns: Location, Day/Time. Richmond, Thursday evening, 19. Rankin, Friday, 20. Smith's Falls, Saturday, 21. Perth, Sunday, 22. do, Monday, 23. Carleton Place, Tuesday, 24.

The Secretary of the Church Society will (D.V.) attend the above meetings.

FORE AND WELLINGTON BRANCH ASSOCIATION, S. D. T. MANAGING COMMITTEE 20th November, 1853. The following arrangement for holding the Parochial meetings was agreed to:—

Table with 2 columns: Day/Time, Location. Tuesday, 7th February, 11 A.M., ELOA, 11 A.M. Wednesday, 8th, GUELPH, 7 P.M. Thursday, 9th, PARIS, 11 P.M. Friday, 10th, BRANTFORD, 7 P.M. Saturday, 11th, MONTREAL, 11 A.M. Sunday, 12th, UPERCANTON, 7 P.M. Monday, 13th, HAMILTON, 7 P.M.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY. Notice is hereby given that the Annual Parochial Meeting of this District Branch of the Church Society will be held as follows, viz:—

Table with 2 columns: Day/Time, Location. Colborne, Tuesday, Feb. 7, 11 A.M. Galt, Tuesday, 7, 6 1/2 P.M. Percy, Wednesday, 8, 2 P.M. Seymour, Thursday, 8, 11 A.M. Rice Lake, Friday, 10, 3 P.M. Cobourg, General Annual Meeting, Saturday, Mar. 8, 7 P.M.

The Clergy of the neighbouring Districts are respectfully requested to co-operate in attending these meetings. By order of the Committee, J. WILSON, Secretary. Grafton, Dec. 20, 1853.

SIMCOE RURAL DEANERY PAROCHIAL BRANCH ASSOCIATION. Barrie, Monday, January, 23, 7 P.M. Penetanguishene, Wednesday, 25, 10 1/2 A.M. Orillia, Thursday, 26, 2 P.M. Bradford, Tuesday, 31, 6 P.M. Brantford, Wednesday, Feb. 1, 6 P.M. Trin. Ch. Tecumseh, Thursday, Feb. 2, 2 P.M. St. John's Ch. Mono, Wednesday, 8, 3 P.M. St. Luke's Ch. Mulmur, Thursday, 9, 11 A.M.

(Signed) T. S. OSLER. DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE ALLOCATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP ON THE 22ND SUNDAY IN JANUARY, 1854.

Table with 2 columns: Location, Amount. St. James, Toronto, 20 0 0. St. Peter's, Barton, 21 18 5. St. Paul's, Galt, 0 15 5. Rev. J. G. Bull, 2 13 5. Trinity Church, Barrie, per churchwarden, 1 9 4. Grimby, per Rev. Dr. Lundy, 2 10 3. Platon, per churchwarden, 2 1 3. Radial, per Rev. J. St. George's, Toronto, 0 17 6. Trinity Church, Cornwall, 1 5 0. Christ's Ch., Moulinette, 1 8 9. Pleasant, 0 7 0. St. George's Church, Etobicoke, per churchwarden, 0 11 5. St. James's, Port Dalhousie, per Rev. A. D. Brown, 1 0 0. Trinity Church, Chippawa, per Rev. W. Leeming, 5 5 4. St. Phillip's Church, Weston, per churchwarden, 2 13 1 1/2.

Table with 2 columns: Location, Amount. 21 collections, amounting to, 271 8 10 1/2. Widows and Orphans' Fund (Additional), 407 19 3. St. Paul's Ch., Woodstock, 25 18 9. Less agency charged by bank, 0 1 3 1/2. Trinity Church, Hawkesbury Mills, per Rev. J. T. Lewis, 4 6 6. 280 collections, amounting to, 2418 3 3. Mission Fund (Additional), 1038 17 6. Trinity Church, Hawkesbury Mills, per Rev. J. T. Lewis, 2 18 6. 155 collections, amounting to, 1196 16 0.

Table with 2 columns: Location, Amount. Annual Subscriptions, 1 5 0. 280 collections, amounting to, 2418 3 3. Mission Fund (Additional), 1038 17 6. Trinity Church, Hawkesbury Mills, per Rev. J. T. Lewis, 2 18 6. 155 collections, amounting to, 1196 16 0.

Correspondence. To the Editor of the Church. REV. AND DEAR SIR,—In a late number of the Echo there is a letter containing some remarks upon a part of Mr. Patton's sermon at the last Visitation, in the course of which letter the writer applies the term "natural men," that is, unregenerate, to all those who differ from any of the points in question, and finishes a paragraph by saying, "If men intrude into the Ministry as natural men they must think and understand and teach according to the light which is in them, which is darkness on all spiritual subjects." I must first of all say that I am not at all surprised to find this language in the mouth of a man who is so well known to be a "natural man" in "darkness on all spiritual subjects," according to the opinion of the writer of that letter. If he should see the list, I think he will find names in it for which he was unprepared. It will appear then from application of his list, that—

1st. Bishop Ridley, the martyr, must have been a "natural man," for he wrote, "Of late days those heavenly mysteries, whereby Christ hath engaged us into His Body, and hath united us to one another, whereby being also regenerate and born anew unto God, He hath nourished us, * * * we all plainly set forth to the people their own language; so that what great and exceeding good things every man had received of God * * * he to whom God hath given a desire and willing heart to understand those things, might soon perceive and understand."—Letter to the Brethren in affliction, p. 350. "Even so in baptism the body is washed with the visible water and the soul is cleansed from all filth by the invisible Holy Ghost."—Last examination before Commissioners, p. 275.

2nd. Bishop Latimer, the martyr, must have been a "natural man," for he writes, "For both those that did enter into the Sacrament of Baptism, that wert but a natural man, a natural woman, as I might say a man, a woman; but after thou hast taken the Christ's religion, thou hast a longer name, for then thou art a Christian man, a Christian woman.—Now then, seeing thou art a Christian man, what shall be thy answer of this question, who art thou? The answer is, 'the child of everlasting joy, through the merits of the latter passion of Christ.' This is a joyful answer. Here we may see how much we be bound and in danger unto God, that hath revived us from death to life, and saved us that were damned."—1st Sermon on the Card, p. 7.

3rd. Archbishop Cranmer the martyr, and the faithful author of the Homilies on Salvation, Faith, and Good Works, must have been a "natural man," for he declares Baptism to be that Sacrament "in which we are regenerated and pardoned of our sins by the blood of Christ."—p. 116. "The Holy Ghost doth not only come into us in Baptism, and Christ dwelleth in us; but they do the same to us so long as we dwell in Him, and He in us."—On the Lord's Supper, bk. iii. p. 71. "What Christian man," he asks the Romish Bishop of Winchester, "would say as you do, that Christ is not indeed in Baptism, as a natural man; for he writes, 'We should all be baptized in the name of the Father, the Son, and the Holy Ghost, and be regenerated by the water, and be born again of the Holy Spirit, and be made the sons of God, and heirs of the kingdom of Heaven: it is the Sacrament of the remission of sins, and of that washing which we have in the blood of Christ.'—Treatise on Sacraments, p. 1104.

4th. Archbishop Grindal must have been a "natural man," for he says, "In baptism men regard not greatly the water, but account themselves washed with the blood of Christ."—Rem. p. 62. 5th. Bishop Coverdale, one of the chief revisers of the Prayer Book under Queen Elizabeth, must have been a "natural man," for he says that "Baptism is the means by which regeneration is applied by the priest to the infant, or child, that is baptized."—Exhortation to carry the Cross, ch. p. 219. 6th. Bishop Jewel, the principal author of the 2nd book of Homilies, and the patron of Hooker, must have been a "natural man," for he writes, "Baptism is our regeneration or new birth whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of Heaven: it is the Sacrament of the remission of sins, and of that washing which we have in the blood of Christ."—Treatise on Sacraments, p. 1104.

7th. Archbishop Grindal must have been a "natural man," for he says, "In baptism men regard not greatly the water, but account themselves washed with the blood of Christ."—Rem. p. 62. 8th. Bishop Pilkington, another of the chief revisers of the Prayer Book, must also have been a "natural man," for he writes, "We should all Christians, being members of Christ's mystical Body, one bear the grief of another."—Exposition on Nehemiah, p. 318. "By the corruption of our father Adam we all did perish, and by the same corruption we are all born again, and we are all sanctified."—Exhortation to carry the Cross, ch. p. 219. "Truly if we consider the number of the one profit us as much as the illness of the other did hurt us; or rather, much more bless us, being the immortal Son of God, and the other but a mortal man."—Expos. on Neh. p. 374.

The references are all to the publications of the Diocese of Toronto, and the dates are given. I could readily have extended the list and multiplied quotations from the same source, but feel that it is useless. Is it not shocking to find such honored names as Hooker, Bancroft, Bilson, and others, all apparently pronounced in "darkness on all spiritual subjects"? Permit me, Mr. Editor, to add but the following unhesitating evidence to the doctrine of the Church, from one who even the correspondent of the Echo would scarcely pronounce in "darkness on all spiritual subjects"? Truly if we consider the number of the one profit us as much as the illness of the other did hurt us; or rather, much more bless us, being the immortal Son of God, and the other but a mortal man."—Expos. on Neh. p. 374. Yours truly, W. S. To the Editors of the Church. REV. AND DEAR SIR,—I am far from wishing to prolong the unhappy dispute respecting the future Bishopric of Kingston; but there is one statement in Mr. Ardash's letter, repeated in the last number of the Echo, which requires a brief notice. Mr. Ardash maintains that the claims of the Archdeacon of York are put forward "in the very face of the almost unanimous action of the Synod, because the Synod 'decidedly expanded' the proposed resolution recommending the election of that noble and learned prelate from the ranks of the clergy officiating within their bounds." Mr. Ardash cannot forget that his party did not venture to meet that resolution with a direct negative. For myself, I did not doubt that the disingenuous amendment by which it was got rid of had some hidden motive, and I accordingly supported the mover in resisting it. Mr. Ardash must, however, be well aware that a great many of those who voted for the amendment, did not see through the manoeuvre, but were caught by its speciousness. It was not in England, where is called the High-Church view of Synodical rights. The manoeuvre was skillfully executed, but I did not expect to see its purpose so publicly avowed. I have the honour to be, sir, Your obedient servant, Jan. 10th, 1854. M. A. OXON. To the Editor of the Church. TRINITY CHURCH, KING STREET. DEAR SIR,—I beg to inform your correspondent, a member of "Trinity Church," that I have not forgotten the zeal manifested by the congregation of this church, and the many interesting circumstances connected with the late number of the Echo, which would be for any Toronto Churchman to forget the energy, tempered with judgment, and the self-denial of that faithful parish priest the lamented Mr. Ripley—a follower, in these latter days, in the footsteps of the saintly Herbert. "Neither could I forget the magnificent donations of Enoch Turner, Esq.—the zeal and Christian liberality of Mr. Dixon, Mr. Gooderham, and a host of others. All these recollections are vividly impressed upon my mind, but I did not like, by my notice of the churches in Toronto, to diminish the credit of any one of them, who in all the space could then devote to it, and therefore determined to notice it at length, along with other matters connected with the Church in Toronto, in another letter. Faithfully yours, WILLIAM McMURRAY. Dundas, January 16, 1854. MY DEAR BROTHER,—If you will take your Bible in your hands, and turn to two of the monuments of St. Paul, one to the Romans, who has said, "Be kindly affectioned one to another with brotherly love; and one to another as Ephesians; as Let all bitterness and wrath, anger, and clamor, and evil-speaking, be put away from you, with all malice, and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"—and then write to me in the spirit which these passages inculcate, and as you

The Church.

TORONTO, THURSDAY, JANUARY 19, 1854.

THANK-OFFERING.

The Rev. Alexander Dixon, Rector of Louth, begs to return the sincere thanks of his congregation at Port Dalhousie with his own, for the munificent "Thank-Offering" of \$100, to assist in purchasing a church bell. He earnestly trusts that in the words of the letter announcing the gift, "it may not only serve to call our own people to the house of prayer, but also be a monitor to many a careless wanderer from the Church of God; solemnly appealing to them to turn to the things that belong unto their peace."

TORONTO MUNICIPAL CORPORATION. Joshua G. Beard, Esq., has been elected Mayor; both Alderman Allan and Alderman Robinson retiring in a very handsome manner, so as to ensure Mr. Beard's election.

The Patriot's editorial on Trinity Church, King Street east, is in type, but excluded this week from want of room. We beg to direct attention, on this head, to the note from the Canadian correspondent of the New York Church Journal.

The Publisher regrets to find that some inaccuracies and omissions have occurred in the List of Clergy printed at the foot of the Church Calendar, issued to Subscribers last week; and begs to refer to the first number of the Canadian Ecclesiastical Gazette, as containing a correct list.

All of the four persons arraigned for the Robson murder, were acquitted on Tuesday last.